

Mrs. AMELIA L. DICK BOYD  
LIBRARY.

THE  
BOOK OF CONCORD;  
OR,  
THE SYMBOLICAL BOOKS  
OF THE  
EVANGELICAL LUTHERAN CHURCH.

WITH  
*Historical Introduction, Notes, Appendixes and Indexes.*

BY  
HENRY E. JACOBS, D. D.,  
NORTON PROFESSOR OF SYSTEMATIC THEOLOGY IN THE EVANGELICAL LUTHERAN  
THEOLOGICAL SEMINARY, PHILADELPHIA; AND LATE FRANKLIN PRO-  
FESSOR OF THE LATIN AND GREEK LANGUAGES, PENN-  
SYLVANIA COLLEGE, GETTYSBURG, PA.

IN TWO VOLUMES.

---

VOL. II.  
HISTORICAL INTRODUCTION, APPENDIXES AND INDEXES.

---

PHILADELPHIA:

—  
Copyright  
BY G. W. FREDERICK,  
1888.  
—

—  
WESTCOTT & THOMSON,  
*Stereotypers and Electrotypers, Philada.*

—  
SHREKMAN & Co.,  
*Printers, Philada.*

550549  
BX  
CCL  
A  
123  
5

**CONTENTS.**

---

**PART I.**

<b>HISTORICAL INTRODUCTION.....</b>	<b>7</b>
-------------------------------------	----------

**PART II.**

<b>DOCUMENTS PERTAINING TO THE HISTORY AND INTER- PRETATION OF THE AUGSBURG CONFESSION.....</b>	<b>65</b>
---	-----------

**PART III.**

<b>DOCUMENTS PERTAINING TO THE HISTORY AND INTER- PRETATION OF THE FORMULA OF CONCORD.....</b>	<b>245</b>
--	------------

**PART IV.**

<b>LATER ILLUSTRATIVE MATERIAL.....</b>	<b>295</b>
---	------------

**PART V.**

<b>ANALYSES AND INDEXES TO THE BOOK OF CONCORD.....</b>	<b>331</b>
---	------------

---

<b>CHIEF NAMES AND TOPICS IN THIS VOLUME.....</b>	<b>426</b>
---	------------





## PREFACE.

---

THE present volume is intended as a companion to the Book of Concord. The endeavor has been made to furnish the student with such material as may aid him in tracing the history and interpreting the meaning of the Confessions. To this end we have furnished translations of the documents from which the Augsburg Confession was formulated, of the counter-confessions presented at the same time, from contrast with which the positions of the chief Confession can be the more clearly appreciated, and of the *Variata*, whose changes bore such importance in the controversies that succeeded, and had much to do in occasioning the result reached in the Formula of Concord, the final Confession of the Lutheran Church. Other documents have been included which we believed would further aid the student.

The translation of the *Variata* in Hall's *Harmony of the Confessions* has been largely adopted, especially for the reason that the translation of the *Invariata* of Dr. Krauth was based upon the one found in the same book. The translation of the *Tetrapolitan* follows the translation in Hall less closely. *Luther on the Descensus* has been rendered by Rev. C. A. Hay, D. D., of the Theological Seminary, Gettysburg, Pa., my associate in the translation of Schmid's *Dogmatik*. Rev. C. J. Petri, pastor of Gustav-Adolf. Church, Philadelphia, has translated from the Swedish the *Decree of the Council of Upsala*. The rest of the book has been entirely the work of the undersigned. Especially in the translation of the Torgau Articles, with their antiquated and diversified spelling and many contractions, we found great difficulties. To our former colleague, Rev. Prof. A. Martin of Pennsylvania College, we are indebted for frequent advice. Analyses are given of all the Confessions but the Catechisms. The exception in their case is because their outline is presumed to be well fixed in the minds of all who will use this book.

While it is a great regret that, owing to the comparatively small number of copies sold, the more solid literature of our English Lutheran Church has to be rated at a price that may be out of proportion to the salaries of many of our most faithful pastors, yet it must be remembered that some of the documents here presented cannot be procured in the original except at a much greater cost than that of this volume. The publisher, Rev. G. W. Frederick, has shown a largeness of view in his endeavor to give our American Church the best means of acquaintance with our great Confessions that deserves recognition. To Rev. Dr. J. A. Seiss belongs the credit for the suggestion of the new translation of the Book of Concord, and to Mr. Frederick the persevering urging of the enterprise upon the Editor until he at last reluctantly undertook it. In the preparation of this volume the publisher spared no expense to make it worthy of our Church and of this Jubilee year. It is almost needless to add that this work would not have been possible were it not for the preceding labors in the same direction of our much-lamented Rev. Dr. Krauth.

We trust that we shall not be held responsible for the doctrines of the Romish *Confutation*, of Zwingli's *Reckoning of his Faith*, etc., as though by their translation and publication we wished to do them honor. Hypercriticism is so blind, and takes so many strange freaks in these last days, that it may be well to say that on re-reading them we almost censure ourself for placing them beside such glorious testimonies of the faith. But it is better that error should be unmasked than be allowed to mislead under false pretences. Who, for instance, that will read Zwingli's *Reckoning* will not see that Luther acted with astonishing moderation at Marburg? How, too, is it possible to appreciate the *Apology* without reading the document to which it was an answer? The presentation of these various documents side by side shows that the three streams of ecclesiastical development that are strongly marked and clearly defined at the present were just as separate and distinct at Augsburg. We must go as far back as possible towards the point of their divergence if we would have any hope of bringing them into unity.

HENRY E. JACOBS.

PHILADELPHIA, Oct. 10, 1883.

**PART I.**  
**HISTORICAL INTRODUCTION.**



# HISTORICAL INTRODUCTION.

---

## CONTENTS.

---

### SYMBOLS, SYMBOLICAL BOOKS.

#### *A. THE OECUMENICAL SYMBOLS OR CREEDS.*

I. THE APOSTLES' CREED.

II. THE NICENE CREED.

III. THE ATHANASIAN CREED.

#### *B. THE SYMBOLS OF THE LUTHERAN CHURCH.*

##### I. THE AUGSBURG CONFESSION.

ITS GENESIS.

ITS TEXTS.

THE VARIATA.

ITS CONTENTS.

##### II. THE APOLOGY OF THE AUGSBURG CONFESSION.

THE ROMISH CONFUTATION.

PREPARATION OF REPLY.

EDITIONS AND TEXTS.

CONFESSIONAL AUTHORITY.

CONTENTS.

##### III. THE SMALCALD ARTICLES.

THEIR ORIGIN.

THEIR NECESSITY.

THEIR ENDORSEMENT AND SYMBOLICAL AUTHORITY.

THE APPENDIX.

**IV. THE LARGE AND SMALL CATECHISMS.**

OCCASION FOR THEIR PREPARATION.

CHRONOLOGICAL ORDER.

PLAN AND CONTENTS.

SYMBOLICAL AUTHORITY.

VALUE.

**V. THE FORMULA OF CONCORD.**

ITS ORIGIN.

THE CONTROVERSIES THAT PRECEDED.

1. Those in which the fundamental position of Protestantism was involved.
2. Those occasioned by the Interim.
3. Those involving the relation of the Lutheran to the Reformed Church.

EFFORTS TO ADJUST THE CONTROVERSIES.

ADOPTION OF THE FORMULA.

TEXT.

CATALOGUE OF TESTIMONIES.

**VI. BOOK OF CONCORD.**

RELATION TO THE CORPORA DOCTRINÆ.

EDITIONS.

# HISTORICAL INTRODUCTION.

## SYMBOLS, SYMBOLICAL BOOKS.

THE word "symbol" comes from the Greek *συμβάλλω*, to bring two objects together, make a comparison, and from the comparison reach a conclusion, hence *σύμβολον*, a mark expressing the result of such a comparison; then ticket, check; afterward, verbal signal, or watchword; finally, creed, confession of faith.<sup>1</sup> "In legal phrase, *τὰ σύμβολα* is a covenant or treaty between two states."<sup>2</sup> It was applied by Cyprian to the baptismal confession, and from the fourth century was a common designation of the Apostles' Creed. The explanation of its application by Rufinus, notwithstanding a generally conceded error in confounding it with *συμβολή*, is of interest: "Every general gives his soldiers particular *symbola*, called in Latin signs or marks, in order that if any one be met of whom there be doubt, when asked he may produce the *symbolum* as to whether he be an enemy or a friend." "It is called a token or sign, because at that time many of the circumcised Jews pretended to be apostles of Christ, naming Christ indeed, but not professing him according to the complete lines of traditions. Therefore they settled upon this token, whereby he who preached Christ truly according to the apostolic rules might be recognized."<sup>3</sup>

From the Apostles' Creed, the term passed over with Alexander of Hales (1230 A. D.) to the other Œcumenical Creeds. Luther in 1538 applied it to the Apostles' and Athanasian Creeds and the *Te Deum*.<sup>4</sup> The Formula of Concord terms the Augsburg Confession "the symbol of our time."<sup>5</sup> The *Corpus Julium* (1576) had also applied the term to the public writings of the Lutheran Church.

The distinction has been made between a symbol and a symbolical book, in that the former term is more properly applied to concise, thetical statements of doctrine<sup>6</sup> intended for the laity as

<sup>1</sup> Other derivations examined in Köllner's *Symbolik*, xxxv.; Oehler's *Symbolik*, 9 sqq.

<sup>2</sup> Liddell and Scott's *Greek Lexicon*, *in loco*.

<sup>3</sup> Rufinus, *Expos. in Symb.*, Intr.; von Zeszschwitz, *Katechetik*, i. 173.

<sup>4</sup> Luther's works, Erl. ed., xxiii. 251.

<sup>5</sup> Formula of Concord, 536 : 5.

<sup>6</sup> "Brief plain confessions," Form. of Concord, Epitome, 492 : 3.

well as for ministers and teachers of the word, while the latter enters into extended proofs, enumerates antitheses and is intended especially for ministers and teachers.<sup>1</sup>

The necessity for symbols and symbolical books is hypothetical, not absolute: "Symbols are confessions composed for the end that from them it may be manifest what sort of doctrines belong to a Church, and how it is distinguished in these from other congregations."<sup>2</sup> "They are necessary, not absolutely, nevertheless by an inferior necessity which is called 'of expediency,' partly that it may be manifest what is the faith of our churches, and partly that the way may be closed to contentious minds, who, without such a curb, could introduce errors into our churches, and thus disturb them."<sup>3</sup> "They are therefore necessary, not *per se*, but on account of other assemblies differing from us in articles of Christian doctrine. Where such dissensions would not exist, and all would embrace, in one sense and with concurring devotion, the truth taught in the holy oracles, there would be no need of symbols. But since all appeal to Scripture and receive its words, and yet but few admit the sense which the Holy Ghost has indicated, and in their interpretations are very diverse, a necessity has arisen for composing symbols and declaring through them what dogmas are peculiar to a Church. But for the very reason that they are composed on account of others who differ from us, this necessity is not absolute. The same is proved by history, which teaches that symbols have not existed at all times; and yet the Church and its doctrine were preserved, although symbols were wanting."<sup>4</sup>

The authority of the Confessions is internal and external. Their internal authority consists in their conformity with Scripture; so that, while the form is indeed human, the subject-matter is the Word of God itself. Just as men are in duty bound to believe the Scriptures when their divine origin is known, so they are bound to believe and accept the Confessions when their conformity with the Holy Scripture is seen. This authority of the Confessions is set forth in the Formula of Concord, pp. 491:2; 492:8; 535:1; 537:9. Their external authority consists in their approval by the Church. With respect to the inner authority, a distinction is to be drawn between the doctrines set forth as the faith of the Church, the refutations of errors and prescribed formulas of expression, on the one hand, and on the other the arguments and illustrations employed for their support.<sup>5</sup> An error in the latter does not invalidate the former. When the doctrinal statements supported are found to be scriptural, then the Confes-

<sup>1</sup> Maius, Theo. Symb., p. 2.

<sup>2</sup> Walch's Introduction, 909.

<sup>3</sup> Pfaff's Lib. Sym., Intro., § 4.

<sup>4</sup> J. G. Walch's Introduction, 909.

<sup>5</sup> C. G. F. Walch's Breviarum, 13, 14; Walch's Introduction, 917, 918; Kromayer's Comment in Augs. Confess., 25.



sions can be consistently subscribed, even though defects in the argument, or inaptness in the illustrations, or mistakes in citation of authorities, may be noticed. Lutheran writers on the symbols accordingly draw a distinction between the primary and the secondary arguments they contain: "The primary are the dogmas set forth with the purpose of showing they are believed and taught by the Lutheran Church, the confutations of errors whereby it wished to declare that it contradicted them, and formulas of speech either expressly prescribed or proscribed." The secondary are "all those particulars introduced to confirm or illustrate the former—yea, sometimes only for adorning the style, as historical questions, interpretations of Scripture, judgments concerning the importance of dogmas, number or order of the parts into which they distribute them, citations of ancient writers, etc."<sup>1</sup> It is the former class that is alone involved in the subscriptions to the Confessions.

Subscriptions to the Confessions are classified as *quia* and *quatenus*—*i. e.*, "because they agree with Scripture," and "so far as they agree with the Scripture." The latter mode is an evasion, as any errorists condemned therein could adopt it. The symbols are not to be subscribed until, as the result of their careful study and comparison with God's Word, they are recognized and cheerfully declared to be drawn from the pure fountains of Israel. This is a *quia* subscription.

---

## A. THE ŒCUMENICAL SYMBOLS OR CREEDS.

The application of the term *œcumenical* to creeds, which previously was restricted to Eastern patriarchs, teachers and synods, seems to have originated in the title prefixed to them in the Book of Concord. It is derived from the Greek *οἰκουμένη*, the inhabited world, and is used synonymously with "catholic" to designate that which has been received by the entire Church, or, as the German runs, "the three chief symbols, or Confessions of the faith of Christ, unanimously employed in the churches." Their significance in the Book of Concord is stated, p. 492:3; 535:4. Far higher importance is attached by Lutherans to the Œcumenical Creeds than to the more extended Confessions of their Church. Thus, Hutter (Compend., Eng. Trans., p. 17): "Those symbols which have been approved by the unanimous consent of the whole Church (to which belong the three œcumenical symbols)

---

<sup>1</sup> Walch's Breviarum, 13, 14; Walch's Introduction, 965; Boerner's Inst., Theol. Symb., 11, 12; Müller's Introduction to Ll. Symb., xxvii. (Henkel's Transl., 15).

have far greater authority than those which have been received only by particular churches."

## I. THE APOSTLES' CREED.

The hypothesis that the Apostles' Creed derives its name from the fact that the apostles are its authors, although for many ages universally received, must be rejected, for the following reasons: 1. The silence of the New Testament; 2. The silence of all the Fathers until almost the fifth century; 3. Rufinus, who is the first to mention it, refers to it only as a tradition; 4. The silence of the synods of the Greek Church; 5. The tradition is found only among the Latin writers; 6. The many variations in its form as received in the different churches.<sup>1</sup>

The origin of this hypothesis is possibly connected with the incorrect etymology of "symbol" (from *συμβολή*, a contribution), since most of its advocates represent each apostle as making a contribution to the Creed (Peter: "I believe in God the Father Almighty;" Andrew: "And in Jesus Christ, his only Son;" James: "Who was conceived by the Holy Ghost," etc.; Matthias finishing with: "The Life Everlasting"), as well as from a misunderstanding of the design of the term "apostles" as here used, and the desire to assign the Creed the highest authority. Although this theory was generally received in the Romish Church, it was first controverted by a Romish theologian, Laurentius Valla, in which he was followed by Erasmus and Du Pin. In the Lutheran Church of the sixteenth century it was supported chiefly by the Magdeburg centuriators, and even in the present century has been advocated by Rudelbach, but was rejected by Brenz, Forster, Meisner, Calov, J. B. Carpzov, Ittig, Buddens, Walch, and our divines generally, as well as in other communions by Rivetus, Chamier, Voetius, Gerard, and the English writers Bingham, Pearson and King; so that it can be no longer regarded a matter of controversy.

It is equally difficult to establish the hypothesis that it owes its name to the fact that it was composed by apostolic men—*i. e.*, by contemporaries of the apostles—who derived the material of the Creed not only from the writings, but also from the oral discourses, of the apostles. Its name, instead of designating its origin, points to its contents. It is a brief summary of apostolic doctrine.

There is abundant evidence to prove that the Apostles' Creed originated by a gradual process involving many transitions. It is a development of the baptismal formula (Matt. 28:19): Those

---

<sup>1</sup> Köllner, 9.

baptized in the faith of the Father, and of the Son, and of the Holy Ghost would make public profession in the formula: "I believe in the Father, and the Son, and in the Holy Ghost." The antagonisms of the early Church rendered it necessary to expand the form and to add new items, in order to distinguish the Christian faith from the professions of heretics and other errorists. By the middle of the second century the baptismal confession of the churches in the West was in its general features identical with what we know as the Apostles' Creed, although it was not completed until the close of the fifth century, and perhaps much later, being, therefore, in its full form, more recent than the Nicene Creed.

The baptismal confession belonged to the mysteries of the Christian Church, and hence for a long time was not reduced to writing, but was delivered orally to the catechumen and entrusted to his memory. From this resulted a considerable divergence in the forms of the confession in churches of various regions. Thus we find in the baptismal confessions of Ravenna and Aquileia, in Italy, and in the African, Spanish and Gallic churches, important variations from that of Rome. The accepted text of the Apostles' Creed is the Roman form, with a number of additions, some of which can be traced to their source, while the origin of others is obscure. Thus to Art. I. has been added "Creator of Heaven and Earth" (against the Gnostics, from Eastern forms of the rule of faith and Nicene Creed); to Art. II.: "Conceived by the Holy Ghost," "Suffered," "Died," "He descended into Hell" (from the creed of Aquileia); to Art. III.: "Catholic" (perhaps from the same), "Communion of Saints" (from the Gallic recension), "Life Everlasting" (from the creed of Ravenna).

Caspari<sup>1</sup> and Von Zezschwitz<sup>2</sup> have shown with great fulness (and their results have been summarized by Oehler<sup>3</sup> and Thomasius<sup>4</sup>) the distinction which soon arose in the churches of the West between the baptismal confession and the rule of faith, in which the declarations against erroneous doctrine were more explicit and ample, the former ultimately culminating in the Apostles', and the latter in the Nicene, Creed, which is substantially identical with what had been, long before the Council of Nice, the baptismal confession of the churches of the East.

By the kind permission of Rev. Dr. J. R. Lumby, Norrisian Professor of Divinity in the University of Cambridge, England, we insert here a table from his scholarly "History of the Creeds," second edition, Cambridge, 1880, that presents at a glance the various stages in the gradual development of the Apostles' Creed:

<sup>1</sup> Quellen zur Geschichte des Taufsymbols und der Glaubensregel, 3 vols.

<sup>2</sup> Katechetik, ii. 273 sqq.

<sup>3</sup> Symbolik, 35 sqq.

<sup>4</sup> Dogmengeschichte, i. 40 sqq.

*Table showing the Gradual Formation of the Apostolic Creed.*

The first occurrence of any word or phrase is marked by CAPITALS.

A perfectly blank space in the Table indicates that the portion of the article under which it occurs had not at that time come into use. The mark (\*) intimates that the article at that time agrees with the words ranged next above.

ULTIMATE TEXT of the Western CREED.	ART. 1.			ART. 2.		
	In Deum Patrem.	Omnipo- tentem.	Creatorem cœli et terræ.	Et in Jesum Christum	Filius ejus Unicum	Dominum nostrum
I. St. Cyprian. A. D. 250.	IN DEUM PATREM			IN CHRISTUM	FILIUM	
II. Novatian. A. D. 260.	"	Dominum OMNIPO- TENTEM		In Christum JESUM	filium Dei	DOMINUM Deum NOSTRUM
III. Marcellus. A. D. 341.	εις θεον	παντο- κράτορα		εις Χριστον 'Ιησουν	τον υιον αυτου τον μονογενη	τον Κιριον ημων
IV. Rufinus. A. D. 390. Aquilaia.	In Deum Patrem	Omnipo- tentem	invisibilem et impassi- bilem	et in Jesum Christum	UNICUM filium EJUS	Dominum nostrum
V. Rufinus. Rome.	"	"		"	"	"
VI. St. Augustine. A. D. 400.	"	"		"	" [also [unigeni- tum]]	"
VII. St. Nicetas. A. D. 450.	"	"		"	filium ejus	
VIII. Eusebius Gallus. A. D. 550 (?).	"	"		"	"	"
IX. Sacramenta- rium Galli- canum. A. D. 650.	"	"	CREATOREM CœLI ET TERRÆ	"	filium ejus unigenitum sempiternum	"

## CREDO.

## ART. 3.

## ART. 4.

Qui Con- ceptus est	De Spiritu Sancto	Natus	Ex Maria Virgine	Passus	Sub Pontio Pilato	Cruci- fixus.	Mortuus	Et Sepultus
	ἐκ πνεύ- ματος ἀγίου	γεννη- θέντα	καὶ Μαρίας τῆς παρθένου		τὸν ἐπὶ Ποντίου Πιλάτου	σταυ- ρω- θέντα		καὶ ταφέντα
QUI	DE SPIRITU SANCTO	NATUS est	EX MARIA VIRGINE		SUB PONTIO PILATO	CRUCI- FIXUS		ET SEPUL- TUS
"	"	"	"		"	"		"
"	" also [per Sp. San.]	"	" also [et]	PASSUS	"	"		"
"	EX Spiritu Sancto	"	Et Virgine Maria	"	"			
Qui CON- CEPTUS EST	De Spiritu Sancto	"	Ex Maria Virgine				MORTUUS	et sepultus
"	"	"	"	"	"	"	"	"

ULTIMATE TEXT of the Western CREED. Pirminius, A. D. 750.	ART. 5.				ART. 6.				
	Descend- it ad inferna	Tertia die	Resur- rexit	a mor- tuis	Ascendit ad caelos	Sedet ad dex- teram	Dei	Patris	Omnipo- tentis
I. St. Cyprian. A. D. 250.									
II. Novatian. A. D. 260.									
III. Marcellus. A. D. 341.		καὶ τῇ τρίτῃ ἡμέρᾳ	ἀνα- στάντα	ἐκ τῶν νεκρῶν	ἀνα- βάντα εἰς τοὺς οὐρανοὺς	καὶ καθημέ- νον ἐν δεξιᾷ		τοῦ πατρὸς	
IV. Rufinus. A. D. 390. Aquileia.	DES- CENDIT in IN- FERNA	TERTIA DIE	RESUR- REXIT	A MOR- TUIS	AS- CENDIT in COELOS	SEDET AD DEX- TERAM		PATRIS	
V. Rufinus. Rome.		"	"	"	"	"		"	
VI. St. Augustine. A. D. 400.		tertio die	"	"	"	"		"	
VII. St. Nicetas. A. D. 450.		"	"	Vivus a mor- tuis	"	"		"	
VIII. Eusebins Gallus. A. D. 550 (?).		tertia die	"	a mor- tuis	ascendit AD Caelos	"	DEI	"	OM- NIPOT- TENTIS
IX. Sacramenta- rium Galli- canum. A. D. 650.	Des- cendit AD Inferna	"	"	"	"	"	"	"	"

ART. 7.	ART. 8.	ART. 9.		ART. 10.	ART. 11.	ART. 12.	
Inde venturus est judicare vivos et mortuos	In Spiritum Sanctum	Sanctam Ecclesiam	Catholicam	Sanctorum Communionem	Remissionem peccatorum	Carnis Resurrectionem	Vitam Æternam
	IN SPIRITUM SANCTUM	Per SANCTAM ECCLESIAM			REMISIONEM PECCATORUM		VITAM ÆTERNAM
	"						
ὅθεν ἔρχεται κρίναι ζῶντας καὶ νεκροίς	καὶ εἰς τὸ ἅγιον Πνεῦμα	ἁγίαν ἐκκλησίαν			ἀφεσιν ἁμαρτιῶν	σαρκὸς ἀνάστασιν	ζωὴν αἰώνιον
INDE VENTURUS EST JUDICARE VIVOS ET MORTUOS	Et in Spiritu Sancto	Sanctam Ecclesiam			Remissionem peccatorum	Hujus CARNIS RESURRECTIONEM	
"	"	"			"	Carnis Resurrectionem	
"	Et in Spiritum Sanctum	"			"	"	Vitam Æternam
"	"	Sanctam Ecclesiam	CATHOLICAM		"	Carnis hujus <sup>1</sup> Resurrectionem	"
"	"	"	"	SANCTORUM COMMUNIONEM	"	Carnis Resurrectionem	"
"	"	"	"	"	"	"	"

<sup>1</sup> Being in the hortatory part of the discourse, the text reads *carnis hujus*, but the article was clearly the same as in (VI.).

## II. THE NICENE CREED,

or, as it is often more accurately called, "The Niceno-Constantinopolitan," derives its name from the Council of Nice, assembled in A. D. 325 to settle the controversy occasioned by the errors of the presbyter Arius concerning the relation of the Son of God to the Father. Like the Apostles' Creed, it has as its basis the original baptismal confession. In accordance with the peculiar wants of the Church arising from its conflict with heresy, this confession was enlarged into a rule of faith as a guide for the teachers of the Church, comprising elements additional to those which the Western Church deemed necessary for profession at baptism. The Eastern Church, however, which was more harassed by heresy, and therefore more involved in theological controversies, used the rule of faith as its baptismal confession. In the Council of Nice, Eusebius of Cæsarea offered a formula which, after amendment and with additions, of which the chief was the insertion of the *ὁμοούσιος*, was adopted by the council as its creed. Eusebius claims to have received this formula from the bishops who had gone before him. In his letter transmitting it to the church at Cæsarea he introduces it: "According as we received from the bishops who preceded us, both at our initiation into the knowledge of the truth and when we were baptized, as also we have ourselves learned from the Sacred Scriptures, and in accordance with what we have both believed and taught while discharging the duties of presbyter and the episcopal office itself, so now believing, we present to you the distinct avowal of our faith. It is this: We believe in one God the Father," etc.<sup>1</sup> This formula compares thus with the Nicene Creed of 325:

## CREED OF EUSEBIUS.

We believe in one God the Father Almighty, Maker of all things visible and invisible; And in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life, the only-begotten Son, the first-born of every creature, begotten of God the Father before all ages, by whom all things were made; who for our salvation was incarnate and lived among men, and suffered and rose again the third day, and will come again in glory to judge the quick and dead. We believe too in one Holy Ghost.

We believe that each of these is and exists, the Father truly

## NICENE CREED OF 325.

We believe in one God the Father Almighty, Maker of all things visible and invisible; And in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is, of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both which are in Heaven, and which are on earth; who for us men and our salvation, came down and was incarnate and was made man, suffered, and rose again on the third day, and ascended into the heavens, and is coming to judge the quick and dead; And in the Holy Ghost.

But those who say: "There was a time when he was not;" and "He was not be-

<sup>1</sup> Socrates' Ecclesiastical History, Book I. chap. viii.



## CREED OF EUSEBIUS.

Father, and the Son truly Son, and the Holy Ghost truly Holy Ghost; even as our Lord, when sending forth his disciples to preach, said: Go and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.

## NICENE CREED OF 325.

fore he was made;" and "He was made out of nothing," or "He is of another substance," or "essence," or "The Son of God is created," or "changeable" or "alterable," are condemned by the holy catholic and apostolic church.

The received text of the Nicene Creed is a revision of that of 325, usually ascribed to the Council of Constantinople, composed of one hundred and fifty bishops, who assembled in 381, on account of the dangers threatened by the Macedonian and Apollinarian heresies, the former of which denied the divinity of the Holy Ghost, and the latter partially the true humanity of the incarnate Son of God. There is, however, no contemporary recognition of this revised formula, although accounts of the proceedings and records of the canons of the Council of Constantinople have been transmitted. Nevertheless, we have satisfactory evidence that in the Council of Chalcedon, of 451, Aëtius, deacon of Constantinople, presented the revised version of the Nicene Creed as "The holy faith which the holy Fathers, one hundred and fifty in number, put forth, agreeing with the holy and great synod of Nicæa;" that the same Council of Chalcedon recognized it as "The faith of the orthodox: this we all believe;" and that, even seven years before the Council of Constantinople, in A. D. 374, the clauses added to the formula of Nice are found already in the creed of Epiphanius, and, further, that even as early as A. D. 350 most of them appear in the creed of Cyril of Jerusalem.

The additions made to the Nicene Creed of A. D. 325 by the Niceno-Constantinopolitan Creed of A. D. 381 are:

Art. I.: "Of Heaven and Earth."

Art. II.: "Only-begotten;" "Before all worlds;" "From Heaven;" "By the Holy Ghost of the Virgin Mary;" "Was crucified for us under Pontius Pilate;" "And was buried;" "According to the Scriptures;" "And sitteth on the Right Hand of the Father;" "Again with glory;" "Whose Kingdom shall have no end."

Art. III.: "The Lord and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped, and glorified, who spake by the prophets. In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen."

The Constantinople recension omitted the concluding damnable paragraph, and from Art. II. the clause "God of God," which, however, has been restored by the churches of the West. Another variation of the formula in use in the West from that

employed in the Greek Church has arisen from the insertion into Art III. of the words concerning the procession of the Holy Ghost—"And from the Son"—the renowned "*filioque*" of theological controversy. This addition can be traced back as far as the Third Council of Toledo, of A. D. 589. From Spain it passed into France, where, in the eighth and ninth centuries, Charlemagne was its earnest advocate and unsuccessfully urged its adoption upon Popes Adrian I. and Leo III. The form was gradually adopted, however, in various congregations, in connection with the chanting of the creed at mass, until at length, by the tenth century, it prevailed in the entire Church of the West.

Two variations of less significance are found in the substitution, by the Latin formula, of the singular of the person confessing, instead of the plural in the Greek original—*i. e.*, "I believe" instead of "We believe"—and the omission of the preposition *εἰς*, "in," before "one holy catholic and apostolic Church."

### III. THE ATHANASIAN CREED.

The authorship of this creed—sometimes called, from its opening word, the *Quicumque*—was for a long time referred to Athanasius, bishop of Alexandria, and the great champion of orthodoxy in its conflict with Arianism, who, it was said, composed it during his exile in the West, and, according to some, for a council which was to have been held at Rome, A. D. 340, under Pope Julius I. This theory of its origin has been almost universally abandoned, as the evidence against it is overwhelming. The lack of any proof that this creed was ascribed to him earlier than the eighth century; the doubts and dissenting opinions concerning its author expressed already in the Middle Ages; the absence of this creed in the ancient manuscripts of his collected works; the fact that many manuscripts of this creed are anonymous and that some give other names, as Anastasius and Boniface; his own silence concerning it, and his emphatic declaration that no symbol but the Nicene should be allowed; the silence of the Church Fathers, especially those of them who treat of his life and appeal to his writings—a silence peculiarly significant when the ardor of the *Filioque* controversy is considered, in which the desire to sustain the addition by the great name of Athanasius would have been irresistible, if it had been possible; the silence of the councils; the late entrance of this creed into the Greek Church, where, even though modified, it has never received formal ecclesiastical sanction; its composition in the Latin language; the absence of those forms of expression concerning the doctrines set forth, upon which he especially insisted; its noticeable divergence from his style; and the indication of a later period than the Nicene era in the "*et filio*," with respect to the procession of the Holy Ghost,—

prove beyond all doubt that Athanasius could not have been its author.

Various efforts have been made to connect other names with it that have little better foundation than pure conjecture. There is no doubt, however, as to its Western origin. It bears the impress of an age in which the ardor of the Arian controversy had not entirely subsided, or was still fresh in the memory of the Church, when the christological questions which engaged the attention of the Council of Chalcedon were still agitated, and the "*Filioque*" either had already been added to the Niceno-Constantinopolitan Creed or at least the controversy which it marks had been raging. Although it has been argued, with a great deal of learning, that its origin is as late as the seventh, eighth, and even the ninth, century, yet, if the passage from Cæsar of Arles quoted by Köllner<sup>1</sup> be genuine—and there seems to be no sure grounds for doubting it—this symbol was already in use in the sixth century. This position has recently found fresh support in the results of the exceedingly thorough investigations of Caspari. The name "Athanasian" may have been given because it is an exposition and defence of the doctrine of the Trinity, of which Athanasius was the great champion.

The construction of this creed satisfies the most rigid rules of logic. It consists of two chief parts, treating respectively of the doctrine of the Trinity (3–27) and of christology (28–40), with a prologue (1, 2) and an epilogue (42) declaring the necessity to salvation of the faith there confessed.

"A special polemical design cannot be shown in this symbol. The addition in the title, 'Written against the Arians,' is connected with the fiction of the name of Athanasius. With as little propriety can we infer a specific polemic reference to Eutychianism in §§ 34, 35. The high esteem which this confession obtained it owed, without doubt, to its concise, sharp and direct method of expression—precisely what in modern times has rendered it so offensive."<sup>2</sup>

"Inasmuch as this symbol has to do entirely with two dogmas and their recognition and confirmation as the faith—*i. e.*, of the Trinity, and that of the incarnation of God in Jesus, of which it expressly treats, and that too in strong dogmatic language, and which it designates absolutely as *the catholic faith*, upon the knowledge and observance of which salvation depends—it is very clear that its value will be estimated entirely according to the value which is ascribed to those dogmas. He who in those dogmas actually recognizes doctrines of the Bible, and consequently divine revelation, will not have his esteem for it diminished by the fact that, with respect to its entire mode of state-

<sup>1</sup> Köllner's Symbolik, p. 59.

<sup>2</sup> Oehler's Symbolik, p. 52.

ment, it is so rigidly dogmatical, and in its spirit so intolerant.”<sup>1</sup>

Luther's estimate of the Athanasian Creed was: “It has been so composed that I do not know whether, since the times of the apostles in the Church of the New Testament, anything more important and glorious has been written.”<sup>2</sup>

## B. THE SYMBOLS OF THE LUTHERAN CHURCH.

### I. THE AUGSBURG CONFESSION.

#### THE CONVOCATION OF THE DIET.

After the failure of all efforts to secure the convocation of a general council to consider the abuses of which the Reformers complained, and provide measures whereby the true peace and harmony of the Church would be ensured, the emperor Charles V., who had been passing some months at Bologna, in Northern Italy, in company with Pope Clement VII., under date of January 21, 1530, published an imperial order for a diet of the German empire to convene at Augsburg on April 8 for the purpose of deliberating upon matters of religion and the war with the Turks. If it was the design of the emperor, under the semblance of a serious consideration of the truth, to begin the execution of a plan for its vigorous and speedy extirpation, the entire tone of the summons to the elector of Saxony was so mild and conciliatory as to betray no trace of such plot. It prescribed among the duties of the diet the hearing of the opinions and judgments on both sides, with mutual love and kindness, to the end that everything that on either side was not right might be laid aside, and “as we all both are and are contending under one Christ, so we all may live in the communion of one Church and in harmony.”<sup>3</sup>

#### THE PREPARATIONS OF THE ELECTOR.

This summons reached the elector John of Saxony at Torgau on the 11th of March. On the succeeding day his council were diligently occupied with the preparations for complying with the emperor's call;<sup>4</sup> for the decision was at once reached that it was the duty of the elector to appear in person at Augsburg. Even though no diet were called, it would be a debt of courtesy for the

<sup>1</sup> Köllner's Symbolik, i. 91.

<sup>2</sup> Walch's edition Luther's Works, vi. 2315.

<sup>3</sup> Foerstemann's Urkundenbuch, vol. i., p. 8; Mueller's History of Aug. Conf., 412 sqq.; Cælestine's Hist., 15.

<sup>4</sup> Foerstemann, pp. 11-17.

elector to visit his sovereign during the latter's sojourn in German territory. Besides, the circumstances were not such as to justify disobedience to his ruler's command, and it was important to avoid all needless causes of offence. But the chief consideration seems to have been the prospect that the diet, by its deliberations, would attain many of the favorable results that had been anticipated from a general council, and would bring about true and permanent peace. Already at this conference, on March 12, it was decided that a number of the evangelical theologians should accompany the elector, although the imperial summons had not included them. Dr. Luther, "Jonas the Provost," Philip Melanchthon, Antonius Musa of Jena, Agricola and Spalatin were included in the arrangements made; of whom, Luther and Justus Jonas were to be left at Nuremberg to await further information.<sup>1</sup>

#### THE TORGAU ARTICLES.

It was a happy after-thought of the Saxon chancellor, Dr. Brück, which he presented in writing, according to Foerstemann, on the 14th of March,<sup>2</sup> that, to guard against the very probable contingency of the refusal to permit the theologians in person to represent the position of the evangelical party in the diet with respect to matters of faith and abuses in religion, they be directed to prepare in writing a formal statement of the same, furnished with ample scriptural proofs, which the princes might have at hand in case of an opportunity to make a public declaration concerning these controverted points. Hence the letter of the same date to Luther, Jonas, Bugenhagen and Melanchthon,<sup>3</sup> which summoned them to at once lay aside all other work and devote all the limited time that was still left to the preparation of a paper covering all the articles, both of faith and of external church usages and ceremonies, that were involved in the dissension. The theologians were instructed to deliver the result of their deliberations in person to the elector at Torgau on the next Sunday, the 20th, and to be ready to accompany him at least as far as Coburg. Whether they were to remain there or to go to Augsburg was to be decided by circumstances. This commission was sent to Wittenberg with such haste that on the same day Luther, Melanchthon and Bugenhagen, in the absence of Justus Jonas, began their work.<sup>4</sup> They do not seem, however, to have been able to complete it by the time originally fixed, as may be inferred from the elector's letter of March 21,<sup>5</sup> in which he urges them to come to Torgau, as still other matters, in addition to what had been before

<sup>1</sup> Foerstemann, p. 14.

<sup>2</sup> Id., p. 39.

<sup>3</sup> Id., 40-44; Corpus Reformatorum, ii., No. 671.

<sup>4</sup> De Wette's Luther's Briefe, iii. 564.

<sup>5</sup> C. R., ii. 33, No. 675; Foerstemann, i. 112, No. 29.

presented, had occurred. On the succeeding Sunday, March 27, Melancthon was at Torgau,<sup>1</sup> but Luther did not reach there for some days afterward.<sup>2</sup>

The result of the labors of the commission of theologians at Wittenberg is known as "The Torgau Articles." After they had fulfilled their end in forming the basis of a portion of the Augsburg Confession, those articles disappeared, and until a recent period were confounded with the seventeen Schwabach Articles, which were also utilized in the preparation of the Confession. Some, as Seckendorf, J. G. Müller and Cyprian, maintained that the seventeen articles were composed on and after the 14th of March; others, as Salig, Walch, Ukert, and almost all the more recent writers before Foerstemann, that the Schwabach Articles of the preceding year were simply adopted unaltered, or only slightly changed after a brief revision.<sup>3</sup> This theory was first called in question by Bertram in 1767, and was attacked with great force by Weber in 1783. The result of the researches of Foerstemann among the archives at Weimar, published in 1833, has placed the subject in a new light. There is scarcely any room for doubt that "the memoranda concerning the controverted articles of the Wittenberg scholars called to Torgau" are or contain the Torgau Articles properly so called. The reasons which Foerstemann presents for reaching this conclusion are as follows:

I. *Internal Evidence*.—1. They either address their statements to the elector alone or make them in his name, without reference to the other princes and estates, as in the Augsburg Confession. This accords with the well-known fact that it was the intention, until a comparatively late period, to present simply a Saxon confession. 2. The remark at the beginning, that it is well to introduce first a long and rhetorical preface, manifestly refers to the preface to the Augsburg Confession, that was still to be written. 3. The Augsburg Confession is never mentioned, and yet the identity of the subjects treated with those of the second part of the Augsburg Confession, and the similarity of the language, are such that a reference to the Confession would have been unavoidable if it were already in existence. 4. The almost verbal agreement in many places with the text of the Augsburg Confession.

II. *External Evidence*.—1. The place, Weimar, being just where the Torgau Articles would have been deposited; 2. The volume in which they were found being Chancellor Brück's account of the diet.<sup>4</sup> The old theory which identified the seventeen Schwabach with the Torgau Articles cannot be reconciled

<sup>1</sup> C. R., ii. 33, No. 676.

<sup>2</sup> De Wette's Briefe, iii. 566.

<sup>3</sup> Bindseil in C. R., xxvi. 162, 163.

<sup>4</sup> Foerstemann's Urkundenbuch, i. 67.

with the declaration of the elector in a letter to Luther on May 11, in which he refers to the summary statement prepared by the theologians at Wittenberg concerning "the articles of religion about which there is dispute,"<sup>1</sup> for the Schwabach Articles are not controversial, but simply give a recapitulation of what the Lutheran Reformers believed to be the common faith of the Church universal. A careful comparison of the Augsburg Confession with the Schwabach and the Torgau Articles will show that the claim is well founded which maintains that the former are the basis of the most of the first part, or doctrinal articles, of the Confession, and the latter of the second part, or articles on abuses, together with the twentieth and twenty-first articles and partly of the fourth article of the first part. Both series of articles have been translated for this volume.

The second part of the Confession was evidently the main object in the minds of the confessors:<sup>2</sup> the doctrinal articles were merely introductory; and when the necessity for them, which may not at first have been anticipated, or for whose formulation, if anticipated, there was already abundant material at hand, arose, the seventeen Schwabach Articles were utilized as the groundwork of this introduction.

#### THE SCHWABACH ARTICLES.

These articles had been prepared for the conference held at Schwabach, October 16, 1529. They must not be confounded with the articles prepared for the visitation of the churches in Mark-Brandenburg and Nuremberg at the first conference of Schwabach, in June, 1528.<sup>3</sup> The second conference of Schwabach was held for the purpose of forming an alliance between the elector of Saxony and the margrave of Brandenburg, on the one side, and the landgrave of Hesse and the states of Upper Germany on the other. As agreement in doctrine was regarded its first condition, the elector of Saxony had requested Luther to prepare a summary of the evangelical faith. The colloquy of Marburg, October 1-3, 1529, between Luther, Melancthon, Justus Jonas, Osiander, Brenz and Agricola on the one side, and Zwingli, Œcolampadius, Bucer and Hedio on the other, was in progress when the request was made; and accordingly, immediately after its adjournment, Luther and his associates revised and enlarged the fifteen Articles of Marburg, which were then delivered to the elector and presented at the Schwabach conference by the commissioners of the elector of Saxony and the margrave of Brandenburg. The object of the conference not having been

---

<sup>1</sup> C. R., ii. 47, No. 687; Foerstemann, i. 190.

<sup>2</sup> See Introduction to Torgau Articles.

<sup>3</sup> Bindseil, C. R., xxvi. 134; Köllner's Symbolik, 165.

attained, another conference was held, at Smalcald, November 29, at which the Schwabach Articles were again presented. On this account they were often called "The Smalcald Articles," until the name was abandoned because of confusion with the Smalcald Articles of 1537.<sup>1</sup>

#### JOURNEY TO THE DIET.

Thus, before they began the journey to Augsburg, the Saxon theologians were furnished with this preliminary work, which was to be further elaborated and adapted to circumstances that were yet to arise. On Judica Sunday, April 3, the elector and his suite started from Torgau, after having ordered prayers to be offered in all the churches for their success at the diet, and after Luther had preached in the morning to the entire company on the text Matt. 10 : 32 : "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven."

It is interesting to note the ample supply of documents pertaining to the relations of the Saxon court to the emperor and to the history of the Reformation which the elector carried with him in three chests, as enumerated in the archives at Weimar, and published by Foerstemann.<sup>2</sup>

The journey to Coburg was slow. Luther preached a number of times by the way—viz., at Weimar on Palm Sunday, where the elector and others partook of the communion; on Maundy Thursday at Gräpenthal; on Good Friday at Neustadt.<sup>3</sup> Coburg was reached in time for the Easter festival (April 17). Here there was a delay until the 22d or 23d, as the news of the slow progress of the emperor convinced the elector that his presence at Augsburg would not be needed for some time. The arrival of an imperial messenger with the request that the elector be at Augsburg by May 1 was the signal for another advance.<sup>4</sup> Luther, who, according to the edict of Worms, was still under the imperial ban, and to whom the city of Augsburg refused a passport,<sup>5</sup> was left at Coburg, to remain there as long as the evangelical cause at Augsburg would require his advice. On the 2d of May, Augsburg was reached, the elector being the first of the princes on the ground.<sup>6</sup>

#### PREPARATION OF THE CONFESSION.

Already during the tarrying of the electoral party at Coburg, Melancthon was laboring upon the Confession. The Exordium of the Confession, which then occupied his attention, seems to be, not the Preface, but the Doctrinal Articles, or First Part of the

<sup>1</sup> Bindseil, C. R., xxvi. 138, 139.

<sup>2</sup> Urkundenbuch, i. 134-138.

<sup>3</sup> Salig, i. 160.

<sup>4</sup> Plitt's Einleitung, i. 522; Foerstemann, Urk., i. 154.

<sup>5</sup> Foerstemann, Urkund., i. 161.

<sup>6</sup> C. R., ii. 39.



Confession, for the reasons: 1. Both the preface and the conclusion had as their chief author the Saxon chancellor, Dr. Brück,<sup>1</sup> and were translated into Latin by Dr. Justus Jonas. 2. The Torgau Articles prescribe that "a long and rhetorical preface" should introduce their enumeration of abuses. If we compare this direction with the language of Melancthon—"I have made the Exordium somewhat more rhetorical than I had written it at Coburg"<sup>2</sup>—there is scarcely any doubt as to what must be meant. 3. Dr. Krauth has very forcibly added<sup>3</sup> that "it is inconceivable that Melancthon would desire to come all the way to Coburg to show Luther merely the Preface, more especially as we know that the Confession was nearly finished at that time."<sup>4</sup> The necessity for a fuller elaboration of the Exordium, or Doctrinal Articles, than was originally intended was rendered necessary by the new charges against the Reformers which Melancthon found at Augsburg, especially as circulated in the four hundred and four articles of the irrepressible controversialist Dr. John Eck, consisting of a collection of errors which he professed to have gathered from the writings of Luther, Melancthon, Zwingli, Ecolampadius, Carlstadt, Hubmeier, John Denck, etc., and whereby he tried to prove that the adherents of the evangelical doctrine were worse than the Turks.<sup>5</sup> To meet those charges, an explicit summary of the doctrine as held in the evangelical Church, showing that it harmonized with the consensus of the Church Catholic, was especially necessary, and hence the confessional began to preponderate over the apologetic aim of the articles in the hands of Melancthon. Accordingly, on May 11, in transmitting the first form of the Confession to Luther, he writes: "Our Apology is sent to you, although it is more properly a confession, for the emperor will have no time for protracted discussion. Nevertheless, I have said those things which I have thought most profitable or fitting. With this design, I have embraced nearly all the articles of faith; for Eck has put forth the most diabolical slanders against us, to which I wished to oppose a remedy. I request you, in accordance with your spirit, to decide concerning the whole writing."<sup>6</sup> A letter of the elector of the same date alludes to the Confession, as thus prepared, as only a further revision and reduction to form of what had been outlined at Wittenberg.<sup>7</sup> On May 15, Luther answered that he was so much pleased with it that he knew neither how to improve or

<sup>1</sup> C. R., ii. 62; Foerstemann's Urkundenbuch, i. 460.

<sup>2</sup> C. R., ii. 39.

<sup>3</sup> Conservative Reformation, p. 223.

<sup>4</sup> See Melancthon's letters of May 4, C. R., ii. 39, 40.

<sup>5</sup> Oehler's Symbolik, p. 112; Plitt's Einleitung, i. 527, ii. 5; C. R., ii. p. 45, No. 685.

<sup>6</sup> C. R., ii. 45; Cons. Ref., p. 225. <sup>7</sup> C. R., ii. 47, No. 687.

change it.<sup>1</sup> Our American Church has been so highly favored by Dr. Krauth with such a minute presentation of these facts in the introduction to his edition of the Augsburg Confession, in the "Conservative Reformation," in the "Discussions of the First Free Lutheran Diet in America" (1877), and in his monograph "A Chronicle of the Augsburg Confession," that we refer the reader to those works for the details. We must content ourselves with a summary of the results. The Confession, as returned by Luther, was again revised, and on the 22d "the articles of faith" were again transmitted to him.<sup>2</sup> This, too, is the date of the earliest trace of the idea of the concurrence of the several Protestant states in the Confession to be presented by Saxony—an idea which at length "ripens into absolute unity of presentation from June 8."<sup>3</sup>

Melanchthon, in the Preface to his *Corpus Doctrinæ* (German, 1559; Latin, 1560), gives a brief history of the composition of the Augsburg Confession, in which he refers to deliberations upon the Confession in subsequent meetings of the Protestant princes and legates, and a final transmission of it to Luther, by whom it was again approved: "I brought together, therefore, in singleness of purpose, the principal points of the Confession, which is extant, embracing pretty nearly the sum of the doctrine of our churches. I assumed nothing to myself, for in the presence of the princes and officials [the elector and princes and legates who subscribed it], and of the preachers [with their counsellors and preachers who were there], it was discussed and determined upon [diligently pondered] in regular course, sentence by sentence [all the articles]. The complete form of the Confession was subsequently sent to Luther, who wrote to the princes that he had both read this Confession and approved it. That these things are so the princes and other honest and learned men yet living will remember. After this, before the emperor Charles, in a great assembly of the princes, this Confession was read."<sup>4</sup>

---

<sup>1</sup> De Wette's *Luther's Briefe*, iv. 17. Nor must Luther's testimony after the delivery of the Confession be forgotten. On July 6, with a copy of the Confession as read in his possession, he writes to Cordatus: "I am greatly delighted that I have lived to this hour, wherein Christ has been publicly proclaimed by so many confessors before such an assembly in a confession altogether excellent" (*plane pulcherrima*).—De Wette's *Luther's Briefe*, iv. 71.

<sup>2</sup> For evidence, see Krauth's *Cons. Ref.*, pp. 227–230; *Chronicle of A. C.*, 26 sqq.

<sup>3</sup> *Chronicle of A. C.*, pp. 30–38, especially report of Nuremberg legates of June 8; *C. R.*, ii. 88; *Chronicle of A. C.*, pp. 37, 39; Köllner's *Symbolik*, i. 176 sq.

<sup>4</sup> Translation by Dr. Krauth, *Chronicle*, pp. 55, 56. Clauses in brackets from the German. Original is found in *C. R.*, ix., No. 6830.

The theologians with Melancthon at Augsburg, and with whose advice the Confession was elaborated, were Justus Jonas, Urban Regius, Stephen Agricola, George Spalatin, John Agricola, Andrew Osiander, John Brenz, Erhard Schnepf, John Rurer, Adam Weiss, Martin Meglin, John Pistorius, Hennig Bock, Conrad Oetinger, and John Frosch.

#### DELIVERY OF THE CONFESSION.

On June 15 the emperor reached Augsburg, and on Monday, the 20th, the diet opened. On the 22d it was determined to consider first in order the questions pertaining to religion, and the 24th was appointed for the hearing of the Protestant paper.<sup>1</sup> On the 23d the Confession was, therefore, read again in an assembly of the evangelical states and formally approved and signed. At the request of the Protestant princes the hearing of the Confession was deferred until the 25th.<sup>2</sup> For this purpose the chapel of the palatine palace was designated, instead of the council-chamber, where the other sessions of the diet were held. In this little chapel, accommodating about two hundred persons, at four o'clock in the afternoon it was read, in the German language, before the emperor and the princes and deputies, by the Saxon vice-chancellor, Dr. Bayer, in a voice so loud and clear that large numbers crowded in the court below distinctly heard it, and both the German and the Latin copies were handed to the emperor. The emperor took both copies, and, retaining the Latin copy, gave the German copy to the elector of Mentz.<sup>3</sup>

#### THE TEXTS.

The Latin copy was deposited by the emperor in the imperial archives at Brussels, where the last record of its presence is in the year 1568. Frequent searches have failed to discover it.<sup>4</sup> Some think that the German copy was taken to the Council of Trent, and thence to Rome; but the most diligent search in Rome has failed to detect a trace of it,<sup>5</sup> and it probably was destroyed not many years after the diet.<sup>6</sup>

Although the emperor had forbidden the publication of the Confession, yet as, during the process of its preparation, a number of copies had been made for the cities that contemplated uniting in subscription to it, the year 1530 witnessed the publication of no less than seven unauthorized editions—six in German, and one in Latin.<sup>7</sup> As these editions were full of errors, Melancthon, even before the adjournment of the diet, caused

<sup>1</sup> Chronicle, p. 45.

<sup>2</sup> Müller, p. 587; Francke, xx.

<sup>3</sup> Oehler, 117.

<sup>4</sup> Francke's *Libri Symb.*, I. xxiv.

<sup>5</sup> Id., 46.

<sup>6</sup> Francke, xx.

<sup>7</sup> Francke, xx.

an edition to be printed, comprising the Latin, from a trustworthy copy, and the German, from his own manuscript. This was published with the Apology in 1531,<sup>1</sup> accompanied by the following preface: "With the entire ignorance of the princes who offered this Confession to the emperor, it was published by an avaricious printer before two months. And it was so issued that in many places it seems to have been purposely corrupted. And since the princes, even if they wished, could not wrest it now from the hands of men, and there nevertheless is danger that the faults of that first edition may occasion fresh charges, it has been necessary to publish it anew, revised and corrected, because it pertains not only to the esteem in which princes should be held, but also to religion, to prevent writings of this kind, full of errors, from being circulated under their names. On this account we send forth the Confession honestly and carefully transcribed from a copy of trustworthy credit. We have added the Apology, which was also offered His Imperial Majesty. For we feared that it would be published elsewhere with no better fortune than has befallen the Confession. But, although the adversaries refuse to be pleased, we hope that all good and wise men throughout the whole world, after having read these documents, will understand that we profess no doctrine contrary to the authority of the Holy Scriptures and of the Church Catholic, but that our men have with perfect justice censured certain abuses and thrown light upon the chief topics of Christian doctrine, which were covered at that time by most pernicious opinions. Concerning the righteousness of faith all the churches, monasteries, schools, and finally all the books of modern theologians, were formerly silent. Concerning the doctrine of repentance nowhere was sure and firm comfort for consciences presented. No one taught that sins are forgiven through faith in Christ. The doctrine of satisfaction was a torment to consciences. The sacraments were profaned in a godless manner after the opinion was received that they justify by the work wrought. And this opinion entirely suppressed the doctrine of faith and produced manifold idolatry. Human traditions were more than labyrinths, because they were infinitely increased, partly by Judaic and superstitious, and partly by tyrannical, interpretations. Afterward, for money, a relaxation of traditions was conferred. These faults our men have censured, not to dissolve ecclesiastical government, but to restore the gospel to its native purity and to care for godly consciences. Neither can they now desert the defence of the truth, since Christ says, 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whoso-

---

<sup>1</sup> C. R., xxvi. 246, 247.

ever shall deny me before men, him will I also deny before my Father which is in heaven.' Therefore we now ask all good men not to form their judgment concerning us only from the writings or clamors of the adversaries, who by wonderful arts and false charges endeavor to suppress the truth, but, what is most just, to hear us also and learn the entire case, which, as it pertains to the glory of God and to religion and the salvation of souls, ought to be unknown to no one."

This is the *Editio Princeps*, whose authority surpasses all other known editions. While precedence is sometimes claimed for the German version because the Torgau and Schwabach Articles were in German, and in that language also the Confession was read, as well as because Melancthon appeals to the German text in the Latin of the Apology, yet all the circumstances of the preparation and publication of the Confession show that both original texts must be assigned equal authority, while other considerations place the Latin above the German version adopted in the Book of Concord. For in the Book of Concord the German *Editio Princeps* of Melancthon was discarded for a codex found in the archives at Mayence, which was then believed to be the original manuscript which had been read and delivered to the emperor, but is now universally acknowledged to be a mere transcript containing a number of verbal inaccuracies. Dr. Krauth's translation has accordingly been made from the Latin, as the more authoritative text.

#### THE VARIATA.

The *Editio Princeps* had scarcely been published before Melancthon undertook to prepare another edition, in which he made a number of changes. This was published also the same year, and is sometimes called the *Variata* of 1531. The same liberty was taken in several succeeding editions. Yet it is conceded that until 1540 there are no changes that affect the Articles of Faith.<sup>1</sup> The variations of the editions of the first ten years from the *Ed. Princeps* were intended simply to make the statements of the latter more clear and explicit, and to furnish them with ampler proofs. In distinction from the *Variata*, these editions are called the "revised" or "enlarged" editions, although the Confession, as a confession, had passed beyond the period when a revision of it was either possible or in any way justifiable.<sup>2</sup>

But the editions of 1540 and 1542 went still farther, and presented so many changes, not only by largely expanding a number of the articles, but also by doctrinal divergences, chiefly in the tenth article (also in Arts. IX., XIII., XVIII.), as to occasion much controversy and evil in the Church.<sup>3</sup> Had Melancthon's changes

<sup>1</sup> Köllner, i. 235.

<sup>2</sup> Salig, i. 473; Köllner, i. 235.

<sup>3</sup> For the history of the *Variata*, see Köllner, i. 235-267.

been real improvements, they could not become confessional, as this depended upon the signatures of the princes; neither could they alter what "the churches among us" are declared (Art. I.) "with one consent" to teach, however desirable a modification of the same may at any subsequent time have seemed to the *Præceptor Germaniæ*.

#### CONTENTS.

"The Confession contains the sum of the evangelical doctrine of salvation, and that, too, not only in opposition to the prevailing Church with its Pelagianizing work-righteousness and its false mediatorship between God and believers, but also in opposition to the false spirituality of fanatics, the abuse of gospel freedom and the sects resulting from the subversion of ecclesiastical and political order. Great emphasis is placed upon the necessity of the means of grace and the ordinances of civil and religious life. The Augsburg Confession—not only on historical grounds because it is the banner around which the Church of the German Reformation has from the first continually gathered, or on those of ecclesiastical right, since the German Evangelical Church, as well as the Church of the Augsburg Confession, obtained legal recognition by the Augsburg Religious Peace of 1555 and the Peace of Westphalia of 1648, but because of its contents—has been at all times regarded the fundamental confession of the Evangelical Lutheran Church, its peculiar *symbol*, as it is already called in the Formula of Concord."<sup>1</sup>

A well-known writer of the Reformed Church,<sup>2</sup> while taking exception to portions of the Confession, offers the following candid testimony: "The Augsburg Confession breathes throughout an earnest and devout evangelical Christian spirit, and is expressed in clear, mild, dignified language. It professes to be both scriptural and churchly and in harmony even with the Roman Church as known from the genuine tradition of antiquity. It is remarkably moderate and conciliatory in tone and free from all harsh or abusive terms. It is not aggressive, but defensive throughout. Hence its original modest name, *Apology*. It pleads only for toleration and peace. . . . The Augsburg Confession is the fundamental and generally-received symbol of the Lutheran Church, which also bears the name of 'The Church of the Augsburg Confession.' It is inseparable from the theology and history of that denomination; it best exhibits the prevailing genius of the German Reformation, and will ever be cherished as one of the noblest monuments of faith from the pentecostal period of Protestantism. But its influence extends far beyond the Lutheran Church. It

<sup>1</sup> Oehler's *Symbolik*, p. 116.

<sup>2</sup> Dr. P. Schaff, in his *Creeeds of Christendom*, i. 233 sqq.

struck the keynote to other evangelical Confessions and strengthened the cause of the Reformation everywhere." After referring to the qualified subscription to it—viz., in the form of the *Variata* by Calvin in 1541 at Ratisbon, Farel and Beza in 1557 at Worms, the Calvinists at Bremen in 1562, etc.—he adds the following, in the light of which their subscription to the *Variata* is acknowledged to have little significance: "The Confession, as delivered before the diet of Augsburg in 1530, or, in the absence of the original text, the edition of 1531, carefully prepared by Melancthon himself, is the proper historical Confession of Augsburg, and will always continue so. At the same time, the altered edition of 1540, though not, strictly speaking, a symbolical book of binding authority anywhere, is yet far more than a private document, and represents an important element in the public history of the Lutheran Church in the sixteenth century."<sup>1</sup>

Its articles have been thus grouped by Zöckler:<sup>2</sup>

## I. FUNDAMENTAL PART.

Elementary statement of the chief points of the doctrine of salvation.

[Arts. 1–6, and supplementary articles 18–21.]

(a) That which is presupposed in salvation.

Art. I. God.

" II. Sin. (Its effect upon the Free Will, Art. XVIII., and its cause, Art. XIX.)

" III. The Redeemer. (His office as sole mediator encroached upon, Art. XXI.)

(b) Salvation itself.

Art. IV. Justification.

" V. The Word of God and the Ministry, the ground of Justification.	} Faith and Works, Art. XX.
" VI. The New Obedience, as the fruit of Justification.	

## II. SPECIAL SOTERIOLOGICAL PART.

The realization of salvation in the Church.

[Arts. 7–17, and Practical Polemical Arts. 22–28.]

(a) The *objective* realization of salvation in the Church.

(α) The Church and its Means of Grace. Arts. VII., VIII.

(β) The Sacraments of the Church.

Art. IX. Baptism.

Art. X. The Lord's Supper. (Of both kinds, Art. XXII.;  
The Mass, Art. XXIV.)

<sup>1</sup> Dr. P. Schaff, in his *Creeeds of Christendom*, p. 242.

<sup>2</sup> Die Augsburgische Confession, p. 95.

Arts. XI., XII. Confession, Repentance. (Confession in its relation to Cultus and Discipline, Art. XXV.)

Art. XIII. The Use of the Sacraments.

- (γ) The Service of the Church, or the office of administration of the means of grace.

Art. XIV. Church Government. (Marriage of Priests, Art. XXIII.; Ecclesiastical Power, Art. XXVIII.)

- (b) The *subjective* or *ethical* realization of salvation.

- (a) Its temporal realization.

1. Art. XV. In Ecclesiastical Rites. (Distinction of meats, etc., Art. XXVI.)

2. Art. XVI. In the Family and the State. (Cf. Art. "Of the Marriage of Priests" [XXIII.], and "Monastic Vows" [XXVII.]

- (β) Its complete fulfilment by Christ's return. [Art. XVII.]

## II. THE APOLOGY OF THE AUGSBURG CONFESSION.

### THE CONFUTATION.

After the delivery of the Augsburg Confession the Roman Catholic estates were summoned to a conference on the succeeding day, June 26. As the result of this conference they presented to the emperor, on the 27th, a report, in which they advised that an answer to the Confession be prepared by learned, judicious, fair and amiable men, approving of what they regarded true and refuting the rest from Scripture, and, at the same time, that the evangelical party should be asked whether they had anything further to present. Many of the Romanists, however, were in favor of more severe measures, and the number thus inclined grew with time. We have the testimony of Melancthon that three plans had been proposed—one, that the emperor should compel all the princes and states to comply with the Edict of Worms; a second, that the Confession should be referred to good and learned men belonging to neither side for their judgment, and the emperor should afterward announce his decision; while a third favored the public presentation of a confutation. The emperor finally determined to act in the beginning with moderation, and afterward to resort to greater severity. Accordingly, on July 5, he announced his decision that the theologians should prepare a confutation and the evangelical side should be requested to submit the entire matter to his judgment, and, in case they would refuse to comply with the request, the entire matter should be referred to a council, the evangelical side, however, being obliged to conform to the Edict of Worms.

The chief theologians among those to whom was entrusted this



work were John Eck, John Faber, Conrad Wimpina, and John Cochläus.<sup>1</sup> They were directed to prepare the confutation with all possible moderation. But the result of their labors was not for a long time satisfactory to the emperor. Of the two hundred and eighty pages at first presented to him for his private inspection, he erased all but twelve; and it was not until they had made five attempts—in which they spent about six weeks—that a form was produced which he was willing should be publicly read. This was formally presented to the diet on August 3 by the secretary of the emperor, Alexander Schweiss, and while, like the Augsburg Confession, it had been composed in both the Latin and the German languages, it was the German copy that was then read.

#### CONTENTS OF THE CONFUTATION.

The Confutation reviewed in regular order the articles of the Augsburg Confession, endorsing some and condemning others. The following are its chief points:<sup>2</sup>

ARTICLE I. Approved throughout.

ARTICLE II. Received in so far as original sin is regarded as actually a sin. The explanation, however, as to wherein original sin consists—viz., that men are born without the fear of God and faith in God—is condemned, as this is to be regarded the sin rather of an adult than of an infant. The declaration that another element of original sin is concupiscence, which remains even after baptism, is also rejected. Concupiscence can be regarded as a vice of origin only if it be considered as ceasing, after baptism, to be sin.

ARTICLE III. Approved throughout.

ARTICLE IV. Approved in so far as salvation is denied man's own works, without the grace of God, but rejected so far as it asserts the absence of merit in good works.

ARTICLE V. Approved so far as it declared that the Holy Ghost is given through the Word and sacraments; yet the faith wrought through these means, the Confutation insists, must not be understood as existing alone, but as infused in baptism at the same time with faith and love.

ARTICLE VI. The bearing of good fruits by faith approved. The ascription of justification to faith alone rejected. Love and good works the condition, on man's side, of justification; grace the condition on God's side.

<sup>1</sup> Brenz writes to Myconius, July 10: "They say they are preparing wagon-loads of comments upon our Confession. Eck, moreover, that good man, is their chief. Of the rest, there are twenty-three. You might say there is an Iliad of sophists."—*Anecdota Brentiana*, p. 93; C. R., ii. p. 180. Homer's Iliad has twenty-four books.

<sup>2</sup> Principally from Küllner, p. 408.

ARTICLE VII., that the Church is the congregation of saints. Utterly rejected, as one of the errors of John Huss. Its doctrine of the perpetuity of the Church, and that variety of rites does not rend unity of faith, approved—the former absolutely, the latter with a limitation.

ARTICLES VIII. and IX. Entirely approved.

ARTICLE X. Not censured, but accepted only if it mean that the entire Christ is under each form. It is also suggested that the “very necessary” doctrine of transubstantiation is wanting here.

ARTICLE XI. Partly approved, but a yearly confession and the enumeration of offences required.

ARTICLE XII. Approved so far as the duty of the Church to pronounce absolution is declared; but exception is taken to the limitation of the parts of repentance to two—viz., contrition and faith. A third part, satisfaction, insisted upon.

ARTICLE XIII. Approved, but the declaration added that its doctrine must be applied to all the seven sacraments of the Roman Church.

ARTICLE XIV. Approved, but the mode of the “*rite vocatus*” further defined.

ARTICLE XV. The first part approved; the restoration of certain abrogated rites demanded, and the appendix concerning human traditions made for appeasing God, being contrary to the gospel, rejected.

ARTICLES XVI., XVII., XVIII., XIX. Approved throughout.

ARTICLE XX. Entirely rejected, with the declaration that in so doing the merit of Christ is not extenuated.

ARTICLE XXI. Likewise entirely rejected.

The objections urged by the evangelical party in the seven articles concerning abuses were not admitted, and a refutation of them was attempted. The final article closes, however, with the admission of many abuses in the Church, for the correction of which a diligent effort should be made. As the Confutation explains so much that its answer, the Apology, contains, a translation has been made for this volume.

So unsatisfactory did the Confutation appear to the Romanists themselves that it was withheld from publication in Latin until 1573, and the German text did not appear until 1808. The evangelical princes, directly after its reading, requested a copy; but after laying the request before the Roman Catholic estates, the answer which the emperor gave on August 5 was a refusal, except upon the conditions: 1. That they should issue no writing in reply; 2. They should neither print, nor in any way contribute to its publicity.—a condition which has been traced, not to the Romish princes, but to their theologians; 3. They should unite with the

emperor and the other estates in the opinions presented in the Confutation.<sup>1</sup> These, of course, were conditions which it was impossible to accept.

#### PREPARATION OF REPLY.

The evangelical princes and theologians almost immediately resolved upon a formal reply.<sup>2</sup> For already on July 10,<sup>3</sup> they had answered the emperor's inquiry as to whether they had anything additional to offer by the statement that while they had embraced in the Confession about all necessary articles, yet, if their opponents would undertake the defence of any abuses, they would be ready with a further reply from God's word.

A conference, however, of fourteen, seven on each side—George of Brandenburg, John Frederick of Saxony, the chancellors of Saxony and Brandenburg, Drs. Brück and Heller, and the theologians Melancthon, Brenz and Schnepf, representing the evangelical side, and the bishop of Augsburg, Duke Henry of Brunswick (whose place was for a portion of the time filled by Duke George of Saxony), the chancellors of Baden and Cologne, and the theologians Eck, Wimpina and Cochlæus, representing the Romanists—was held from August 13 to 21, in which the articles of the Confession were discussed; but no result satisfactory to either party was attained. But the proceedings of the conference no doubt determined much in the Apology that followed. The preparation of the Apology was entrusted to the evangelical theologians in general,<sup>4</sup> although circumstances afterward made it the peculiar work of Melancthon, who, although absent during the reading of the Confutation, availed himself of notes made by Camerarius and others, and, it is thought,<sup>5</sup> of some of the writings of the Romish theologians against the Confession, as the basis of his refutation.

On September 22 the first draught of the Apology thus prepared was offered to the emperor by Chancellor Brück, directly after the reading of the first recess of the diet. It was received by the count palatinate Frederick in the name of the emperor, but returned at his nod when his brother Ferdinand had whispered in his ear.

September 23, Melancthon left Augsburg with the elector of Saxony. Having at last obtained a copy of the Confutation, he began at once to elaborate still further an apology upon the basis of his former draught. He was busy upon it already on his

<sup>1</sup> Foerstemann, Urk. ii. 179; Cœlestine, iii. 25; Köllner, 417.

<sup>2</sup> Foerstemann, Urk., ii. 81.

<sup>3</sup> C. R., ii. 181 sq.; Foerstemann, ii. 12 sq.

<sup>4</sup> Preface to Apology.

<sup>5</sup> Müller, Prolegomena, lxxii. sq.; Francke, xxxv.; Köllner, 420-422.

journey homeward, and his zeal was such that Salig states<sup>1</sup> that he was working upon it on Sunday in Spalatin's house at Altenburg, until Luther took the pen from him with the remark that that was not the day for such work. His letters from November, 1530, to April, 1531, show how deeply he was absorbed by it. An additional motive for his interest was given by the claim in the second recess of the diet, October 13, that the Confession had been refuted.

#### EDITIONS AND TEXTS.

Toward the close of April, 1531, therefore, the first edition of the Apology appeared, in quarto, bound with the Augsburg Confession. It was the Latin text that was thus composed and published.

The German text, which first appeared in October, 1531, is a translation of the Latin by Dr. Justus Jonas, made under the supervision and with the co-operation of Melancthon. Its variations from the original text, although not affecting the doctrine taught, are very numerous, often being rather a paraphrase than a translation, and transposing, omitting and sometimes adding sentences, and even entire paragraphs. Schöpf, Köthe, Spieker, and Bodemann in their German editions of the Confession have for this reason published new translations.

Changes were made by Melancthon also in the Latin text for the edition of August, 1531, and the German edition published two years later was likewise subjected to many alterations. These changes are of no special significance, and hence the *Variata* of the Apology was long accepted, and included even in the first edition of the Book of Concord; but a return to the *Invariata* was at last deemed desirable, because of the controversies that had arisen from the *Variata* of the Augsburg Confession.

In April, 1532, at the conference at Schweinfurth, the Apology was publicly approved by the evangelical estates as a confession of faith, against the great dissatisfaction of the imperial commissioners.<sup>2</sup> In 1533, Luther wrote to the Leipsic Christians persecuted by Duke George: "Hold fast to our Confession and Apology."<sup>3</sup> In 1537 it was formally approved and subscribed at Smalcald by the evangelical theologians,<sup>4</sup> as well as by the princes and estates in the recess of the conference.<sup>5</sup> The Formula of Concord also declares that it was always received as containing the unanimous judgment of our churches.<sup>6</sup>

<sup>1</sup> i. 375.

<sup>2</sup> Seckendorf, Hist. Luth., iii. 4, § ix.

<sup>3</sup> Erl. Ed. Luther's Works, xxxi. 268.

<sup>4</sup> See paragraph preceding list of subscribers to Appendix to Smalcald Articles.

<sup>5</sup> Seckendorf, Hist. Luth., iii. 153.

<sup>6</sup> Sol. Dec. Of the Rule and Norm of Faith, § 11.

The Apology is more than a polemical treatise. It is a thorough discussion, in all its relations, of the cardinal doctrine of justification by faith alone, without works. At first reading it may appear diffuse and abounding in tautology, but further study will show that even these seeming defects are merits when we consider the aim of the Apology to meet at every turn the questions proposed, and examine them from varied standpoints with every possible qualification of language that could prevent misunderstanding or disarm prejudice. It abounds in forcible illustrations, in exhaustive treatment of scriptural texts, in proofs from patristic literature and the history of the Church, overwhelming with confusion the arguments drawn by the adversaries from the same sources. When compared with the Augustana, its tone is indeed much more impassioned and its arraignment of the adversaries of the faith more trenchant, with occasional touches of most withering sarcasm; yet this occurs only when in indignation the stupidity of the writers of the Confutation is recalled. Regarded as a whole, its spirit is so mild and conciliatory, its style so clear and chaste, its language so animated and eloquent, its entire mode of reasoning so manifestly the sincere expression of a mind that has been long and deeply absorbed in the contemplation of divine things, that its careful study cannot fail to afford rich edification. To one charged with the care of souls the frequent reading of the Apology is invaluable, on account of the manner in which it solves difficulties connected with the most vital points in Christian experience; while the private Christian, although perhaps compelled to pass by some portions occupied with learned discussions, will find in many—we may say, in most—parts what is in fact a book of practical religion. The chapter "Of Love and Fulfilling of the Law," with the preceding more learned and technical one on justification, Philippi<sup>1</sup> aptly remarks, bears to the entire contents of the confessional writings the same relation the Epistle to the Romans has to the entire Scriptures, their "*kern und stern*," "so clearly are they grounded in scriptural experience, so triumphant, edifying and consoling is their development."

### III. THE SMALCALD ARTICLES.

#### THEIR ORIGIN.

In the recess of the diet of Augsburg of October 13–15, 1530, the emperor Charles V. had promised that a general council would be convened within six months after the adjournment of the diet. His efforts, however, to accomplish this purpose were baffled by the diplomacy of the politic Clement VII., who proposed such

---

<sup>1</sup> Kirchliche Glaubenslehre, v., p. 39.

conditions as the evangelical princes were compelled to decline. In 1535, Pope Paul III. sent Vergerius as his nuncio to Wittenberg to treat with the Protestants concerning a council which he proposed assembling. Again the terms were such as could not be entertained. Nevertheless, June 2, 1536, the pope published a bull convoking a general council, to be held at Mantua, May 3, 1537. On December 11 the elector of Saxony commissioned Luther<sup>1</sup> to revise the Articles of Faith for the consideration of the council, and to report before January 25. Luther accordingly prepared a series of articles, which, having been submitted to and approved by his colleagues, Justus Jonas, Cruciger, Bugenhagen and Melancthon,<sup>2</sup> and by Amsdorf, Agricola and Spalatin, who had been summoned to Wittenberg, were sent to the elector January 3.<sup>3</sup>

#### THEIR NECESSITY.

The question has been repeatedly asked why it was deemed necessary to frame a new series of articles instead of submitting to the council the Augsburg Confession, and the satisfactory answer has been repeatedly given : 1. The Augsburg Confession was composed not without the hope of a union of the two parties by the removal of possible misunderstandings, and therefore placed especial emphasis upon the points wherein they agreed. But since these efforts at conciliation had failed, and the theologians on each side well understood the position of their opponents, the attempt to show their agreement would be superfluous, and the time had come to make more prominent the points of difference. The evangelical side was no longer content with simply making a defence, but felt that the Romish Church should now be sharply arraigned for the errors in which it had become hardened. The evangelical faith was now not merely to claim for itself toleration, but to set forth its open and uncompromising hostility to the hopelessly corrupt papacy. 2. The language of the Augsburg Confession was so mild and conciliatory as to afford its opponents an occasion for perversions whereby it was sometimes claimed to have waived the points at issue, or, on the other hand, to favor the Zwinglians and Anabaptists. In view of this, an effort had to be made to present the position of the evangelical side in terms so strong and decided as to remove every ground for ambiguity or perversion. 3. Nor are we to overlook the desire of the elector to afford an opportunity to those who

---

<sup>1</sup> Seckendorf adds : " And the rest of the theologians." Lib. iii., Sect. 14, § xiv. Add.

<sup>2</sup> Spalatin's Annals, quoted by Francke, Lib. Sym.. II. vi., Note 5.

<sup>3</sup> De Wette's Luther's Briefe, v. 46.

had embraced the evangelical faith since 1530 to join in a confession which they themselves would assist in framing.<sup>1</sup>

#### THEIR ENDORSEMENT AND SYMBOLICAL AUTHORITY.

The articles composed thus and for this motive received the hearty approval of the elector, who, after having read them twice, replied that he was convinced that they contained the truth and agreed with the Augsburg Confession, that he would confess them everywhere before the council and the whole world, and that he prayed God to be preserved, with his brother and children and subjects, in that Confession without vacillation.<sup>2</sup>

In February, 1537, the evangelical theologians and princes met at Smalcald, where, while the princes were deliberating as to whether the invitation to the council should be accepted, the theologians were occupied with the consideration of the doctrinal questions to be presented to the council in case it should be held. The result was, in addition to the preparation of the Appendix, that Luther's articles were signed by the theologians present, with a few exceptions (Bucer, Fagius, Blaurer), who had not subscribed them at Wittenberg or on the way to Smalcald; but, as it was decided to decline the pope's offer, the princes did not regard it necessary to attach their names. The signature of Melancthon, qualified by the restriction that if the pope would receive the gospel his superiority over the bishops could be admitted *jure humano*—which occasioned no little feeling among the adherents of the evangelical cause—finds its explanation not only in Melancthon's love of peace, but also in his desire for a Church polity independent of the State.<sup>3</sup>

The symbolical authority of the Smalcald Articles may be traced already to these signatures, as the theologians acted here not simply in a private capacity, but as teachers of the Church summoned by the princes to judge concerning matters of doctrine, and, as Urban Regius adds to his signature, "in the name of my brethren and of the church of Hanover."<sup>4</sup> Yet this is not without its difficulties, as it was suggested already by Seckendorf that the recess of the Smalcald conference mentions the Augsburg Confession and Apology, and even the Appendix of Melancthon on the "Primacy of the Pope," but is silent concerning the articles themselves, and Luther published them in

<sup>1</sup> Seckendorf, iii., p. 151; Köllner, i. 441; Francke, Lib. Sym., ii., Proleg. vi., Note 2; Plitt, De Autoritate Smal. Artic., pp. 12 sqq.

<sup>2</sup> Seckendorf, 3: 151; C. R., 3: 258 sqq.; Plitt, Sm. Art., p. 8.

<sup>3</sup> Köllner, 1: 448 sqq.; Oehler's Sym., 138, Francke, ii., Proleg. vii., Note 5; Müller, Introduction, lxxix.

<sup>4</sup> See the argument of Plitt, De Autoritate Articulorum Smalcaldicorum Symb., pp. 47 sqq.

1538, and again in 1543 and 1545, with alterations and additions, as a private writing, which he could not have consistently done had their symbolical authority been fully established. Their public authority, however, is recognized in various ways,<sup>1</sup> until at last they are found included in a number of the Bodies of Doctrine from the *Corpus Brunsvicense*, 1563<sup>2</sup> on, and finally in the Book of Concord. Especially was importance attached to them after the breaking out of the controversies concerning the Interim.

The standard text adopted in the Book of Concord is that of the German copy taken by Spalatin to Smalcald, signed there, and afterward deposited in the archives at Weimar, and first published in 1553.

The first Latin text—an excellent translation by Peter Genevanus, a Dane—was published in 1541, but because of the perversion of the translator to Romanism it fell into disrepute; and therefore an entirely new, but very defective, translation from Spalatin's text was made for the Book of Concord of 1580 by Dr. Nicholas Selnecker, which, however, was afterward revised and published separately in 1582, then included in the second edition of the Book of Concord of 1584, and in this last form has become the commonly received Latin text.

#### THE APPENDIX TO THE SMALCALD ARTICLES.

The Appendix was written at Smalcald, by the elector's request, after Luther had been prostrated by sickness almost unto death and the princes had decided to decline the pope's summons to a council. Its aim is to present a clear and thorough explanation of the position of the evangelical side in regard to the nature of the papacy and its relation to the Church, as well as concerning the power of bishops, which would show the grounds on which the proposed council had been refused. As Carpzov has noticed, it is only an ampler declaration of what Luther had previously stated in Part II., Art. IV. It was written by Melancthon in Latin, translated by Veit Dietrich into German, and in this translation submitted to the convention and signed by the theologians. Although the edition of this translation published at Wittenberg in 1541 contains in its title the name of the author and the statement that it was a translation, yet, by an error of the theologians at Weimar in 1553, the opinion became prevalent that the Appendix was the joint work of the theologians at Smalcald, and that Veit Dietrich's translation was the original. As such

<sup>1</sup> At the diet of Spire, 1544; on return of Elector John Frederick from captivity, 1555; in the controversy between Flacius and Melancthon, 1557, etc. See Plitt, pp. 52 sqq.

<sup>2</sup> Francke, Proleg. II. viii., Note 12.



it was included in the various *Corpora Doctrina* that adopted the Smalcald Articles and in the German Book of Concord; and into the first edition of the Latin Book of Concord, instead of the original text, a translation of this German version was admitted. This error, however, was soon acknowledged, and corrected in the second edition (1584). But, although Seckendorf clearly showed the true history of the Appendix, the other theory continued to be advocated by many eminent authorities, until J. C. Bertram in 1770 presented such evidence as has seemed to settle the question beyond dispute. The symbolical authority of the Appendix not only rests upon the same ground as that of the Smalcald Articles proper, but it possesses a more undisputed claim for its immediate acceptance as confessional from the fact that, with the Augsburg Confession and the Apology, it was expressly mentioned and approved over their signatures by the princes and estates in the recess of the conference.<sup>1</sup> For the time the Appendix possessed a higher importance than the Smalcald Articles themselves, as the latter were composed with reference to an event which it was now manifest would not occur, while the former had in view the new relations and circumstances in which the Lutheran princes and estates were placed by their refusal of the offer of a general council.

#### IV. THE LARGE AND SMALL CATECHISMS.

It would be foreign to our purpose even cursorily to review the history of catechetics. The exhaustive system of catechetics by Dr. C. A. G. von Zezschwitz of Erlangen will furnish the student with the details of the most satisfactory results of investigation, while most of the introductory treatises on the symbolical books recount them summarily, especially Köllner's *Symbolik*.

#### OCCASION.

The immediate occasion of the preparation of the two catechisms by Dr. Martin Luther is mentioned in the introduction to the Small Catechism. During his visitation of the churches of Saxony, in 1528 and 1529, as one of a commission appointed by the elector, he found the spiritual destitution of the people appalling. November 1, 1528, he wrote to Amsdorf:<sup>2</sup> "We are visitors—i. e., bishops—and we find poverty and want everywhere. May the Lord send laborers into his harvest!" In February, 1529,<sup>3</sup> he again wrote: "The appearance of the Church is everywhere most miserable. The country-people learn nothing, know nothing, pray nothing, do nothing but abuse their liberty, and

<sup>1</sup> Seckendorf, *Hist. Luth.*, iii. 153; Köllner, i. 467, 468.

<sup>2</sup> De Wette's *Luther's Briefe*, iii. 398.

<sup>3</sup> De Wette, iii. 424.

neither confess nor commune, as though in religion they were entirely free." So in the introduction to the Small Catechism: "The people, especially those who live in the villages, seem to have no knowledge whatever of Christian doctrine, and many of the pastors are ignorant and incompetent teachers. . . . They cannot recite the Lord's Prayer, the Creed or the Ten Commandments; they live as though they were irrational creatures and, now that the gospel has come to them, they grossly abuse their Christian liberty."

The thought, however, of the preparation of a catechism, together with its general form, had occurred to him as early as 1526, as he states in his introduction to his "German Mass and Order of Divine Service."<sup>1</sup> In fact, early in 1525 the elector had commissioned Justus Jonas and Agricola with this work. The material, too, was the ripe fruit of labors in this department covering a number of years. In 1516 and 1517 he had preached in the parochial church in Wittenberg homilies on the Ten Commandments, which were published in 1518 in German and in 1520 in Latin. In 1518 he also published "Instructions for Confessing Sins according to the Ten Commandments." In the same year appeared his "Exposition of the Lord's Prayer for Simple Laymen;" in the succeeding year a "Brief Instruction how Confession should be Made" and a sermon on Baptism; and in 1520 "A Brief Form of the Ten Commandments, Creed and Lord's Prayer," an exposition of twice the extent of the Small Catechism.

#### CHRONOLOGICAL ORDER.

Whether the Large or the Small Catechism was the earlier is a question upon which authorities have been divided. Many of the earlier authorities (Rechenberg, Carpzov, Salig, etc.) maintain that the Small Catechism appeared in January and the Large Catechism in October, 1529. Others (Fabricius, Seckendorf, Baumgarten, etc.) reverse the dates. But the weight of proof determines the priority of the Large Catechism, without, however, supporting these dates. There is no trace in it of any reference to another work already prepared, which would have been natural in its extended treatment. The *Editio Princeps*, too, contained but one introduction, and that the short one, which states that the Large Catechism is intended for the young and illiterate, urges upon heads of families the duty of instructing their children in the Catechism, and then as an aid recapitulates the bare text of the five divisions of the Catechism, which would scarcely have been done had the Small Catechism been the first.

---

<sup>1</sup> Erlangen Edition Luther's Works, xxi. 231.

Certainly before January 15, 1529,<sup>1</sup> and probably, as most think, already in December, 1528, Luther had begun the Large Catechism. It was completed and published in March or April. It seems, however, to have expanded under his hands far beyond his intention, and, after its publication, to have appeared to him unsuitable for the purpose intended. Hence to the second edition another preface was added; the Large Catechism was devoted to the instruction of the clergy and more mature Christians, and the end at first had in view was attained by the Small Catechism, which was published probably in July or August.<sup>2</sup>

#### PLAN AND CONTENTS.

The plan of Luther aimed at nothing that was new. It simply endeavored to comprise instruction in the whole counsel of God, under the forms commonly adopted and approved by the experience of the Church, with explanations deemed needful to the understanding of the relations between the various parts, or applying the truth to what he regarded as the peculiar wants of those to whom he wrote. He evidently started out with the idea that the Catechism was simply the text of the five well-known parts. The rest was an explanation of the Catechism, although soon acquiring, by synecdoche, its name.

Of the five parts of the Catechism, three were in common use in a number of elementary treatises handed down from the early Church. The presentation of instruction concerning the sacraments had already been included in the catechism of the Moravian brethren,<sup>3</sup> although not without serious errors. Nevertheless, while the words of institution of the sacraments were thus for the first time introduced as a distinct part of the Catechism, Von Zezschwitz has shown at length the gradual growth of the Catechism in the history of the Church. In the words of institution of the sacraments, especially of baptism, with the Trinitarian baptismal confession, afterward expanded into the Apostles' Creed, he finds the earliest form of instruction, or that of the Church in its specifically missionary period; the addition of the Lord's Prayer and the Ten Commandments to this elementary instruction he traces respectively to the liturgical (before the seventh century) and hierarchical (before the fifteenth century) periods of the Church.<sup>4</sup> Luther's plan, therefore, is simply the result of the experience of the Church, throughout its entire

<sup>1</sup> See Luther's Letter to Görlitz, De W., iii. 417.

<sup>2</sup> For discussion of this entire subject, see Köllner, i. 491 sqq.; Von Zezschwitz, ii. 332 sqq.

<sup>3</sup> See Köllner, i. 494 sqq. Von Zezschwitz, however, regards Luther's indebtedness to this source as being very small.

<sup>4</sup> Von Zezschwitz, System der Katechetik, i. 544 sqq.; ii. 52 sqq.

preceding history, in the selection of the most elementary and important truths of the Divine Word for the instruction of the people. Luther himself, in his Table-Talk,<sup>1</sup> has thus explained it: "The Catechism is the true Bible of the laity, wherein are comprised the entire contents of Christian doctrine, which it is needful for every Christian to know for salvation. Just as the Song of Solomon is called a Song of Songs—*i. e.*, a song above all songs—the Ten Commandments are a doctrine of doctrines—*i. e.*, a doctrine above all doctrines, wherein God's will is made known, what God requires of us, and what we lack. Secondly, the creed, or confession of faith in God, our Lord Jesus Christ, etc., is a history of histories—*i. e.*, a history above all histories, or the most exalted history of all, wherein is proposed to us the inconceivable miraculous working of the Divine Majesty from the beginning even to eternity—how we and all creatures from the beginning even to eternity have been created by God; how we have been redeemed by the Son of God, by means of his incarnation, suffering, death and resurrection; how we also, renewed of the Holy Ghost, sanctified, made new creatures, brought together into one people of God, have forgiveness of sins and are eternally saved. So, thirdly, the Lord's Prayer is a prayer of prayers—*i. e.*, a prayer above all prayers, the highest prayer of all, which the Most High Master has taught, and wherein he has comprised all spiritual and bodily need, and which is the most effectual consolation in all temptations, troubles, and in the last hour. Fourthly, the most venerable sacraments are ceremonies of ceremonies—*i. e.*, the very highest ceremonies, which God himself has instituted and established, and wherein he assures us of his grace."

Of the additions subsequently made to the Catechisms, the longer preface to the Large Catechism, which first appeared in the second edition, was included in the Book of Concord, while the "Admonition to Confession," appended by Luther to the same edition, failed to obtain the same recognition, although its inclusion was so earnestly advocated by Chemnitz.<sup>2</sup> Additions were made by Luther also to the Small Catechism. Such was the section on Confession, made, probably, within the first year,<sup>3</sup> originally published as an appendix, but very soon transferred to the place between the two sacraments which it now occupies, and accepted as belonging to the Catechism, although erroneously printed in some editions as a distinct part. The forms for Morning and Evening Prayers and Prayers at Table and the Table of Duties, also prepared by Luther and added in 1529, are always

<sup>1</sup> Erlangen Edition Luther's Works, 58 : 241.

<sup>2</sup> See his letter in reply to the Helmstädt theologians in Hutter's Concordia Concord, 362 sq.

<sup>3</sup> Köllner, 498.

printed as appendices to the Catechism. Two other appendices, comprising forms for Marriage and the Baptism of Children, first published in 1523, also appeared already in the earlier editions, but were finally excluded from the Book of Concord, as they prescribed ceremonies that were offensive to some of the churches that accepted the Formula of Concord.<sup>1</sup> The "Questions to be Proposed to those who Intend to Receive the Lord's Supper" were prepared by Luther, but not included by him in his catechism. Neither does the article "Concerning the Power of the Keys," found in many of the editions, belong there; it neither came from the pen, nor does it in its well-known form properly belong even to the times, of Luther, but to a period late in the seventeenth century,<sup>2</sup> although its origin has been traced by Francke to the Nuremberg Sermons of 1533.

Two approved Latin translations of the Large Catechism appeared as early as 1529—one by Lonicerus, professor of Latin and Greek at Marburg, distinguished for its fidelity and excellent Latin, and another, especially rhetorical, by Vincentius Obsopœus, or Opsopœus. The latter translation, revised and with many of its amplifications pruned by Selnecker, was adopted in the Book of Concord. Two Latin translations of the Small Catechism also were published in 1529—one anonymous, the other by John Sauer mann. The text of the Book of Concord is that of the latter somewhat changed,<sup>3</sup> and not a translation by Justus Jonas or Lonicerus, as some have affirmed.

#### SYMBOLICAL AUTHORITY.

The Catechisms, although composed by Luther on his own authority and solely for the sake of instruction, attained symbolical authority by their inherent worth, which gave them such universal reception in the churches and schools that the act whereby they were included in a number of the Bodies of Doctrine, and afterward in the Book of Concord, was rather the declaration of a symbolical authority they had already spontaneously gained than an elevation to a higher position. The language of the endorsement in the Formula of Concord is: "Because such matters pertain also to the laity, we confessionally acknowledge the Small and Large Catechisms of Dr. Luther, as

<sup>1</sup> Walch's Introduction, 612; Köllner, i. 502.

<sup>2</sup> Francke's Prolegomena, II. xxiii.-xxv.; Köllner, ii. 502 sqq.; Carpzov's Introduction, p. 951. "This addition was undoubtedly made in the time of our fathers, when the Calvinists endeavored with all their might to abolish confession and absolution from the churches." Francke, however, traces it to the desire of explaining more clearly Luther's addition to the Small Catechism "Of Confession."

<sup>3</sup> Köllner, i. 507, 508; Francke, Proleg. II. xviii.-xx.

they are included in Luther's works, as the Bible of the laity, wherein everything is comprised which is treated at greater length in Holy Scripture, and is necessary that a Christian man know for his salvation" (Epitome, Introduction, § 5). "Because these highly important matters belong also to the common man and laity, who for their salvation must distinguish between pure and false doctrine, we accept as confessional, also, the Large and the Small Catechisms of Dr. Luther, as they were written by him and incorporated into his works, because they have been unanimously approved and received by all churches adhering to the Augsburg Confession, and publicly used in churches, schools and families, and because also in them the Christian doctrine from God's Word is comprised in the most correct and simple way, and in like manner is sufficiently explained for simple laymen."

In the *Corpus Doctrinæ Thuringicæ* (1570) the Catechisms appear in their true chronological order, directly after the Œcumenical Creeds. In other *Corpora*, such as the *Wilhelmimum* and *Julium*, and afterward in the Book of Concord, they follow the Smalcald Articles, because of their later symbolical authority.

#### VALUE.

It has often been remarked that no book except the Bible has been so extensively circulated as the Small Catechism. Thirty-seven years after its appearance, Matthesius estimated the number of copies published as one hundred thousand. Besides the translation into the Latin above mentioned, translations were early made into Greek, Hebrew, Syriac and Arabic. Since then it has made its way into almost every living language of the world. It bears its testimony to Christ in every part of the earth, from Greenland and Iceland to India and Southern Africa, in the church, the school, the family, equally at home in the palaces of royalty and the huts of poverty. Nearly two hundred years ago the translation by the Swedish pastor Campanius into the language of the Delaware Indians was published,<sup>1</sup> and at the present day it is taught on this continent in at least five languages. The books written upon it would of themselves form a large library. From the many testimonials of its value that might be gathered we add that of Dr. Polycarp Lyser:<sup>2</sup> "Luther wrote a Short Catechism more precious than gold and gems, in which the prophetic and apostolical purity of doctrine is so reduced into one entire body, and presented in such plain words, that it is not unjustly regarded worthy of canonicity, since all things in it have been derived from the Holy Scriptures. We

<sup>1</sup> 1696, although translated fifty years before.

<sup>2</sup> Dedicatory Letter to vol. i. of the *Loci Theo.* of Dr. Martin Chemnitz.

can truly affirm that in that very little book there is a wealth of so many and such great matters that if all faithful preachers of the gospel were during their entire lives to treat of nothing else in their sermons than to explain aright to uninstructed people the secret wisdom of God comprised in these few words, and to set forth from the divine Scriptures the foundation of each word, they could never exhaust this immense abyss."

## V. THE FORMULA OF CONCORD.

The Formula of Concord had its origin in controversies that agitated the Lutheran Church after the rupture with the papacy had become complete. Among the causes of these controversies may be mentioned the disposition on the part of some to abuse both the liberty which the Reformation had restored and the spirit of inquiry and testing which it had fostered, while others, mindful of the dangers through which the Church had so recently passed and recalling the gradual growth of the errors of the corrupt Church, viewed with suspicion every statement of doctrine which varied in the least from an approved formula, and in controverting error were themselves involved in error at the opposite extreme. The papists still continued unwearied in their attempts to bring back the evangelical Church, now threatening violence and again resorting to conciliation and flattery. The division between the Lutheran and the Calvinistic churches was an especial trial to many among the Lutherans, who from motives of personal friendship, or from the desire of presenting a united front against Rome, were ready to make dangerous concessions. Nor were political considerations altogether without their influence. John Frederick the Magnanimous, by his heroic constancy in the defence of the faith which he had confessed at Augsburg, had been deprived of the title of elector of Saxony, with the greater portion of his estates, which had been transferred to his cousin Maurice. The two universities of Leipsic and Wittenberg were therefore now in Maurice's dominions, while the University of Jena was founded by the sons of John Frederick in 1547, during his imprisonment, on the territory still left him, as a witness of a more decided confessional position than that of the institutions in Electoral Saxony. Back of this also was the long-standing rivalry between the Philippists, or strict adherents of Melancthon, and the rigid followers of Luther—a division to a great extent occasioned by Melancthon's vacillations, and brought to a crisis in the effort to make the *Corpus Doctrinæ Philippicum* of 1560 confessional.<sup>1</sup>

---

<sup>1</sup> Krauth's Cons. Ref., 289 sqq.; *Einleitung* to Koethe's Concordia, lxxxviii. sqq.; Proleg. to Hutter's Explicatio Libri Chr. Concordiæ; Francke's Libri Symbolici, Prol. III. v.; Köllner, i. 524.

From these various sources the following controversies resulted :

I. *Controversies having an immediate connection with the fundamental principles of Protestantism.*<sup>1</sup>

1. *The Antinomian Controversy*, concerning the relation of the law to Christians, occasioned by the exceptions taken by John Agricola of Eisleben to Melancthon's instructions to the visitors of the churches in the electorate of Saxony in 1528 with respect to preaching the law as a means of exciting repentance. Agricola, on the contrary, asserted that true repentance proceeds only from faith, from love for righteousness, and not from the law. This position was reasserted in 1537 in a series of theses circulated by him privately, but published by Luther in order to unmask the error, in which he stated : 1. "Repentance should be taught, not from the Ten Commandments or any law of Moses, but from the sufferings and death of the Son of God by means of the gospel ; 2. The law is to be taught neither as the beginning, middle nor end of the righteousness of man." Luther controverted these propositions with great vigor and severity in his "Six Disputations against the Antinomians" (1539). Although Agricola in 1540 published a recantation, he seems to have been overpowered rather than convinced. Ten years after Luther's death (1556) the error was repeated and exaggerated by Andrew Poach of Erfurt, (who afterward recalled his error), Anthony Otto of Nordhausen, and others. Otto went so far as to assert that "it is the Christian's best wisdom to know nothing of the law," that "Moses knew nothing at all of our faith and our religion," and that it "does not belong to the Church, but to courts." The controversy was finally complicated with the discussion of the meaning which Melancthon attached to the word "gospel" as employed in a number of his writings—*e. g.*, in the Apology, where it is said to reprove sin and to be a preaching of repentance. Arts. V. and VI. of the Formula of Concord are devoted to the consideration of the doctrines involved in this controversy.

2. *The Osiandrian Controversy*, occasioned by the teaching of Andrew Osiander from 1549, which confounded justification with sanctification and maintained that Christians are justified, not by the imputation of Christ's merits, but by the infusion of the essential righteousness of God—in other words, that the indwelling of Christ's divine nature is our righteousness before God. This thought he elaborated into a complete system of doctrine. The Church with great unanimity saw that the central doctrine of our faith was here involved by this inversion of the order of salvation ; and, although Osiander was not without some follow-

---

<sup>1</sup> We adopt the grouping of Thomasius in his *Dogmengeschichte*.



ers, they were soon silenced, even Melancthon participating in the controversy.

In confuting this error of Osiander, Francis Stancar fell into the no less grievous error of maintaining, from 1552, that Christ is our mediator only according to his human nature, which he supported by arguments conflicting, notwithstanding his disclaimer, with the reality of the incarnation and the personal union of the divine and human in Christ. Not only was he controverted by Melancthon and Wigand, but also by Calvin and other Reformed theologians.

Art. III. of the Formula of Concord examines and condemns both errors.

## II. *Controversies occasioned by the Leipsic Interim.*

The Interim originated in the efforts of the emperor Charles V. to restore peace in the Church by a compromise between the Protestants and the Romanists. The term is applied to three documents prepared for this end. The first of these was the Regensburg Interim of 1541, a document of uncertain origin, presented before a conference of theologians at Regensburg, which proved dissatisfactory to both sides and soon passed from notice. The second was the Augsburg Interim of 1548, drawn up by a commission of three appointed by the emperor, consisting of Julius von Pflug and Michael Helding (Romanists) and John Agricola, which, while conceding many evangelical truths, not only reaffirmed many of the most erroneous doctrines of the papacy, but also required many of its most superstitious and oppressive ceremonies. Although condemned by the pope and rejected generally by the papists, it was forced by violence upon many portions of Protestant Germany; and in the persecution which attended its introduction many were the faithful confessors who preferred imprisonment and banishment to accepting it.

The elector Maurice of Saxony from the very beginning was averse to it, and his theologians at Wittenberg, headed by Melancthon, were outspoken in their condemnation of the attempt which was thus made to suppress the gospel. But at length they were overpowered by their fears, and after long deliberation agreed upon a decision with respect to the Interim which received in December, 1548, the approval of the elector and was adopted as the standard for the regulation of divine worship in Saxony. Because of the concessions which this document made to the Augsburg Interim, it received the name of "The Leipsic Interim." Its great errors were two—first, with respect to the propriety of yielding to the papists in adiaphora, or matters of indifference, and then including under the adiaphora matters that were closely connected with the articles of faith; and, secondly, in clothing the articles of faith on which there was difference in language so ambiguous that those who did not hold

the evangelical faith, while putting upon it their own interpretation, could be induced to subscribe them.

1. From the former of these errors sprang the *Adiaphoristic Controversy*. Under the adiaphora which should be conceded the Leipsic Interim had included such popish ceremonies as extreme unction (which it bases upon the scriptural authority of James 5: 14), ordination and confirmation exclusively by bishops, canonical hours, the papal regulations for fasting and abstinence from meats, the ceremonies of the mass with their accompaniments of bells, lights, vesture, etc., and the festival of Corpus Christi. A violent controversy at once arose when the attempt was made to introduce the Liturgy of 1549, which developed the principles prescribed in the Leipsic Interim. Matthias Flacius Illyricus, Nicolaus Gallus and Nicolaus Amsdorf were its chief opponents. Melancthon and his friends replied to the charge that they had departed from the Augsburg Confession by the excuse that it was only in regard to church usages that they had yielded, and this, too, for the purpose of saving the evangelical Church from the ruin which seemed so imminent. This controversy was the occasion for the preparation of Art. X.

2. *The Majoristic Controversy*.—The relation of good works to justifying faith soon entered into the controversy concerning adiaphora, because of the changes which Melancthon had made for the purpose of avoiding offence to the papists in the terms employed in teaching concerning justification. In defending the position of Melancthon, George Major, one of the Wittenberg professors, in 1552 declared that good works are necessary for salvation. He protested that he did not mean that they merit justification, but maintained that, as the fruits of faith, they are absolutely necessary for retaining salvation. In this conception of the subject Major was supported by Justus Menius of Gotha and antagonized by Matthias Flacius and the Jena theologians. Melancthon repudiated Major's views: "Although the proposition 'The New Obedience is necessary' is to be firmly maintained, yet we must not attach thereto the words 'to salvation,' because this addition implies merit and the doctrine of grace would be obscured."<sup>1</sup> Major himself afterward saw his error, and withdrew the objectionable formula (1569-70).

Nicolaus Amsdorf, one of Major's most zealous opponents, in 1559 defended the proposition "Good works are injurious to salvation." He meant thereby only to affirm that they are injurious so far as they are regarded meritorious, and to absolutely exclude from the necessity of good works everything legal.<sup>2</sup> Art. IV. of

<sup>1</sup> C. R., ix. 498 (1558). Cf. similar earlier judgments, C. R., ix. 405 and viii. 410 (1555).

<sup>2</sup> Thomasius, Dogmengeschichte, ii. 293.

the Formula of Concord condemns the propositions of both Major and Amsdorf.

3. *The Synergistic Controversy.*—This controversy was also connected with the Interim, although it was more properly occasioned by a change in Melancthon's view of the free will from 1535 on. This change was manifested in the *Variata* edition of the Augsburg Confession. The *Examen Ordinandorum* and the second edition of his *Loci* showed still further change by their enumeration of three causes of conversion—the Word of God, the Holy Ghost and our will which assents. The controversy proper dates from 1555. The chief champions of the Synergistic side were first Pfeffinger of Wittenberg, and afterward, and most prominently, Strigel of Jena, who, while denying the ability of man to convert himself, at the same time taught that the human will was only enfeebled, but not altogether destroyed; that man was naturally not dead to spiritual things, but only diseased; and when these natural powers for good are liberated and aroused to activity by the Holy Ghost, man actually, although languidly, co-operates in his own conversion. The entire controversy centred upon the question, Whence came the assent of man to God's will? the Synergists asserting that it proceeded from the natural powers of man liberated by God, and the other side ascribing it entirely to the work of the Holy Ghost. This controversy was the subject of the Weimar Colloquium, August 2–8, 1560, between Strigel and Flacius.

In antagonizing Strigel and emphasizing the doctrine of the total corruption and inability of the natural man for spiritual things, Flacius became entangled, during the Weimar Colloquium, in philosophical terms, and in reply to a question of Strigel, who was better trained in dialectics, as to whether original sin were the substance or only an accident of man's nature, after some hesitation asserted that it was no accident, but a substance.<sup>1</sup> This statement, however, was repeated and defended in his *Clavis Scripturæ Sacræ* of 1560, and repeatedly elsewhere, notwithstanding the earnest and frequent efforts of the theologians who were with him in his controversy with Strigel to induce him to abandon the error into which he had been led.

III. *Controversies involving the relation of the Lutheran to the Reformed Church.*

1. *The Crypto-Calvinistic Controversy* was occasioned by the endeavor of the Wittenberg Faculty and others to teach the Calvinistic doctrine of the Lord's Supper, while professing to hold to the Augsburg Confession. It culminated in 1574, when the elector of Saxony took sides against Caspar Peucer and his colleagues, and the former was imprisoned, not simply for his erro-

<sup>1</sup> Walch's *Streitigkeiten*, i. 74.

neous teaching, but for the deception practised upon his friend the elector.

2. Closely connected with this was the controversy concerning the person of Christ, the Calvinists and Crypto-Calvinists maintaining the local inclusion of Christ's body in heaven, and its consequent absence from the Lord's Supper.

Such were the chief controversies for whose settlement the Formula of Concord was prepared. Some of them were greatly aggravated by the attempt, especially in the electorate of Saxony in 1560, to force the *Corpus Doctrinæ Philippicum* upon the churches as a collection of Church symbols. This consisted of: 1. The three Œcumenical Creeds; 2. The Variata edition of the Augsburg Confession; 3. The Apology of the Augsburg Confession; 4. The Repetition of the Augsburg Confession of 1551; 5. The *Loci Communes*; 6. The *Examen Ordinandorum* (1554); 7. Reply to the Bavarian Articles; 8. Refutation of Servetus; 9. Reply concerning the Controversy of Stancar.

#### EFFORTS TO ADJUST THE CONTROVERSIES.

##### *Preparation of the Formula of Concord.*

The great injury to the Church occasioned by these numerous controversies induced a number of rulers and theologians to adopt measures whereby to bring about peace. Prominent among the former were Duke Julius of Brunswick, Landgrave William of Hesse-Cassel, Duke Christopher of Württemberg, Prince George Ernest of Henneberg, and afterward the electoral princes August of Saxony and John George of Brandenburg; and, among the latter, Jacob Andreä, Martin Chemnitz, David Chyträus and Nicolaus Selnecker. These various attempts are enumerated in chronological order as follows:

*1558, March 18.*—Diet at Frankfort-on-the-Maine, convened to confirm the title of Ferdinand I. as emperor of Germany. The evangelical princes endeavor to make peace among the theologians of the Augsburg Confession by the adoption of a formula prepared by Melancthon, known as the "Frankfort Recess."<sup>1</sup> Not only did some of the princes withhold their subscriptions, but for various reasons<sup>2</sup> it proved generally unsatisfactory, and the breach was only widened.

*1561, January 21.*—Assembling of the diet of Naumburg, at

<sup>1</sup> This document may be found in C. R., ix. 490 sqq.; synopsis in Salig, iii. 363 sqq. It treats of four articles: 1. Of Justification; 2. Of the Proposition "Good Works are Necessary to Salvation;" 3. Of the Sacrament of Christ's Body and Blood; 4. Of Adiaphora.

<sup>2</sup> Details in Salig, iii. 363 sqq.; Schröck's Kirchengeschichte seit der Reformation, iv. 556-558.

which nearly all the evangelical estates were represented. Twenty-one sessions held. No agreement reached, the Melancthonian party insisting upon the *Variata* edition of the Augsburg Confession as the text to receive the subscriptions of those convened.

1564, April 10.—Conference at Maulbronn between the Württemberg (Brenz, Andrea, Schnepf, etc.) and Palatinate theologians. No result.

1568, October 20; 1569, March 9.—Conference at Altenberg between the theologians of Upper and of Lower Saxony concerning justification by faith, the free will and adiaphora. No result.

1568.—Jacob Andrea, chancellor of the University of Tübingen, and Martin Chemnitz appointed by Duke Julius of Brunswick to make a visitation of the churches in his territory. The former prepares "Five Articles for the Restoration of Unity in the Evangelical Church," treating of the topics of justification, good works, the free will, adiaphora and the Holy Supper<sup>1</sup>—a document exceedingly mild and conciliatory in its tone, and confining itself to a positive statement of the doctrines treated, without a declaration of the antitheses. It was the opinion of Andrea at that time that if assent could be gained to the positive side, the opposite doctrines would be gradually discarded.

1569, July 19.—Andrea is sent by Duke Julius of Brunswick and the Landgrave William of Hesse to the Elector August of Saxony to make another attempt for the restoration of peace. He is kindly received, and referred by the elector to the theologians of Wittenberg and Leipsic, who meet him with such assurances of their fidelity to Luther's doctrine that he not only endorses their orthodoxy, but even approves the *Corpus Doctrinæ Philippicum*. His "Five Articles," above mentioned, however, are not acceptable to the Wittenbergers because of their doctrine of the communion of the unworthy and the omnipresence of Christ's human nature, while, on the other hand, his concession gave great offence to some of the stricter Lutherans, among whom he was even suspected of Crypto-Calvinism.

1570, May 7.—Conference at Zerbst, convened by the electors of Saxony and Brandenburg and Duke Julius of Brunswick. The *Corpus Doctrinæ* rejected, and the three Œcumenical Creeds, the Augsburg Confession and its Apology, the Smalcald Articles and Luther's Catechisms acknowledged as symbols. In the succeeding year the appearance of the Wittenberg catechism and the *Consensus Dresdensis*, with their reassertion of the points of controversy, showed that the expectations entertained by Andrea concerning this conference were vain.

1573.—Andrea, not discouraged by the result of former efforts,

<sup>1</sup> Given in full in Hutter's *Concordia Concors*, c. ii., pp. 29 sqq.

publishes "Six Sermons concerning the Divisions which had arisen from 1548 to 1573 among the Theologians of the Augsburg Confession."

1574.—At the advice of Chemnitz and Chyträus, the subject-matter of these sermons was re-elaborated into an "Exposition of the Existing Controversies," consisting of twelve affirmative and the same number of negative articles, in the order afterward adopted in the Formula of Concord.

1575.—This "Exposition" was submitted in manuscript to the examination and revision of the teachers and churches of Lower Saxony, and after some changes and amplifications, chiefly from the hand of Chemnitz, was subscribed by the churches of Lower Saxony, and then by those in Swabia, constituting what was known as the Swabian-Saxon Formula of Concord.

1574.—While the theologians of Swabia and Lower Saxony were thus employed, an assembly of theologians of the electorate of Saxony, convened on account of the controversy concerning the Lord's Supper, composed the Torgau Articles,<sup>1</sup> which, while expressly condemning the Calvinistic doctrine and its teachers, and distasteful on that account to some of the Wittenberg professors, who withheld their signatures until imprisoned, nevertheless proved to be not sufficiently explicit to guard against error.

1576, *February 16*.—Convention at Lichtenberg of twelve theologians, called by the elector of Saxony after consultation with a number of the evangelical princes and theologians, under date of November 21, 1575. The elector also prepared a memorandum concerning what he deemed the best means of adjusting the controversies. He regarded the many different Bodies of Doctrine accepted as symbolical by different countries the chief hindrance to union, and proposed that the princes who adhered to the Augsburg Confession should appoint theologians who were friendly to peace, together with lay counsellors, to attend a meeting to which each should bring his own "Body of Doctrine," and from all, according to the standard of the Augsburg Confession, a new Body of Doctrine should be composed, which all should subscribe, and which should be made confessionally binding upon all the ministers in their countries. To this conference, besides the general question of the manner of restoring peace, various details were referred concerning the number of theologians to be invited to participate in the proposed work; the mode of deliberation, by conference or by writing; the share to be taken by the political order; the articles to be treated, etc. The convention of Lichtenberg recommended the adoption of three measures to promote peace—viz., 1. The entire abandonment of all personal rivalries and causes of complaint. 2. The removal of all hindrances

---

<sup>1</sup> Hutter's *Concordia Concors*, cap. v. 53 sqq.

to common harmony, of which the *Corpus Doctrinæ Philippicum* was mentioned as one, and the publications, such as the Wittenberg Catechism, the *Consensus Dresdensis*, whereby Crypto-Calvinistic errors were disseminated, as another. Instead of the *Corpus Philippicum*, the three Œcumenical Creeds, the Augsburg Confession *Invariata*, the Apology, the two Catechisms and the Smalcald Articles are recognized as symbolical, with the addition of Luther's Commentary on Galatians, if any one desire to include it. 3. A conference of theologians is recommended, to judge, in the presence of the electors and princes, according to the norm of Scripture and the received symbols, concerning the points in controversy. Chyträus, Chemnitz, Andreä and Marbach are named by this conference as theologians well qualified for the work.

1576, *January-February*.—The elector of Saxony having conferred on the subject with the count of Henneberg, and the latter having referred to various errors prevalent among the Wittenbergers, the elector asked him to have a statement of these errors prepared. This duty, therefore, with the advice and concurrence of the duke of Würtemberg and the margrave of Baden, was assigned to Luke Osiander and Balthasar Bidembach. The document prepared by them received the name of "The Maulbronn Formula," from a conference at the cloister of Maulbronn (January 19), before which it was presented, and whence, after careful examination and amendment, it was transmitted to the elector of Saxony. The Swabian-Saxon Formula having been received less than three weeks before, the two formulas were referred to Andreä, who advised that from the two a new formula be prepared.

1576, *May 28*.—The elector acts in accordance with the advice of Andreä, and convenes at Torgau a conference of seventeen theologians from Saxony, Brunswick, Mecklenburg and Würtemberg, among whom Andreä, Chyträus, Chemnitz, Musculus, Cornerus and Selnecker were the most prominent, to prepare the new formula. June 7 the Torgau Book, the result of their labors, is transmitted to the elector. It followed closely the Swabian-Saxon Formula, adapting, however, the order of treatment to that of the Augsburg Confession, adding the article "Of the Descent to Hell" and using the introduction to the Maulbronn Formula. It recognizes the same symbolical books as the Swabian-Saxon Formula, but makes no mention of Luther's Commentary on Galatians. The Torgau Book, as thus completed, is sent through the elector to the various princes, who present it to their theologians for examination and criticism.

1577.—The elector of Saxony, with the concurrence of the princes of Würtemberg and Brunswick, designates Chemnitz, Andreä and Selnecker as a commission to revise and improve the Torgau Book with reference to the various criticisms which had been received, in so far as it could be done without effecting any

change in its doctrine and subject-matter. They assemble in March, at the cloister of Bergen, near Magdeburg, and make the first revision, abbreviating some articles and preparing the epitome. They make their report to the elector March 14.

A second revision, with reference to additional criticisms received later, seems to have been made in April.

The final revision was made in the same place in May, in which, besides the three theologians above mentioned, Musculus, Cornerus and Chyträus participated. In this revision, as in the others, the alterations were merely verbal and such as pertained to the mode of statement; nothing was changed so as to affect the doctrine, for which we have the testimony of three of the theologians employed on the work. The last revision, begun on the 19th and completed on the 28th of May, resulted in the Bergen Book, as it was for a while known, or the Formula of Concord, as it was afterward called.

#### ADOPTION OF THE FORMULA.

It had been the intention to submit the Formula thus completed to a general assembly of the Church, to be convened at Magdeburg, and for this preparations had already been made. But, in order to avoid new controversy, another plan was adopted. The electors of Saxony and Brandenburg decided to submit it to their teachers and ministers for subscription, and to invite the other evangelical estates to do likewise. The beginning was made at Wittenberg, June 15, 1577. The ministers of the various districts were assembled in convention, the Formula laid before them and an appeal made for their subscription. The frequent charge of the constraint employed to gain these subscriptions is thus answered in the conference at Herzberg, in 1578: "I can truly say that no one has been forced to subscription, nor on this account driven away, as truly as the Son of God has redeemed me with his blood; for otherwise I will not become participant of the blood of Jesus Christ;" and the adherents of the Formula repeatedly challenged those who made the charge to name a single individual thus constrained, which they failed to do.<sup>1</sup> It received the signatures of eight thousand clergymen and teachers, three electors, twenty-one princes, twenty-two counts, four barons and thirty-five cities. Many states, however, refused their approval, some for theological, others for political, and still others for personal, reasons.<sup>2</sup> By no means all the refusals proceeded from those who differed from the doctrines of the Formula.<sup>3</sup> Some changes afterward occurred, some coun-

<sup>1</sup> Köllner's Symbolik, i. 556.

<sup>2</sup> Walch's Introduction; Köllner, Francke, *in loco*.

<sup>3</sup> *Ib.*



tries—as, *e. g.*, the Palatinate, Brandenburg and Brunswick—receding from the Formula, and others—as, *e. g.*, Sweden in 1593, Holstein in 1647 and Pomerania in 1685—adopting it.

When sufficient time had elapsed for obtaining the signatures, and a number of conferences with those withholding their names had failed to convince them, the theologians who had completed the Formula assembled at Jüterbock in January, 1579, and composed the Preface, which was afterward revised at Bergen in February, and again at Jüterbock in June, and then received the subscription of the rulers and states. Even after this attempts were made to win over those whose names were still wanting, but in vain. The publication was, therefore, no longer delayed; and, with the other symbols, it at last appeared as the Book of Concord at Dresden on June 25, 1580. It was subscribed by eighty-five rulers, nobles and free cities, and between eight and nine thousand theologians.

#### TEXT.

The German is the standard text. It was originally translated into Latin by Luke Osiander, and thus appeared in the Latin edition of the Book of Concord of 1580. This translation was revised and published separately by Selnecker in 1582. But this rendering, even as revised, proving unsatisfactory, it was again thoroughly revised at a conference held at Quedlinberg in 1583, in which the chief work was performed by Chemnitz, and in this form adopted as the text for the second Latin edition of the Formula, which has been followed also in all subsequent editions.

#### THE CATALOGUE OF TESTIMONIES

was prepared by Chemnitz and Andreä on their own private authority, in order to refute those who alleged that the doctrine “Of the Person of Christ,” taught in Art. VIII. of the Formula of Concord, was an innovation. On account of the objections urged by the elector of the Palatinate, the original title of “Appendix,” given to it by its authors, was omitted, inasmuch as it is without symbolical authority. For the same reason it is not included in many of the editions of the Symbolical Books.

### VI. THE BOOK OF CONCORD

is the name applied to the collection of the three Œcumenical Creeds and the six Confessions of the Lutheran Church above enumerated. The term, however, is occasionally applied to the Formula of Concord. The Preface to the “Book of Concord” is properly a preface to the Formula, and Francke has accordingly published it thus in his edition of the *Libri Symbolici*.

The first edition of the “Book of Concord” contains the first

issue of the Formula of Concord. There is evidence that the printing of the book began in 1578, although the date of publication was not until June 25, 1580. It gave the Lutheran Church a series of common confessions that displaced the divergent local *Corpora Doctrinæ* that had preceded it. Thus the *Corpus Doctrinæ Philippicum* (1559, German; 1560, Latin), which the adherents of Melancthon insisted upon assigning confessional authority, contained, besides the (Ecumenical Creeds: 1. The Augsburg Confession (Variata); 2. The Apology (Variata); 3. The Repetition of the Augsburg Confession, otherwise known as "The Saxon Confession," composed by Melancthon in 1551 for presentation to the Council of Trent; 4. Melancthon's *Loci Theologici*, a minute, extended and often changed system of dogmatics (the edition adopted by the *Corpus* is that of 1552); 5. His *Examen Ordinandorum*, or "Chief Articles of Christian Doctrine in Question and Answer" (1554); 6. His "Reply to the Bavarian Articles, with Refutation of Servetus" (1558). The Latin edition adds 7. "Reply concerning the Controversy with Stancau."

The Pomeranian *Corpus Doctrinæ* (1559-65) consisted of two parts, the first a revision of the *Corpus Philippicum*, and the second comprising the two Catechisms of Luther, the Smalcald Articles, the "Bedenken" of Luther during the diet of Augsburg, the "Bedenken" of the theologians at Smalcald in 1540, and Luther's Confession of Faith of 1529.

The Thuringian *Corpus Doctrinæ* (1570) contained the three (Ecumenical Creeds, the two Catechisms of Luther, the Augsburg Confession and its Apology, the Smalcald Articles, the Thuringian Confession prepared by Menius in 1549, and the Saxon Refutations of Flacius of 1559.

The Brandenburg (1572) *Corpus Doctrinæ* contained the *Invariata* Augsburg Confession, the Small Catechism and extracts from Luther's postils and his other doctrinal writings, while the Wilhelmine and Julian (both 1576) foreshadow the Book of Concord, that so soon followed them and brought at least some order out of this confusion.

The seventeenth century, it is true, had yet to add two such collections, in the *Corpora Doctrinæ* of Hesse and Nürnberg, but the influence of the Book of Concord upon them is manifest.

#### EDITIONS.

The principal editions are as follows:

GERMAN: *Dresden*, 1580. Folio (seven editions in one year).—*Pipping's*, Leipzig, 1703. Quarto. Second edition, with Christian Weiss's *Schluss-Rede* on the Necessity of Symbolical Books, Leipzig, 1739. Valuable for its indexes and extended historical introduction.—*Baumgarten's*, Halle, 1747. 2 vols. 8vo.—*Schöpf's*,

Dresden, 1826-28. 2 vols. 8vo. Contains Apology translated from the original Latin.—*Köthe's*, Leipsic, 1830. 8vo. Full historical introduction and new translation of Apology.—*Detzer's*, Nürnberg, 1830, 1842, 1847. 1 vol. 8vo. Introduction and brief historical notes.—*Bodemann's*, Hanover. 8vo. Brief historical introduction, notes and new translation of Apology.—*Ludwig's*, New York, 1854. The bare text.—*St. Louis Jubilee Edition*, 1880. No introduction, but full indexes, Visitation Articles and Luther on the Descensus.

LATIN: *Dresden*, 1580. Quarto. Many inaccuracies. Second edition, much improved, 1584. Accepted as *Editio Princeps*. Contains first accepted text of the Latin of the Formula.—*Rechenberg's*. First edition, 1678; republished, 1698, 1712, 1725, and often afterward; last edition, 1742. The standard of marginal reference (R.) in Müller and other authorities. Contains an historical appendix (*App. Tripartita*).—*Pfaff's*, Tübingen, 1730. Has brief but important explanatory notes, introduction, and, in Appendix, the "Torgau" (Schwabach) Articles, Confutation, the Variata and the first sketch of the Apology.—*Weber's*, Wittenberg, 1809.—*Tittman's*, Leipsic, 1817, 1827.—*Hase's*, Leipsic, 1827, 1837, 1845. Brief introduction, varied readings, Variata, Confutation, Visitation Articles.—*Meyer's*, Göttingen, 1830. Confutation, Visitation Articles.—*Francke's*, Leipsic, 1846-47. Introductions condense a great amount of historical material, with full references to the sources, notes brief and pointed, parallel readings. Contains the Œcumenical Symbols in their earlier forms, the Variata of 1540, the Confutation, the Saxon Confession, and the Visitation Articles and chief divergences of the German text.

GERMAN-LATIN: *Reineccius's*, Leipsic, 1708, 1735.—*Walch's*, with historical introductions, Jena, 1750.—*Müller's*, Stuttgart, 1848, 1869. The most complete edition of all. Invaluable for its introduction, minute indexes, tables of varied readings, bibliography of the Confessions, etc.<sup>1</sup>

SWEDISH: Norköping, 1730.—Chicago, 1870. Contains Decree of Upsala of 1593.

ENGLISH: *Henkel's*, New Market, Virginia, 1851; revised 1854. The two editions numbered seven thousand.—*Jacobs's*, Philadelphia, 1882.

---

<sup>1</sup> The editions of Müller and Francke will be found most useful in connection with the study of our Confessions in English.



## **PART II.**

### **DOCUMENTS PERTAINING TO THE HISTORY AND INTERPRETATION OF THE AUGSBURG CONFESSION.**

9



## CONTENTS.

---

### I. THE FOUNDATION OF THE DOCTRINAL ARTICLES.

THE MARBURG ARTICLES.

THE SCHWABACH ARTICLES.

### II. THE FOUNDATION OF THE ARTICLES ON ABUSES.

THE TORGAV ARTICLES.

### III. LUTHER'S SENTENCES OF CONSOLATION.

### IV. THE VARIATA EDITIONS OF THE AUGSBURG CONFESSION.

THE VARIATA OF 1540.

THE VARIATA OF 1542.

### V. THE NON-LUTHERAN CONFESSIONS OF AUGSBURG.

A. ZWINGLI'S RECKONING OF HIS FAITH.

B. THE TETRAPOLITAN CONFESSION.

C. THE ROMISH CONFUTATION OF THE AUGSBURG CONFESSION.

### VI. MELANCHTHON'S OPINION OF THE SACRAMENTARIANS.





## I. THE FOUNDATION OF THE DOCTRINAL ARTICLES.

### MARBURG ARTICLES.<sup>1</sup>

October 3, 1529.

*First*, That we on both sides unanimously believe and hold that there is but one only true natural God, the Creator of all creatures, and this God is one in essence and nature, and triune in persons, namely Father, Son and Holy Ghost, as it was decreed in the Council of Nicene, and is sung and read in the Nicene Creed by the entire Christian Church in the world.

*Secondly*, We believe that not the: Father, nor the Holy Ghost, but the Son of God the Father, God by nature became man by the working of the Holy

### SCHWABACH ARTICLES.<sup>2</sup>

For October 16, 1529.

#### ARTICLE I.

It is positively and unanimously [with great consent] taught that there is but one only true God, the Creator of Heaven and Earth; so that in the one, true divine essence, there are three distinct persons, namely, God the Father, God the Son, God the Holy Ghost. That the Son begotten of the Father from eternity to eternity, is with the Father, truly and by nature God; and the Holy Ghost, both of the Father and Son, is, with the Father and Son, truly by nature God, as all this can be clearly and effectually proved by Scripture, as John 1:1, 2: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him." Matthew 28:19: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and other similar passages, especially in the Gospel of John.

#### ARTICLE II.

That God's only Son became true man, having been conceived of the Holy Ghost, born of the pure virgin Mary, complete in body and soul; and that not the Father or the Holy Ghost became man, as

<sup>1</sup> See above, p. 27. The original may be found in Luther's Works, Erlangen Edition, lxxv. 88 sqq.; Mueller's *Historie von der Evangelischen Stände*, pp. 305 sqq.; Appendix to Rudelbach's *Reformation, Lutherthum und Union*. Latin in Scultetus' *Annals for 1529*, p. 148.

<sup>2</sup> See above, p. 27. Latin in Cœlestine's *Historia*, pp. 25 b. sqq.; Pfaff's *Libri Symbolici*, appendix, pp. 2 sqq. German in Mueller's *Historie*, pp. 441 sqq.; Cyprian's *Historia der Aug. Conf.*, pp. 159 sq.; Appendix to Rudelbach's *Ref., Luth. und Union*. Translated also into English by Dr. C. P. Krauth, Jr., and published in *Evangelical Review*, vol. ii. pp. 78 sqq., under the title of *Articles of Torgau*, as they were long ago supposed to be, but the mistake of which Dr. Krauth at an early period already pointed out. See his *Edition of Augsburg Confession*, Intro. p. vii.

Ghost, without the agency of virile seed; being born bodily of the pure virgin Mary, complete in body and soul, as another man; without all sin.

*Thirdly*, That this Son of God and Mary, an indivisible person, Jesus Christ, for us was crucified, died, was buried, arose from the dead, ascended into Heaven, sitteth at the right hand of God, Lord over all creatures, and will come to judge the quick and the dead.

*Fourthly*, We believe that original sin is innate and inherited from Adam, and is such a sin as to condemn all men; and if Jesus Christ had not come to our help by his death and life, we must on that account have died eternally, and could not have entered God's kingdom and salvation.

*Fifthly*, We believe that we are delivered from this sin, and all other sins, as well as from eternal death, if we believe in this Son of God, Jesus Christ, who died for us, and that without this faith we cannot be delivered from any sins by any works, station or order whatever.

the Patripassian heretics have taught; also that the Son did not assume the body alone without the soul, as the Photinians have erroneously taught. For he himself in the Gospel, very often speaks of his soul, as when he says: "My soul is exceeding sorrowful, even unto death" (Matt. 26:38). But that God the Son became man is manifest from John 1:14: "And the Word became flesh," etc., and Gal. 4:4: "When the fulness of the time was come," etc.

#### ARTICLE III.

That this Son of God, true God and man, Jesus Christ, is one, indivisible person, who for us men suffered, was crucified, died, was buried, on the third day arose from the dead, ascended into Heaven, sitteth at the right hand of God, Lord over all creatures. So that no man can or should believe or teach that Jesus Christ has suffered for us [only *Latin*] as man or in his human nature; but because God and man are not here two persons, but an indivisible person, we should hold and teach that God and man, or God's Son, truly suffered for us; as Paul says, Rom. 8:32: "God spared not his own Son, but delivered him up for us all." 1 Cor. 2:8: "Had they known it," etc., and more passages to the same effect.

#### ARTICLE IV.

That original sin is properly and truly sin, and not only a weakness or defect, but such a sin as would condemn and eternally separate from God all men who come of Adam, if Jesus Christ had not interceded for us, and assumed this sin, together with all sins which proceed from it, and by his suffering made satisfaction for it, and thus entirely abolished and blotted it out in himself; as in Ps. 50 and Rom. 5 it is clearly written concerning this sin.

#### ARTICLE V.

Since, therefore, all men are sinners, subject to sin, and to death, besides to the devil, it is impossible that a man from his own strength, or by his good works, deliver himself thence, so that he may become again righteous or godly; yea, he cannot even prepare or dispose himself for righteousness, but the more he attempts to deliver himself, the worse it is for him. But that the only way to right-

*Sixthly*, That this faith is a gift of God which we can acquire by no preceding works or merit, nor obtain of our own powers, but the Holy Ghost gives and furnishes it as he will, to our hearts, when we hearken to the Gospel or word of Christ.

*Seventhly*, That this faith is our righteousness before God, since on account of this, God reckons and regards us righteous, godly and holy, without all works and merit, and thereby delivers us from sin, death, hell, receives us into grace and saves us, for the sake of his Son, in whom we accordingly believe, and thereby enjoy and partake of the righteousness, life and all possessions of his Son. Therefore all monastic life, and vows as necessary to salvation, are altogether condemned.

#### OF THE EXTERNAL WORD.

*Eighthly*, That the Holy Ghost, to speak in proper order, gives this faith or his gift to no one, without preaching, or the oral word, or the Gospel of Christ preceding, but, by and with this oral word, works and fur-

eousness and to deliverance from sin and death is, if without all merits or works, we believe in the Son of God, who suffered for us, etc. As it is said, this faith is our righteousness; for God reckons and regards as righteous, godly and holy, and presents with the forgiveness of sin and life everlasting, all those who have this faith in his Son: that, for his Son's sake, they are received into grace, and are his children in his kingdom; as St. Paul and St. John in their writings richly teach us, Rom. 10: 10: "With the heart man believeth," John 3: 15: That all who believe in the Son, should not perish, but have eternal life.

#### ARTICLE VI.

That this faith is not a human work, nor, of our own powers, possible, but it is a work and gift of God, which the Holy Ghost, given through Christ, works in us; and this faith, since it is not a spurious fancy or presumption of the heart, as the heterodox regard it, but an efficacious, new and living thing, produces much fruit, is always doing what is good; towards God, by praise, thanksgiving, prayer, preaching and teaching, and towards neighbors by love, serving, aiding, counselling, giving and lending and by suffering every sort of evil, even unto death, etc.

#### ARTICLE VII.

To obtain this faith, or to bestow it upon us men, God has instituted the ministry, or the oral word, viz. the Gospel, by which he causes this faith and its power, use and fruit to be proclaimed, and through the same, as a means, bestows faith by his Holy Spirit, as and

nishes faith, as and in whom he will, Rom. 10 : 17.

#### OF BAPTISM.

*Ninthly*, That Holy Baptism is a sacrament, that has been instituted of God for this faith, and because God's command: "Go ye, baptize," Matt. 28 : 19, and God's promise: "He that believeth," Matt. 16 : 16, is therein, it is not a mere empty sign or symbol among Christians, but a sign and work of God, wherein our faith is required through which we are regenerated.

*Tenthly*, That by the efficacy of the Holy Ghost, this faith, if we are thereby reckoned and become righteous and holy, exercises good works through us, namely, love towards one's neighbor, prayer to God, and suffering all persecution.

#### OF CONFESSION.

*Eleventhly*, That confession, or the seeking of counsel from one's pastor or neighbor, should indeed be unconstrained and free, but nevertheless is very useful to consciences distressed,

where he will; other than this there is no means, mode or way to receive faith. For thoughts outside of or before the oral word, however holy and good they appear, are nevertheless nothing but lies and error.

#### ARTICLE VIII.

With and besides this oral word, God has also instituted external signs, which are called sacraments, viz. baptism and the Eucharist, through which, besides the word, God offers and gives also faith and his Spirit, and strengthens all who desire [Lat. fleeing to] him.

#### ARTICLE IX.

That Baptism, the first sign or sacrament, consists of two parts, namely, water and the Word of God, or that men should be baptized with water, and God's Word be spoken. Nor is it mere ordinary water, or pouring (as the blasphemers of Baptism, at the present day, teach); but because God's Word is with it, and it is founded upon God's Word, it is a holy, living, efficacious thing, and as Paul says, Tit. 3 : 5 and Eph. 5 : 26, "a washing of regeneration and renewing of the Holy Ghost," etc., and that this baptism should also be extended and administered to children. Moreover, God's words upon which it is founded, are these: "Go ye, baptize in the name of the Father, and of the Son and of the Holy Ghost," Matt. 28 : 19; and Mark 16 : 16: "He that believeth," etc. Hence men must believe.

#### ARTICLE X.

The Eucharist or Sacrament of the Altar also consists of two parts, viz. that there is truly present in the bread and in the wine, the true body and blood of Christ, according to the sound of the words: "This is my body, this is my blood;" and that it is not only bread and wine, as even now the other side asserts. These words require and also convey faith, and also exercise it in all those who desire this sacrament, and do not act against it; just as Baptism also brings and gives faith, if it be desired.

#### ARTICLE XI.

That Private Confession should not be enforced by laws, just as Baptism, the Sacrament, the Gospel should not be forced, but be free; nevertheless that we should know how very consolatory and salutary, useful and good it is to con-

troubled, or burdened with sins, or fallen into error, especially on account of the absolution, or consolation of the Gospel, which is the true absolution.

sciences distressed or in error, because therein absolution—i. e. God's Word and judgment—is pronounced, whereby the conscience is freed from its sorrow and pacified; also that it is not necessary to enumerate all sins; but those may be indicated which torment and agitate the heart.

ARTICLE XII.

That there is no doubt that there is and remains upon earth until the end of the world a holy Christian church, as Christ declares, Matt. 28 : 20 : "Lo, I am with you always, even unto the end of the world." This church is nothing else than believers in Christ, who hold, believe and teach the above-mentioned articles and parts, and for this suffer persecution and martyrdom in the world; for where the Gospel is preached and the Sacraments used aright, is the holy Christian church, and it is not bound by laws and outward pomp, to place and time, to persons and ceremonies.

ARTICLE XIII.

That the Lord Jesus Christ will come at the last day to judge the quick and the dead, and to deliver those who believe in him from all evil, and bring them to everlasting life; and to punish the unbelieving and godless, and to condemn them eternally, with the devil, in Hell.

ARTICLE XIV.

That in the mean time, until the Lord come to judgment, and will do away with all power and rule, we should honor worldly magistrates and rulers, and be obedient to them, as to an estate ordained by God to defend the godly, and restrain the wicked. That a Christian who is regularly called thereto undoubtedly may administer such an estate, or attend upon it without injury and peril to his faith and his soul's salvation, Rom. 13; 1 Pet. 2.

ARTICLE XV.

From all this it follows that the doctrine which prohibits marriage and ordinary food and drink to priests, together with monastic life and vows of every kind (because thereby grace and the salvation of the soul are sought for and intended and not left free), are nothing but damnable doctrines of devils, as St. Paul, 1 Tim. 4 : 2, 3, calls them, since Christ alone is the only way to grace and the salvation of the soul.

OF THE MAGISTRACY.

*Twelfthly*, That all magistrates and worldly laws, courts and regulations, as they are, are a truly good estate, and are not forbidden, as some Papists and Anabaptists teach and hold. On the contrary, that a Christian who is called or born thereto, can certainly be saved through faith in Christ, just as in the estate of father and mother, husband and wife.

*Thirteenth*, That provided they do not conflict with God's Word, what are called traditions, or human regulations in spiritual or ecclesiastical matters, may be regarded or left free, according to the people with whom we have to do, in order in every way to avoid unnecessary offence, and to promote peace. Also that the doctrine

which prohibits the marriage of priests is a doctrine of the devil, 1 Tim. 4 : 1, 2.

*Fourteenth*, That the baptism of children is right, and that they are thereby received into God's grace and the Christian Church [*Christenheit*].<sup>1</sup>

**OF THE SACRAMENT OF THE  
BODY AND BLOOD OF CHRIST.**

*Fifteenth*, We all believe and hold concerning the Supper of our dear Lord Jesus Christ, that both forms should be used according to the institution; also that the mass is not a work, whereby one obtains grace for another, dead and living; also that the sacrament of the altar is a sacrament of the true body and blood of Jesus Christ, and that the spiritual partaking of this body and blood is specially necessary to every true Christian. In like manner, as to the use of the sacrament, that like the Word of God Almighty, it has been given and ordained, in order that weak consciences might be excited by the Holy Ghost to faith and love.

And although we are not at this time agreed, as to whether the true body and blood of Christ are bodily present in the bread and wine, nevertheless the one party should show to the other Christian love, so far as conscience can permit, and both should fervently pray God Almighty, that, by his Spirit, he would confirm us in the true understanding.

MARTIN LUTHER  
PHILIP MELANCHTHON  
JUSTUS JONAS  
ANDREW OSIANDER  
JOHN BRENTIUS  
STEPHEN AGRICOLA  
JOHN ECOLAMPADIUS  
ULRIC ZWINGLI  
MARTIN BUCER  
CASPAR HEDIO.

**ARTICLE XVI.**

That before all abominations, the mass, which has hitherto been regarded an offering or good work, by which grace was to be obtained by one for another, is abolished; but instead of this mass, the divine ordinance should be observed, to distribute the holy sacrament of the body and blood of Christ in both forms to every one for his faith, and according to his own necessity.

**ARTICLE XVII.**

That the ceremonies of the Church, which conflict with God's Word, are also abolished, but the rest are left free to be used or not, according to love, in order that offence may not without cause and thoughtlessly be given, or the common peace be unnecessarily disturbed, etc.

<sup>1</sup> Concerning the omission of this article in some editions, see Gieseler's Church History, iv. p. 134; Vilmar's Aug. Conf., p. 97.

## II. THE FOUNDATION OF THE ARTICLES ON ABUSES.

### THE TORGAU ARTICLES;<sup>1</sup>

*or, Judgment concerning the articles in controversy, written by Luther, Melancthon, Jonas and Bugenhagen, at Wittenberg, March 14-20, 1530, and then presented by them to the elector at Torgau.*

#### A.

Since some accuse my lord, although unjustly, that his Electoral Grace is dispensing with all divine service, and is introducing a heathenish, dissolute mode of life and insubordination, from which the distraction of all Christendom results, it is necessary for my lord first to show that his Electoral Grace, with the greatest earnestness, desires to introduce and promote the true, real divine service, and such as is pleasing to God, and that, to God's praise and glory, he is incurring danger, expense and trouble, which he would not do, if he did not think that he was thereby serving God. For it is well known how his Electoral Grace has always conducted his life, so that, thank God, he has always been inclined to peace, and has thus far, in these matters, often helped to maintain and make peace.

To this effect it is well to place first a long and rhetorical preface.

Secondly, this is also manifest and clear, viz., that with the greatest earnestness, my lord is making provision that, in the territory of his Electoral Grace, the Holy Gospel be preached with all diligence, and that ceremonies in accordance with it be performed; and every one, even among the adversaries, must acknowledge that this doctrine, which is taught, and written, and treated, is Christian and comforting, and that in it there is no error, although it be upbraided with being an innovation, without agreement with the councils. Because now the adversaries themselves confess that the doctrine is in itself right, my lord cannot be justly accused of dispensing with divine service, and tolerating unchristian doctrine or matters, etc. But his Electoral Grace knows and does not doubt that this is true, real divine service, and also, that the doctrine which your Electoral Grace has allowed in your lands, is Christian, and consolatory to all men, who fear God, and is salutary.

The dissension now is especially concerning some abuses, which have been introduced by human doctrine and statutes, of which we will report in order, and indicate for what reasons, my lord is induced to cause certain abuses to be abated.

---

<sup>1</sup> Translated from Foerstemann's Urkundenbuch, i., pp. 68 sqq.

## OF THE DOCTRINES AND ORDINANCES OF MEN.

*First.* Although divine service does not consist in the doctrines of men, yet my lord, in the territories of his Elector Grace, has caused the customary church ordinances, which are not contrary to the Holy Gospel, to be observed, and has caused it to be preached, and the people to be informed that such ordinances should be observed for the sake of peace; as is manifest and every one can see that, in the territory of his Electoral Grace, divine services are held with greater devotion, and earnestness, than with the adversaries.

*Secondly.* Moreover there are many human ordinances which cannot be observed without sin. To these my lord has neither wished, nor been said to have constrained any one by violence, contrary to God's command, for the reason that the Scriptures say, Acts 4 [5 : 29 :] "We ought to obey God rather than men." This the canons also command, Dis. 8, viz., that every custom, however old it be, and however long it have continued, should yield to the Scriptures, and the truth, etc.

But since some, on the contrary, declare that no change should be made against the consent of the Church, or of the Pope; also that the sins which have originated from factitious human doctrines are much more endurable, and less injurious than the schism which has now arisen by such alteration; also that as schismatics we are members cut off from the Church; and that with us the sacraments are invalid, etc.—charges that are made with great bitterness, etc.;

It is therefore necessary to answer: They may extol obedience as highly as they please, provided this declaration stand firm: "We ought to obey God rather than men." Also in Galatians: "Though an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Hence it clearly follows that they are not accursed who abandon false doctrines and ordinances; but they are publicly condemned by St. Paul who observe false doctrines and ordinances, etc.

On that account, the unity of the Christian Church, consists not in external, human ordinances; and therefore we are not members cut off from the Church, if we observe dissimilar ordinances from one another; and, for this reason, the Holy Sacraments among us are not invalid.

For dissimilarity in external human ordinances is not contrary to the unity of the Christian Church, as is clearly proved by the article which we confess in the Creed: "I believe the Holy Catholic Church." For since we are here commanded to believe that there is a Catholic Church, that is, the Church in the entire world and not bound to one place, but that wherever God's Word and



ordinances are, there is a Church, and yet the external human ordinances are not alike, it follows that this dissimilarity is not contrary to the unity of the Church.

Christ also says: "My sheep hear my voice" "And a stranger will they not follow; for they know not the voice of strangers." And "The kingdom of God cometh not with observation." "If any man shall say unto you, Lo here is Christ, or lo there." And Paul: "The kingdom of God is not meat and drink," etc.

Augustine also writes expressly to Januarius that the unity of the Church does not consist in external human ordinances, and says that such ordinances should be free, and may or may not be observed.

Also if it would be a schism to change external ordinances, they are more justly to be regarded as schismatics who, acting in opposition to the ordinances of all Christendom, and in opposition to the councils, made prohibitions, such as that of marriage, although the Council of Constantinople decreed that the priests should not be forbidden marriage. Also those who have introduced new divine services contrary to God's word, and who, contrary to the usage and practice of the ancient Church, have sold masses, although the ancient Church knew nothing whatever of such merchantable masses.

Besides if citations be made from the fathers, concerning the schismatics, that the sacraments are not valid among them, and the like, the schismatics mentioned by them are not those who practice dissimilarity in regard to external human ordinances, but those who abandon God's Word in an article, as Augustine expressly writes Against Cresconius, and Jerome: "It is no schism unless they devise some heresy."

Moreover what the human ordinances are that cannot be observed without sin we will hereafter enumerate. For it is necessary first to speak also of those ordinances which were observed as means, and from which also many errors, before this time, were preached and taught in the Church; as for example, of fasts, differences of food and dress, especially the observance of fasts, chants, pilgrimages, and the like, under the impression that all these are works whereby grace and the forgiveness of sins are obtained. Now it is manifest this is a pernicious, damnable error, as is acknowledged also by many among the adversaries, who have received consolation from the doctrine which teaches, on the contrary, that forgiveness of sins and grace are truly presented us through Christ out of grace, and that it is alone through faith in Christ, that we receive it, that for Christ's sake, and through Christ's merits, without our own merit, our sins are forgiven. Therefore if it be taught that through the above-mentioned human ordinances, we receive grace and the forgiveness of sins, it is certainly manifest blasphemy, and directly contrary to the

Holy Gospel. For Paul expressly teaches that if we would be justified and acquire grace through our own works, Christ has died for us in vain. Gal. 2, Rom. 3: "Knowing that a man is justified by faith without the deeds of the law." Also Ephesians 2: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works." Therefore those who have taught that we obtain grace through our own self-chosen works, such as set fasts, or holidays or the like, have done Christ great dishonor, in ascribing the praise that belongs to Christ to their own self-chosen works; they have also thereby prevented Christ and his grace from being acknowledged, and that too when no higher honor can be rendered God than that Christ be acknowledged and heard; as it is written: "This is my beloved Son in whom I am well pleased; hear him."

Also Christ says: "In vain do they worship me with the commandments of men." There it is most assuredly declared that God does not regard human church ordinances as meriting the forgiveness of sins.

Christ has also forbidden that sin and righteousness should be placed in a difference of food, and wishes this to be left free, as St. Paul says: "Let no man judge you in meat or in drink." But now those who do observe a distinction of food are reproached as heretics; and yet Paul calls such distinction a doctrine of devils.

Therefore if the true Christian doctrine concerning such ordinances, as are observed as means, be admitted, they may indeed be observed; as at first the church ordinance of holidays or fasts was established, not thereby to obtain grace, but that the people could learn and know when to come together, or might otherwise have bodily exercise that they might thereby become the better qualified to hear and learn God's Word. But if such ordinance be required as though it were serviceable to obtain grace, or as though, without such work, no one could be a Christian, such an error should be resisted by doctrine and by example, as Paul would not circumcise Titus, in order to attest that such work would be neither necessary nor useful to acquire grace.

For this cause also my lord has constrained no one to observe distinction of food or set fasts, but has permitted such traditions to fall into disuse; for it is manifest that they were observed as works, whereby forgiveness of sins is obtained. In order that such errors should not be established, these ordinances should not be pressed upon men.

The adversaries also proclaim that those persons are heretics, who do not observe the distinction of food, and thus make of it a work without which no one can be a Christian. Yet Christ says: "Food maketh not unclean" ["Not that which goeth into the mouth, defileth the man," Matt. 15: 11].

The ancient canons indicate what should be held concerning such human ordinances.

DIST. 4. It is forbidden that the fasts which have fallen into disuse be again established. Now if such ordinance may be abandoned by custom, it follows that it is not necessary to the Christian life. Thus the penitential canons have become obsolete by custom, and yet no one regards it a sin to discontinue them.

Thus many other ordinances and many ancient canons have ceased to be in force, as for example, in the decrees, the fasts on Wednesdays and Fridays. Nor has any one observed the entire fasts, as they have been commanded.

It is also said in Dist. 12 : 5: The Roman Church knows that it is not detrimental to the salvation of the soul to change other ordinances with respect to times and places.

Jerome and Augustine also write that of such ordinances a necessary thing should not be made.

#### OF THE MARRIAGE OF PRIESTS.

These are the ordinances which cannot be observed without sin.

First they forbid the priests marriage. This is contrary to God. For Paul writes: "It is better to marry than to burn." This is God's command, and can be abolished by no man. So also it is known that the Church thus held for a long time; and that the councils ordered that marriage should not be forbidden the priests. Likewise that to the observance of this prohibition, the priesthood in Germany has been with difficulty coerced by violence, and a bishop of Mentz was almost killed when he published the Papal prohibition. What good results therefrom is easily seen, and there is ground for apprehension that if marriage continue forbidden, still worse will happen; for the longer the world lasts, the weaker is it.

#### OF BOTH FORMS.

This custom of receiving only one form of the sacrament is also one that cannot be observed without sin. For Christ commanded: "Drink ye all of this." So too it is known that the Church for a long time administered both forms to the laity, as may be found in Cyprian, and in the canons. But how it was changed, and who forbade both forms to be administered, is not known.

#### OF THE MASS.

It has hitherto been taught that the mass is a work, whereby he who administers it acquires grace not only for himself, but also for others; yea that it obtains grace for others, even though the priest be not godly. For this reason, many masses were

instituted for the dead and the living, whereby to obtain things of every sort; that the merchant may succeed in his business, the hunter, in the chase, etc. For this purpose, masses are appointed, bought and sold, and are observed alone for the sake of base gain; so that many godly men before the present time have complained of this.

And although, at the present time, some wish to palliate their affairs, the mass should be observed as a memorial, and not that thereby grace may be acquired for the dead or the living.

They may color the matter as they will, their books and writings are public, wherein it is to be seen how they have taught that the mass is an offering which merits grace and removes the sins of the dead and the living.

Moreover that this is an error may be proved by Paul, who in all places teaches us that we obtain grace and have consolation alone through Christ, when we believe that, for Christ's sake, God is gracious to us, and wishes to receive and help us. If now forgiveness of sins must, therefore, be obtained through faith, it cannot be merited for another by the work of the priest; and it is a great error thus to point men from faith to a strange work; and yet so much depends upon this faith, for it is the chief article of the Christian life to have true confidence to God, for Christ's sake, that he confers grace and will help in all need.

Of this faith, they who sell masses do not speak, but they boast alone in their work, and wish by their work to save others; although Christ has done this once for all, as Paul writes: "By one offering, he hath perfected for ever them that are sanctified."

Again, the words in the Holy Sacrament teach us the proper use: "This is the cup of the New Testament." Now the New Testament is not our work, but God's work, who offers and allots something, as is the custom in making a testament; and thus grace and the forgiveness of sins are offered and allotted. "If now this is promised," says Paul, "it must be received by faith." Therefore the mass is not a work that merits something for another, but he who uses it, to whom grace and the forgiveness of sins are here offered, receives them when he believes that he obtains this through Christ, and that it is determined that faith should be exercised and excited in those who use it.

Nevertheless, the abuse is manifest that the majority of those who celebrate and say mass for the sake of base gain, do this with dislike and contempt of God. Therefore even though there were no other cause than the great excessive abuses, yet who would not change the present custom in all bishoprics? For Paul says: "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."

On this account my lord has a pastor to celebrate mass in such a way that thereby other persons who are fit also use the sacrament; and this is a proper custom. For Christ has instituted it that it should be celebrated with one another in the churches, by those who are fit for it, as Paul also teaches the Corinthians that they should tarry for one another, and use it together—those, namely, who first so find their hearts in such a state that they do not dishonor the Lord's body and blood. And in order that no dishonor be done the sacrament, the people should be often instructed why it should be used, and should be then admonished to use it.

The Zwinglian doctrine is also earnestly contended against, as the writings published concerning it in my lord's lands show; and the people are carefully instructed, that in the Supper the body and blood of Christ are present, and that they are given; for thereby faith is strengthened that consolation is received, that Christ wishes to be ours, to help, etc.

And my lord does not doubt that this mass is true and Christian divine service, especially since, even to the times of Jerome and Augustine, there were only such masses, and it is not known whence the mercenary masses came, or when private masses began.

#### OF CONFESSION.

Confession is not abolished; but is maintained with such great earnestness, that the pastors are enjoined not to communicate the Holy Sacrament to any one who has not previously been examined and sought absolution. For the absolution is very needful and consolatory, because we know that to forgive sins is Christ's command, and that he wishes this declaration of the priest, whereby sins are forgiven, to be regarded as though it were his voice and verdict from heaven. And men are taught with the greatest diligence concerning the efficacy of the absolution, and the faith that belongs thereto, so that they know how highly consolatory are confession and absolution. Yet previously the monks said nothing of faith and absolution. They only tortured poor consciences with the enumeration of sins, which, nevertheless, is possible to no man on earth.

On this account, the people are not compelled to enumerate their sins; for the command to enumerate sins is not to be found in the Scriptures, which is also not possible, as the Psalmist says: "Who can understand his errors?"

Again, the command concerning confession, on this account, has been thus given, viz. that the priests are charged to communicate the sacrament to no one who has not sought of them absolution. Otherwise no time and measure are prescribed to men, when they should confess; for such a command would produce a

certain abuse of the sacrament, as it occurred, in former times, that men who were unwilling to cease from sins, were forced to the sacrament, whereby the sacrament was greatly dishonored.

For absolution is a consolation to alarmed consciences. This consolation is mocked at, if one should ask for it, who, nevertheless, does not desire it; besides if one should fix time and measure when men are to go to the sacrament, it would follow, contrary to the rule of St. Paul, that many would be compelled thereto, who would then receive unworthily the body and blood of Christ. Of such dishonor to the sacrament do they become guilty who have compelled such persons to the sacrament.

Besides, the people are earnestly admonished by God's Word, and it is held up to them, that he who wishes to be a Christian is in duty bound to use the sacrament; he also who never uses it shows that he does not wish to be a Christian, as the canon made in the Council of Toledo, *Si qui intrans, Dis. 2, de Consecr.*, also declares.

#### OF JURISDICTION.

##### *Of the Jurisdiction and Sovereignty of Bishops.*

My lord has taken no jurisdiction or sovereignty from the bishops, but since men would no longer seek the spiritual tribunal, and the clergy in many places abused their power and the ban, my lord, in his capacity as prince, has been compelled to hearken to and to interest himself in the matters pertaining to his Electoral Grace; as the administration of ecclesiastical law is also entrusted to sovereigns, in dealing with such matters, if the clergy abuse their jurisdiction.

Secondly, it is the chief part of ecclesiastical jurisdiction to reprove erroneous doctrines; for this is commanded the bishops in the Scriptures and the canons. Now before this time, they have never exercised this jurisdiction, but have allowed all sorts of errors to be preached. If they now wish, under the pretext of their jurisdiction, to suppress the true doctrine, their jurisdiction in this respect cannot be approved. For if the bishops would, in a regular and Christian way, have examined in time these matters, whence the present dissension has originated, much displeasure would have been avoided.

Thirdly, if my lord is not in duty bound to aid the bishops in seizing the priests who have been married, and in thereby maintaining allegiance to them, my lord could not then help them with a good conscience. Besides every patron is rather in duty bound, according to ecclesiastical law, to protect the ministers of his churches against the unjust power of ecclesiastical prelates, especially if the patron be not subject to the same prelates; for the patron has even the power to appoint a capable priest to a parish,

against the will of a prelate who has made an unsuitable appointment. C. Decernimus, 16, 9. 7.

Fourthly, if, in regard to ecclesiastical tribunals, complaint is made, concerning many matters pertaining to marriage, that they necessarily require an appeal to other tribunals (and the cases are these, viz., that a secret marriage vow is confirmed, even if a child be taken by theft from a reputable man; also that spiritual paternity breaks marriage vows; also, that after divorce, the innocent party is not to marry again, a point directly contrary to God's Word; nor is it needful to mention further the abuses that have occurred therefrom), for this reason, their sovereignty and jurisdiction cannot, in this respect, be conceded. It is also worthy of consideration that, even though one might wish to establish such sovereignty against the whole world, yet it is not possible; for men cannot be forced to seek such a tribunal with the burdens upon their conscience.

#### OF ORDINATION.

Likewise because the bishops burden the priests with such oaths, as they cannot observe without sin, viz. not to preach this doctrine and not to be married, ordination cannot be sought from them; for such an oath is contrary to God, and we must obey God rather than men, as also the canons prescribe that the bishops are to be deserted who compel men to act contrary to God.

Here there are many disputations which it is not needful to ponder, viz. whether the priests must be ordained by bishops, whether the office of priest be appointed for doctrine, or to make an offering for others, whereby grace is acquired for others.

Also concerning the ceremonies of ordination, the advice moreover is indeed given to yield somewhat, if there be unanimity concerning the chief article, so that the bishops acquiesce therein.

For if they would make peace, we would do right in giving up everything that could be yielded, with a good conscience, for the sake of peace which is higher and better worth regard, than all the outward freedom that can be imagined. If indeed these matters pertained alone to our persons, and not to the government, country and people, we would, at our own peril, treat the adversaries for ourselves with still greater rigor. But this has been divulged, and much mischief has been practised by the populace in this rupture, and the government has been usurped by its aid; for what pernicious and horrible offences originate from such ruptures, can easily be conjectured. Besides what might occur in the future, is to be considered. It is to be apprehended that not many Dr. Martins will come after this time, who would control these important matters with such grace, and would avoid false doctrine and war. If now the discord continue, and

indiscreet and wicked persons interfere still more in the future, O God, what will they prepare? God grant grace that the nobles may exercise their office for both sides, and besides may consider their most dear children, whom they can have instructed in nothing better than the true religion and a good government. But that hitherto some indifferent ordinances have been abandoned, has occurred because they condemned the doctrine; if then the doctrine be allowed us and be cordially received, they might be recalled and would be regarded by us in no way otherwise than had we recalled them, and thus to please them we would observe certain customs, provided the doctrine would receive no injury.

### OF VOWS.

#### *Of Monastic Life.*

This subject of monastic life does not concern my lord, for his Electoral Grace has ordered the monks neither to go out of, nor to go into monasteries, but it is proper to ask of them themselves the reason why this has happened. It is a private matter, and does not pertain to the Church at large.

Nevertheless the reasons are recounted why my lord has not again founded monasteries, and why his Electoral Grace has tolerated the persons who have abandoned them.

There are especially three reasons why the monastic life, as it has hitherto been conducted, is wrong and contrary to God.

The first is, that this life is entered with the imagination that thereby satisfaction is made for sin, and grace is merited, as Thomas in express words held that monastic life is equal to baptism, and says that to become a monk takes away sin, just as baptism. What else is this than to give human and self-devised works the honor of divine service, which belongs to Christ? Christ has purchased grace which we obtain through faith in his merit, Eph. 2. Therefore it is a great blasphemy to wish by means of monastic life, to merit grace, and settle for sins. Baptism has God's word and institution, and is God's work; and for this reason, removes sin. But monasticism has not God's word; for it rests upon mere human commands, of which Christ says: "In vain do they worship me with the commandments of men;" whence it is certain that monasticism cannot remove sins, and that the commands of men wherein monasticism is entirely comprised are a vain service. Since now the monastic vow is an ungodly vow, if any one imagine by such work to merit grace, it is in vain, and of no avail.

The second reason is, that it is also contrary to God's command to make a vow not to marry. To those who suffer from concupiscence, Paul says: "It is better to marry than to burn." Because also such a vow is contrary to creation and the nature of



man, it is also impossible. Because now it is contrary to God's command, and besides impossible, it follows that it is not a vow, and that those who need married life, should and must leave the monasteries.

On this account the ancient canons permitted young persons to leave the monasteries, 20. 41. Besides Augustine writes that even though they who leave the monasteries, and marry, sin, it is a true marriage, and should not be sundered.

The third reason is, that those who have hitherto been in monasteries, even though they would and could live in marriage, were nevertheless compelled to observe the abuse of the mass for the dead, and other unrighteous services, as the invocation of saints, etc. Therefore they have just cause to flee from such an unchristian mode of life, where, under God's name, base gain is served, and to avoid it as a sin against the Second Commandment.

#### OF THE WORSHIP OF SAINTS.

Touching the saints, it is taught that the example of their faith is useful to us; also that their good works are serviceable to us for instruction, to do the like, each one according to his calling.

But to pray the saints for anything, and through their merit to procure anything, is an honor that belongs alone to God and our Lord Christ. Therefore the saints are not to be invoked as intercessors; for Christ has commanded us to adhere to him as the one intercessor and mediator. As Paul says: "To us Christ is Mediator;" and Christ says: "Come unto me, all ye that labor and are heavy laden." And to the illustration, that a good advocate at court is useful, it is easy to answer that such an advocate would do injury, if the prince had given an order that the petition was to be presented by the person himself.

#### OF GERMAN SINGING.

What in general is to be held concerning indifferent ceremonies, has been said above, viz. that if they are required not for doctrine, but that, by these works, sins might be removed, such service is wrong and is contrary to the Gospel.

Since now ceremonies ought to be of service for doctrine, some have adopted German singing, that by this practice men might learn something, as Paul also teaches, 1 Cor. 14, that in the Church nothing unintelligible should be spoken or sung. Yet no command to that effect is made, and Latin also is always sung for the practice of the young. The things thus far stated are concerning external ordinances and customs.

If in addition there should be a desire to know what else my lord causes to be preached, articles may be given in answer wherein the entire Christian doctrine is set forth in order, that

it may be seen that my lord has allowed no heretical doctrine, but has had the Holy Gospel of our Lord Christ preached in the purest way; for even many of the adversaries must acknowledge that they have been better instructed, concerning many sublime and important subjects, by this doctrine which is preached in my lord's lands, than they previously were taught by the sententiarists and summists; as for example, concerning obtaining the forgiveness of sins through faith; also, how to use the sacraments; concerning the distinction between the civil magistracy, and the office of bishop; also, how worldly human Church ordinances are to be regarded, whereof there is no end in the summists.

## B.

### OF FAITH AND WORKS.<sup>1</sup>

This doctrine is also unjustly charged with forbidding good works; and, on this account, it is necessary to give an account of it. What sort of good works were formerly taught by the monks, is manifest, viz. rosaries, florins, masses and the like; but truly good works were little preached, little was taught concerning the government, of obedience towards, and sincere reverence for sovereigns, of the office of the oath, of suffering and express commands, of confidence in God in time of need; as also their books prove, which are full of foolish and injurious questions, and contain little useful doctrine. Therefore the whole world has for a long time been crying for another doctrine, and many who are violently opposed to this doctrine have first received and defended our doctrine with great joy. And although the doctrine of works have been taught among them, yet it must be acknowledged that they have spoken or written nothing concerning faith, whereby grace is to be obtained.

Therefore our report concerning faith and works is as follows:

By no works can man obtain or merit the forgiveness of sins, that he be justified thereby before God, or have a gracious God, but he is only justified or obtains grace of God in this way, viz. when he believes that, for Christ's sake, his sins are forgiven, and grace is granted him. Only this faith makes one just and righteous in God's sight, as the Scriptures, the prophets and apostles testify in many places, and especially Paul insists very forcibly in all his epistles. Gal. 2: "If righteousness come by the law, then Christ is dead in vain." Also, Eph. 2: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works," etc.

---

<sup>1</sup> Cf. Augsburg Confession, Art. XX., which, though, in first part closely follows this section.

And just as we teach, the most eminent fathers have written much and often, and especially Augustine in *De Spiritu et Litera*. Therefore we conclude that man is not justified by the commandment for a good life, but by faith in Christ, that is, not by the law, which requires works, but by the law of faith; not by the letter, but by the spirit; not by the merit of works, but by pure grace.

Again, they who do the law are righteous; not that righteousness follows the doing, but righteousness must precede the doing.

But if any one adduce to the contrary that "also the devils and godless men believe, and yet are not righteous," our answer is this: The devils and godless men do not believe all articles; and especially the chief article, on account of which Christ has come, viz. the forgiveness of sins. To believe the Scriptures is not only to have knowledge of the history, but to believe is to grasp this article: The forgiveness of sins. For, on that account, Christ has come, and the words: "The forgiveness of sins" are not put in the Creed in vain. And this faith comes in this manner, viz. when the heart is alarmed, and recognizes sins, and hears that grace through Christ has been promised, when it believes this promise, it receives consolation and joy and life, as Paul says: "Being justified by faith, we have peace with God," that is, a joyful conscience, "and feel that God is gracious and will help." It is right to learn to know him thus, to have confidence in him that he will help in all need, as his promise and word declare. And that this is faith, not only to know history, but to have such confidence in God, is clear from the words of Paul, who says: "Faith is the substance of things hoped for." Therefore faith is not only to be acquainted with the history, but to expect and hope for something from God.

This is a truly consolatory doctrine which teaches us so to know Christ that we know for a certainty that through him we have a gracious God, when we believe this, namely that he has taken away our sins, and that he has come alone for the purpose of making satisfaction for, and forgiving our sins, and giving eternal life and all divine blessings, as he says, John 3: "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." He who has this doctrine has consolation in all distress and anxiety; he can truly serve God and worship him. For without Christ Jesus no divine service is pleasing to God, for the Father speaks thus: "Hear ye him." But the reason that many persecute and despise this doctrine of faith, is that they have not experienced this faith, and do not know what is the work or office of Christ, for which he came into the world; and yet this faith is the chief part of the Christian life.

If now man has through faith a gracious God, he is in duty

bound also to do good works, not that he thereby may merit the forgiveness of his sins, for that has been merited long ago already by Christ; but good works should be done to the praise of God, for God requires them, as we are, by such good works, to attract others to have pleasure in, and love for the Gospel, and to learn to know and believe it, that they also are saved.

Also when the heart is without faith it is in the power of the devil, and is impelled to all kinds of sin, as is to be seen in godless men. But now when it believes, it has help from God, and is preserved by the Holy Ghost, against the devil, so that it now can do good works, resist false doctrine, wrath, avarice, pride and other lusts, although previously it lay captive to all these, and could not resist them. Therefore Paul teaches of works, Rom. 8: "As many as are led by the Spirit of God, they are the sons of God;" and Gal. 3 says: "Ye have received the Spirit by the hearing of faith, not of works." Thereby he teaches that by faith the Holy Ghost is first given; where now the Holy Ghost is, the heart can resist sin and the devil; without the Holy Ghost, man cannot do good works, as the Church says: "Without thy power, there is naught in man." Therefore faith is the principal article, whereby the Holy Ghost is given, which faith alone renders God gracious.

And this is fully taught and proved in many books of Augustine.

---

### C.

#### OF THE POWER OF THE KEYS.

Concerning this, it was formerly held that the power of the keys is the ecclesiastical and the civil governments, and that, by the keys, the Pope has received the power to appoint and remove kings, and that, without the confirmation of the Pope, there can be no king. This error is so insisted upon, that those who have held otherwise are condemned as heretics.

But all our adversaries now proclaim that this is a pernicious, unchristian error, viz. that the Pope, by the power of the keys and of the Gospel, plots against the civil government in appointing and removing kings.

But we teach how the power of the keys is to be used, namely, that the power of the keys is the command to preach the Gospel, and to reprove and forgive sinners in the name and behalf of Christ.

Thus the power of the keys is now only spiritual government, the preaching of the Gospel, the reproof and forgiveness of sins, and the administration of the Sacraments. This alone is to be the office of bishops or priests, and, according to the Gospel, the

establishment and regulation of the civil government, the appointment and removal of kings, do not belong to this office; for Christ says in express words that he would give Peter the keys of "the kingdom of heaven." Thereby the ecclesiastical is separated from the civil government. So too, John 20: "As my Father hath sent me, even so send I you. Receive ye the Holy Ghost; whose-soever sins ye remit, they are remitted unto them; and whose-soever sins ye retain, they are retained." From these words it is manifest that the Apostles had no command concerning civil government, but only concerning doctrine and preaching and the administration of the Sacraments, whereby the forgiveness of sins is bestowed.

Again, Christ forbids the Apostles to undertake civil government, when he says: "The kings of the Gentiles exercise lordship; but ye shall not be so."

Again, Matt. 5: "Resist not evil;" now punishment and resistance of evil always belong to the civil government.

Again, Christ would not interfere in the government of the Romans; for to one who asked him to divide an inheritance, he said: "Who made me a judge or a divider over you?" Again: "My kingdom is not of this world."

From these and many other passages, it is clear that the keys are not civil government or civil polity. But if something besides is conceded to the Pope by the Emperor, it does not pertain to the keys, but is a human donation which we do not accept. For this doctrine of the Gospel lets the lord be lord, and deals alone with the conscience and heart, as to its present relation with God, and how it should harmonize with him. Often before this time, ecclesiastical abuses have been punished; but our predecessors have always acted in a seditious manner, and wished to deprive the bishops of their property. But we now have the office of the ministry and the civil government so distinguished, that what pertains to conscience, and what respect should be shown property and external dignitaries, is readily shown.

Since now the power of the keys is the preaching of the Gospel and the administration of the sacraments, it also follows that, in virtue of the keys, the Pope has no power to arrange new divine services contrary to the Gospel, or to bind consciences by laws. And if the Pope makes a law, he does this, not in virtue of the keys, but as any other civil ruler, for which he nevertheless has no command, and when he issues dispensations, they are again repealed, just as a ruler may set free a thief.

If now these laws and dispensations are contrary to God's Word, we are in duty bound to obey God rather than men, as has been indicated above.

Also, since the keys are nothing else than the preaching of the Gospel and the administration of the sacraments, the Pope has no

more power in the use of the keys than every pastor; as the canons themselves indicate, for they concede that in the article of death a pastor may absolve all reserved cases.

#### OF EXCOMMUNICATION.

Christ has taught how excommunication should be inflicted, Matt. 18, and Paul, 1 Cor. 15, that those who are in open crimes, and, after admonition, will not reform, should be excluded from the Church, and the sacraments should not be administered to them. And in such cases excommunication may be conceded to the bishops, if they will not antagonize the doctrine of the Gospel, as above presented. But in matters that pertain to the civil tribunal, they should not have power to excommunicate. The pastors also might be commanded to report those who persist in open crimes, when the bishops visit the pastors, as they are in duty bound.

A like rule might be observed with respect to those who have not communed for a year or more, that they be admonished by the pastors, and if they will not commune, they be reported as others who live in open crimes.

#### OF DEGREES OF CONSANGUINITY, etc.

Matrimonial cases abound in details, and, if jurisdiction is to be exercised, it is necessary to discuss, with reference to them, not only the question of degrees, but also many points. Besides, it is our judgment that the subject of degrees be committed to the jurists, and those to whom the jurisdiction is entrusted. For the civil power may make laws, for reasonable causes, not only to forbid future marriages, but also to dissolve those which have been solemnized contrary to such power.

But that sponsorship should hinder marriage has no ground or cause, and is a law which serves the more to perplex consciences. The Pope also has no power to make such a law. Again, the Pope has no power to make dispensations in regard to cases that are forbidden by divine law. In regard to many cases that are not forbidden by divine law, the conscience is not bound, and if, then, against this decree, a man marry a woman, and live with her, and be not forced from her by the magistrates, this is regarded as a valid marriage. Therefore the law of the Popes must be censured, which gave men scruples as though all cases were contrary to God; but these cases are trivial.

---

#### D.

#### OF PRIVATE MASS.

If the Papists, to support their private masses, affirm that a

priest may commune by himself, or administer the sacrament to himself, just as it is administered to the sick in houses,

The answer is :

*First.* That it is not enough so to speak or resolve, but they should have a clear word and command of God, that this is right and should be done. For without God's Word, nothing should be undertaken in divine service and with reference to divine things.

*Secondly.* It is a perversion of the ministerial office, which God has instituted ; for the sacraments should be administered by the public ministry in the stead of Christ and the Church. Now every person may have for himself either publicly the public office, or that of the sick. But when the sacrament is administered to the sick, this is done by the ordinary office, entirely otherwise than when the sacrament is taken from the altar and administered in a corner or behind the church door. And thus the office remains here unperverted in its work.

*Thirdly.* Since it is well known that the Papists assert this not from devotion to or desire for the sacrament, but by such a pretext to confirm their bartering (for their devotion to God and his service is well known, and if they would have a desire for or devotion to the sacrament, they could indeed receive it in the regular way, where there is no danger of such an abuse, which way they so despise and prefer the perverted perilous way), it is manifest that they thereby are not thinking of the sacrament, but of their own employment.

Again, it is also a bad example. For if one of them might with perfect right administer the communion to himself, he might also privately say mass alone, or, if he wished to lie, he might profess that he had privately said mass, and yet there would be nothing therein which would be a pernicious perversion both of the office and of the custom.

And if they are to administer the communion to themselves, not otherwise than to a communicant, as the laity receive the sacrament, and not as an offering, what need is there to establish an especial estate, for this purpose, by means of ordination, and dress, and other pagantry? Yet they may indeed, like the unconsecrated and unrobed laity, receive the sacrament. And the distinction between the ordained and the laity is superfluous and unnecessary. For there is no ministry, nor distinction from the laity. In a word, priestly ordination would then be as entirely in vain, as it would be in vain to elect a pastor to read privately in the Gospel, and to teach or preach to himself.

It is likewise awkward for a person alone to eat and drink, and let others be spectators, to whom he, nevertheless, speaks the words : "Take, eat and drink," and says not : "I alone will take, eat and drink, and let you be spectators." For the state of the

case with the sick is, as has been said, that with the congregation they eat and drink all that which is administered from the altar by the priest.

Christ also wishes this sacrament celebrated as a memorial of his sufferings, that they may be publicly proclaimed to the audience. But those who celebrate mass in corners keep quiet concerning this, and even call it *die stillmesse*, the silent mass; for they teach that the words of the sacrament be spoken secretly, and be concealed from the people, which is directly contrary to the institution of Christ. But it is the custom to speak freely and publicly to the sick, and also to preach to the same. For a mass without preaching, Christ will not have. Such a mass is like a body without a soul, or a purse without money, or a cask without wine.

## E.

### ARTICLE I.

#### *Of Both Forms in the Sacrament.*

Even though it should be urged, that but one form should be sanctioned, our lord should and can under no circumstances consent while the clear Scriptures of the evangelists and of St. Paul remain; and therefore even the adversaries themselves confess this, and have nothing further to allege; for this has not been determined by the Christian Church. So too, it is certain that the entire Church in all the world, and the holy fathers and bishops, unanimously maintained the use of both forms for over a thousand years, and, even to the present day, no one knows from whom or where the one form originated, and in the laws of the Pope concerning it nothing whatever has been settled. Here they violently contend in opposition, that no new command and ordinance should be introduced into the Christian Church. To this the question is to be asked in reply why they have hitherto prevented the sundering of the one form, which is a truly wicked innovation contrary to the Holy Scriptures. Likewise, if they wish to allow no innovation, they ought to resist also many other new wicked articles. Therefore this is not an innovation, but a restoration of an ancient former usage of the entire Church, and obedience to the Gospel.

### ARTICLE II.

#### *Of the Marriage of Priests.*

Here our lord cannot, under any circumstances, consent that the priests be as formerly without married life; for the Scriptures expressly say that God created man and woman, that they should



multiply, Gen. 2 and 3. And Paul, 1 Cor. 7: "It is better to marry than to burn." So also it is well known what occasions have been given by the prohibition of marriage for horrible abominations of indecency and lewdness. Such prohibition of marriage is not only without the consent of the Christian Church, but also has originated, against the Councils, especially against the chief Council of Nice and the Sixth of Constantinople, from the pure wantonness and violence of the Pope, and the priests in Germany for a long time opposed it and protected themselves from it.

Besides, if their own law and that of the Pope punishes the marriage of priests with no more severity than with deposition from the office of priests, and also does not treat it as heresy, it also excommunicates no one on this account. But now it is regarded not only as heresy, but also is condemned, persecuted with the sword, fire, excommunication and all torments as though it were the greatest of all heresies. From the beginning of the world such a thing has never been heard of among any people or in any land as that, because of marriage, persons should be put to death, and not rather be honored. And among Christians, is this to be justified, against their own Scriptures and prescribed laws? To such great abominations our lord cannot consent and render his conscience a sharer in their guilt. So also every prince must see to it, according to his duty, that where marriage is to be forbidden, the crimes of the Italians and Turks and courtesans do not enter his land, as has happened in many lands.

And even though nothing more can be obtained, yet let marriage be allowed the pastors, and let them still remain in office. For pastors must keep house, which, without a wife, is impossible.

### ARTICLE III.

#### *Of the Mass.*

Our lord can and dare not consent to have, in his dominions, private masses and masses for pay; nor cause them to be again instituted. But the common masses at which there are communicants, whether in German or in Latin, my lord should insist upon having retained. For all the writers upon it regard the mass as a work which a priest, even though he be godless and unbelieving, may do, for the sake of gain, to the profit of the entire Church, for both living and dead, and for all other natures, which is manifest idolatry. Although perhaps at present many patch and gloss them over, yet these writers would not thereby confirm the idolatry for us. For there is nothing in heaven or earth, that acquires forgiveness of sins, or God's grace, without faith alone in the Word of God, for the exercise of which Christ has instituted the mass: "This do in remembrance of me." For the private masses, even the holiest, and all the masses for gain

resting upon the idolatrous basis we have mentioned, that thereby men will be helped as by a good work, no one with a good conscience can justify or help to institute. Thus in the primitive Church, and in the times of the earliest fathers, there were no such idolatrous masses.

So it is also manifest, that masses for the dead are of no use, for whom, nevertheless, they have been for the most part established; for the dead, as all other saints, must be justified and saved by their own faith, Rom. 10: "With the heart, man believeth unto righteousness." This also is not allowed by the words in the Holy Supper, where Christ says: "Eat," "Drink," "This do." Now verily the dead cannot "eat," "drink," and "this do," with us. But it is shameful for us to eat and drink for the dead.

#### ARTICLE IV.

##### *Of Ordination.*

There can be no better means for unity in these matters, than for the bishops to discontinue the oath and obligation, whereby they bind those whom they ordain to godless doctrine and to a life without marriage; for thus they would remain in their dignity and government, and would obtain priests enough. But if they will not discontinue them, they must be utterly overthrown. For what is now taught and what is now arranged are of the same nature; and they will not burden themselves with such heathenish, dangerous and godless doctrine. And it will at last come to this, viz. that ordination will not be asked or received of bishops, but as is otherwise becoming.

#### ARTICLE V.

##### *Of the Papacy.*

If the Pope wish to be lord and chief, we will let it be so; for we do not care how great honor or possessions he have. But we wish that, as he is in duty bound, he permit the Gospel to be free to us; and if he himself will not preach or require the Word, as would be just, he may be and do according to his conscience what he will. It is no matter of ours.

#### ARTICLE VI.

##### *Of Cloisters.*

It also will not be the duty of our lord to establish again the cloisters, and to place in them monks or nuns, and he can say: I have not put the monks and nuns therein, nor told them to go out; neither will I bid them or allow them again to enter. In a word, our lord should repel this article.

## ARTICLE VII.

*Of Confession.*

In regard to this, it is well to grant that a regulation be made for pastors, that they administer the sacrament to no one who has not first sought and desired absolution. For, since it is God's Word and command, absolution is not to be despised. Nevertheless, the explanation must accompany it, that to receive this absolution it is not necessary for men to enumerate all sins.

## ARTICLE VIII.

*Of Fasts and the Distinction of Meats.*

Since the Pope and the clergy themselves have not hitherto observed the fasts, and still do not regard them, we do not know what should be done therewith.

## ARTICLE IX.

*Of the Sacraments.*

Our lord should be willing to help, if the Sacramentarians be condemned as erroneous heretics, without regard to whether they appeal to a council or make any other offer. For since they will not or cannot agree with us, when they thereby separate themselves from us, and will not belong to us, to accept their offer would be as though our doctrine were still uncertain ; but in such common, public doctrines which must come into daily practice we must be certain. It is also enough that hitherto their plea and argument have been heard, learned and met, so that they cannot boast that they have been condemned without a hearing and without being known.

## F.

IN THE CHURCH OF CHRIST THE FOLLOWING MATTERS ARE  
REQUISITE :

First, an upright ministry, by which the holy divine word is diligently and faithfully preached, according to its pure Christian sense, without the addition of any false doctrine.

In this preaching it is clear that these are the subjects of the instruction and exposition, viz. what are

Christ and the Gospel,  
Sincere Repentance and the Fear of God,  
How to obtain the Forgiveness of Sins,  
Of the Power and Authority of the keys of the Church.

This doctrine and the entire sum of the Gospel are maintained daily and constantly with the greatest diligence in this Church of Christ, and are promulgated both in the congregation, and by every individual Christian of himself, by preaching, reading, comforting and admonishing, by expositions of the Psalms, and of the books of Scripture, of every class, as Paul, 1 Cor. 14, writes.

There too the law of Christian freedom is taught, as to how consciences are free in Christ.

And to maintain this doctrine attention is paid with the greatest earnestness and diligence to the establishment and support of schools for boys and girls, for the good education of the young.

There also are the gifts of the Hebrew, Greek and Latin languages, and the bishops take pains to preserve these studies, which are so highly necessary to the understanding of the Holy Scriptures, from becoming extinct.

There also are

The true	{	Baptism, Lord's Supper, Knowledge of Sin and of God's Wrath, Knowledge of Grace, Holy Ghost with his gifts, Christian Love, Instruction concerning the cross, and suffering, Instruction concerning really good works, Faith, hope, Confession and the proper use of absolution, conscientious training of children, and instruction of the young in the Catechism, the Lord's Prayer, the Creed, brief consolatory psalms, the Benedicite, the Gralias, and the repetition to the parents at the table of some passages of Scripture.
----------	---	---

Likewise in the morning, when the children rise, that they be admonished by their parents to pray both publicly and privately, sincere, earnest prayers.

Christian litanies and prayers for hours and necessities of every kind.

Just excommunication, that is, that some, because of open crimes, be not admitted to the Sacrament.

#### IN THE CHURCH OF CHRIST:

There should be upright and learned bishops and preachers who are mighty in the Holy Scriptures, and, as Paul says, prepared and qualified for learning and for comforting, and for silencing adversaries.

Upright deacons who interest themselves in the poor.

Correct, clear, sure and thorough instruction concerning what the Christian Church is.

The support of the poor.

The proper management of the Church Treasury. Hospitals.

The visiting and consoling of parishioners, of all the sick, and of all discouraged, tempted, troubled and perplexed consciences.

Correct and consolatory instruction for the dying in the hour of death.

Correct, clear instruction firmly grounded in the Scriptures as to what stations or modes of life are godly.

Of the magistrates and their office.

Of parents.

What is proper for sons, daughters, man-servants, maid-servants, lords, subjects, married persons, officers and estates of every kind to observe, in order that they may fill their stations and conduct their lives in a blessed and godly manner.

There are also regular and suitable external ceremonies, and divine worship.

Real Fasts.

Decent Apparel.

Free Use of Food.

Proper churches and places where God's Word is preached. All this with correct instruction concerning Christian Freedom, and how the external divine service may be used.

Concerning these highly necessary points, wherein alone all power lies, and without which no Christian Church can exist, the bishops of the present time inquire little, or altogether nothing. And it is pitiable, and to be for ever lamented, that they in no way care for such important matters, which it is the duty of true bishops to know, neither do they think or have any knowledge thereof, nor will they let themselves be instructed or taught therein.

#### IN THE CHURCH OF THE POPE THERE ARE THE FOLLOWING POINTS:

Doctrine contrary to the Gospel.

The Fasts of Ninety Days.

Ash Wednesday.

Putting ashes on the head, Emberday.

Friday, Saturday, Wednesday.

Various holy offices.

[A catalogue of several hundred abuses follows, filling Foerstemann's Urkundenbuch, i. pp. 101-108, most of them indicated by mere hints for further development, noted with evident haste, and many unintelligible in their present disconnected and fragmentary form. Melancthon was thus furnished with abundant notes for elaboration as the circumstances would demand. The document closes:]

These manifest abuses the bishops would forget, but what great and horrible injury they have done soul and conscience, experience teaches. God the Lord grant that all lies and hypocrisy be confounded, and God's Word, as hitherto, go forth piercing and living, and be praised !

---

### III. LUTHER'S SENTENCES OF CONSOLATION.

[Composed at Coburg, 1530. First published by Matthias Flacius Illyricus (Magdeburg, 1550). In German: Luther's Works, Erlangen edition, xxiii. 155 sqq.; Walch's edition, x. 2004; Wittenberg edition, ix. 395. In Latin: Celestine's Historia (1597), pp. 21 sqq., whence this translation is made.]

*Select Sentences of the Divine Word, with which Martin Luther, at the time of the Diet of Augsburg, amidst the greatest temptations and perils, which at that time threatened those who confessed the true doctrine of the Gospel, consoled himself; published for the sake of example, that others also might derive thence, in like dangers, an alleviation of sorrows and salutary comfort.*

SINCE troubles, sorrows and persecutions oppress us because of the profession of the divine Word, in like manner as the Gospel, which is the word of the cross, has these companions ever as its attendants, the following considerations and topics of consolation are always in view, which by God's grace ought to diminish our sorrow and teach us to be of a calm, courageous and cheerful mind, and to commend our entire cause to the kind, paternal will of God, and to be satisfied therewith. For St. Paul says, 2 Tim. 3 : 12 : "All that will live godly in Christ Jesus shall suffer persecution." Also, Acts 14 : 22 : "We must through much tribulation enter into the kingdom of God." Phil. 2 : 12 : "Work out your own salvation with fear and trembling."

1. For, first, this cause is placed in His hand who dares to say so clearly, John 10 : 28 : "Neither shall any man pluck them out of mine hands." Matt. 16 : 18 : "The gates of hell shall not prevail against it." Isa. 46 : 4 : "Even to your old age I am he; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry and will deliver you."

2. Nor is it useful or desirable for our cause to be placed in our own hand. For we would readily ruin it.

3. But it is certain that these and like sentences, living and most abundant in efficacious consolation, are true and certain, and in no way deceive: Ps. 46 : 1 : "God is our refuge and strength, a very present help in trouble." Sirach 2 : 10 : "Did ever any trust in the Lord, and was confounded?" 1 Macc. 2 : 61 : "None that put their trust in him shall be overcome." Also: "Thou wilt not forsake them, O Lord, who seek thee."

4. Because it is undoubtedly true that God gave his only Son to death for us all (Rom. 8); and if this is true, why should we painfully tremble and be distressed? If God delivered his only-begotten Son to death for us all, how could he so overcome his paternal affection as to desert us in less serious miseries?

5. It is also certain that God is much stronger than the devil. 1 John 4 : 4 : "Greater is He that is in you than he that is in the world."

6. But if we would be overcome, it will be necessary for Christ himself, the almighty King of the world, to suffer with us. And even though this cause were to fail most signally, yet we ought to be more willing to be ruined with Christ than to stand in security with the highest power of this world.

7. Nor does this cause concern us alone, but in many nations are very many godly men who assist and aid us with the inner sighs of their hearts and the most ardent prayers.

8. We have set before us in the Psalms, the Gospel and the entire Scriptures very many promises of God most glorious and abundant in consolation, which ought in no way to be despised by us, but should be most diligently considered, pondered and observed. Ps. 55 : 22 : "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." Ps. 27 : 14 : "Wait upon the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." And Christ himself says, John 16 : 33 : "Be of good cheer; I have overcome the world." But if I know without any doubt that it is not false that the Son of God has overcome the world, why do we dread it as though it were victor? Creeping on our knees at Rome or Jerusalem, we ought to utter such declarations; but on account of their profuse abundance they are depreciated, and affect us less seriously than is proper.

9. Yet, even though our faith be weak, let us pray the more ardently with the apostles, Luke 17 : 5 : "Lord, increase our faith," and with the father of the child in Mark 9 : 24 : "Lord, I believe; help thou mine unbelief."

10. Besides, this cause was in greater extremities and far greater peril under the Roman Emperors Maximinian, Diocletian and some other tyrants, who most cruelly persecuted the Christians and endeavored to utterly extirpate them, and in the times of John Huss and others, than in ours.

11. Although this cause is great, nevertheless He who begins, governs and promotes it is much greater, yea omnipotent, the Creator of heaven and earth. For it is certainly not our cause; why, therefore, on account of it are we not willing without intermission to torture and at length bring death upon ourselves?

12. If this cause and doctrine is false, why do we not recall it? If it is true, as it is as surely as God exists and will remain eter-

nally, are we ready to charge God with falsehood in his promises, that are manifold, full of consolation, unmovable and eternal? He bids us rejoice and exult in him. Ps. 32 : 11 : "Be glad in the Lord, and rejoice, ye righteous ; and shout for joy, all ye that are upright in heart." Ps. 145 : 18 sq. : "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him ; he also will hear their cry, and will save them." Ps. 91 : 14 sq. : "Because he hath set his love upon me, therefore will I deliver him : I will set him on high because he hath known my name. He shall call upon me, and I will answer him ; I will be with him in trouble ; I will deliver him and honor him. With long life will I satisfy him, and show him my salvation."

13. Even though we are greatly solicitous and anxious, yet we accomplish nothing by our vain cares, but afflict and torture ourselves and render all things worse. He wishes us to acknowledge him in Christ as our God and Father, to call upon him in all dangers, and to believe with certainty that he cares for us, as Peter writes in the testimony quoted from Ps. 55 : 22 [1 Pet. 5 : 7] : "Casting all your care upon him ; for he careth for you." Also, Matt. 6, Christ himself says : "Be not therefore anxious."

14. Neither can Satan and his instruments injure us more than to kill the body ; they cannot even touch the soul, as Christ himself says and comforts his disciples, Matt. 10 : 28 : "Fear not them that kill the body, but are not able to kill the soul."

15. Christ our Lord and Saviour has died once for our sins, as it is written in Rom. 4 and 6 and Heb. 5 and 9. Therefore he will die no more for truth and righteousness ; but he lives and reigns the almighty Lord of all creatures. If this is true, as Scripture constantly testifies, why do we fear?

16. Even though, on account of the confession of the divine Word, we would perish, God so directing, yet God Almighty and Merciful, who for Christ's sake is our Father, would be a most gracious Father and kind provider, protector and defender of our wives and children, widows and orphans, and would arrange all things a thousand-fold better than if we lived.

17. Our ancestors never attained this highest and most precious treasure : viz. the correct and pure understanding of the divine Word, as by God's grace we richly possess it, who have been allowed to live in this blessed and happy time, wherein shortly before the Last Day the unadulterated declaration of his Word comes to us by God's gratuitous mercy and paternal goodness. The same God, when we are dead, will remain God and Creator, as he has always been, and will preserve for himself a Church until the end of the world ; neither with us will he die or cease to be, as those having but a weak faith think.

Thus to Eli the priest the entire Church and Jewish state



seemed to be on the point of utter destruction with his priesthood and realm when the Philistines seized from them the ark of the Lord, and with a sad fall he fell from his seat and died, 1 Sam. 4. The condition of the entire Jewish realm was more flourishing than before. So when King Saul stabbed himself when his army was overthrown and his three sons had fallen in the same battle, 1 Sam. 31, what else could have been thought but that the realm of the Jews was utterly destroyed? and yet shortly after, in the times of David and Solomon, it reached the highest degree of power and glory.

When the Papists burned John Huss at the Council of Constance, in the year 1416, they triumphed openly, persuaded, without a doubt, that by this means they had elevated the Papacy to the highest dignity; but the Pope has never been so despised by all as since that time.

18. Then we are most confidently assured by the Word of God, and have no doubt, that after this transitory and miserable life, concerning the preservation of which we can be sure not even for a moment, an eternal and blessed life and kingdom will follow. Otherwise, the First Commandment and the entire Gospel and the Holy Scriptures must be utterly abolished.

What need have we of God for this transitory and mortal life only, wherein the best condition of all is that of those who have or acknowledge no God? If indeed there is a God, as the hearts of all the believing most firmly and indubitably believe, and both live and die in this faith, we will live not merely here a short space of time, but perpetually in the place where he is.

19. Certainly the First Commandment places our children and posterity as if under the guardianship and protection of God, where God himself says: "Showing mercy unto thousands of them that love me and keep my commandments." We justly believe these most excellent promises of the Divine Majesty, which are most full of consolation; and although faith is weak and languid, nevertheless we ascribe to God this honor, that he both can and will render what he says and promises.

20. If God would permit all these things to be declared to us by an angel, then perhaps they would not pass through our ears so easily as an empty sound, as we now see occurs when they are presented to us through the Word. But if we were unwilling to believe the vocal word, assuredly we ought not to despise the prophets, apostles and Christ himself, all of whom so excellently address us, and with the sweetest consolations most kindly admonish and invite us, and almost overwhelm us, when they repeat so often such sentences as: "Rejoice in the Lord;" "Be of good cheer;" "Let your heart be comforted;" "Fear not;" "Hope in God;" "Utter thy heart in his sight;" "Give thanks to God;" "Trust in him;" "I have overcome the world;" "The

Lord is at hand, be careful for nothing." But if we believe not these manifold divine consolations, we would not believe even though not one, but many angels, would come and declare them to us.

21. It is also certain that even though, by God's permission, the adversaries would slaughter us all, nevertheless it would not be unavenged. For shortly He would address them who said to Cain: "Where is Abel, thy brother?" and he would make the world too narrow for the fugitives.

22. Let us, therefore, be of a calm and joyful mind in this cause, that pertains to the profession of the divine Name and Word. For Christ, to whom this belongs, will defend and preserve it best against the craft and plots of the devil and the tyranny of the world; and those who before this adulterous generation confess him, and on this account suffer persecution, he will in turn confess before his heavenly Father, and reward them with perpetual glory for their cross. God himself says, 1 Sam. 2:30: "Them that honor me I will honor." Therefore, although the waves of the sea seem immense and they sound dreadfully, and we seem now about to sink, nevertheless God, who dwells on high, and has fixed his kingdom over the whole world that it may be perpetual, is much greater, even omnipotent. He will grant a happy success and issue and end. Amen.

Wherefore it can in no other way happen that we should have Christ and be able to live and reign with him perpetually, unless we first suffer here with him. Since this is true, why do we dread the threats and rage of dead idols, of whom it is written in Ps. 2:4: "He that sitteth in the heavens shall laugh" at them? When, therefore, the eternal and omnipotent emperor, who is called God, laughs at them and mocks them, why should we fear them and waste away in sorrow and grief? God certainly does not laugh at them in his own name, as their wrath and fury can be of no injury to Him who dwells in heaven, but for our sake, that we also, endowed with manly courage and a valiant heart, may laugh at all their plans, plots and attempts.

In this cause, therefore, it alone is necessary for us to believe, and with firm confidence to seek in Christ's name, that God, who has established his kingdom, may confirm and preserve the work of his own hands. For without our aid, advice, thoughts and exertion he began this cause, and has thus far directed, promoted and preserved it. I have no doubt whatever that he will lead this same cause without our advice and aid to a salutary and desirable result. "For I know," says Paul, "whom I have believed," that he is able to give, to do, to consult for and to aid "exceeding abundantly above all that we ask or think." His name is the Lord, who wonderfully, omnipotently and gloriously can and will aid, and that, too, when the necessity is greatest.

We are men, not God. By his word we are consoled, and, relying upon his promises, we confidently call upon him in the day of trouble. Then he will certainly hear and deliver us. This is the chief matter, neither can these affairs be ruled or changed otherwise, or we would be worn with perpetual cares, and perpetual anxiety would be our reward; which may the eternal God forbid for his Son's sake, who is our eternal Saviour and Priest, Jesus Christ! Amen.

#### IV. THE VARIATA EDITIONS OF THE AUGSBURG CONFESSION.

##### THE VARIATA OF 1540.

##### PART I.

##### CHIEF ARTICLES OF FAITH.

##### ARTICLE I.

##### *Of God.*

The Churches with common consent among us do teach that the decree of the Nicene Synod concerning the unity of the divine essence and of the three persons, is true, and without doubt to be believed: to wit, that there is one divine essence which is called and is God, eternal, without body, indivisible, of infinite power, wisdom, goodness, the Creator and Preserver of all things, visible and invisible; and yet, that there are three persons of the same essence and power, who also are co-eternal, the Father, the Son and the Holy Ghost. And they use the name of person in that signification in which the ecclesiastical writers have used it in this cause, to signify, not a part or quality in another, but that which properly subsists.

They condemn all heresies that have sprung up against this Article, as the Manichees, who set down two principles, good and evil; in the same manner, the Valentinians, Arians, Eunomians, Mohammedans, and all such like. They condemn also the Samosatenes, old and new, who, when they earnestly contend that there is but one person, do craftly and wickedly trifle, after the manner of rhetoricians, about the Word and Holy Ghost, that they are not distinct persons, but that the Word signifieth a vocal word, and the Spirit a motion<sup>1</sup> created in things.

##### ARTICLE II.

##### *Of Original Sin.*

Also they teach that, after Adam's fall, all men descended, one from another, after a natural manner have original sin when they

<sup>1</sup> Some read *mode* for *motion*—i. e. *modum* for *motum*.

are born. We mean, moreover, by original sin, that which the holy fathers and all the orthodox and those instructed in a godly manner do so call; namely, the guilt, whereby all who are born, are, through Adam's fall, subject to God's wrath and eternal death, and the very corruption of human nature, propagated from Adam. And this corruption of human nature comprehendeth the defects of righteousness, whether integrity or obedience, and of concupiscence.

And this defect is horrible blindness and disobedience; that is, to wit, to be without that light and knowledge of God which was to have been in nature, being unimpaired, and to be without that uprightness, that is, perpetual obedience and true, pure and supreme love to God, and like gifts of unimpaired nature. Wherefore these defects and the concupiscence are things condemned, and, of their own nature, worthy of death. And this original fault is truly sin, condemning and bringing eternal death now also upon all who are not born again by baptism and the Holy Spirit.

They condemn the Pelagians who deny Original Sin; and think that those defects or the concupiscence are things indifferent, or punishments only, and not of their own nature things condemned; and dream that man can satisfy God's law, and, on account of that obedience of his own, be pronounced righteous before God.

### ARTICLE III.

#### *Of the Son of God.*

Also they teach that the Word, that is, the Son of God, took unto him man's nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably joined together in unity of person; one Christ, true God and true man: who was born of the Virgin Mary, truly suffered, was crucified, dead and buried, that he might reconcile the Father unto us, and might be a sacrifice, not only for original guilt, but also for all actual sins of men.

The same descended into hell, and truly rose again the third day. Afterwards he ascended into heaven, that he might sit at the right hand of the Father, and reign for ever and have dominion over all creatures; might sanctify those that believe in him, by sending the Holy Spirit into their hearts, and might give eternal life to the sanctified.

The same Christ shall openly come again to judge the quick and the dead, according as the Apostles' Creed declareth these and other things.

### ARTICLE IV.

#### *Of Justification.*

That we might obtain these benefits of Christ, namely, for-

giveness of sins, justification and life everlasting, Christ hath given his Gospel, wherein these benefits are set forth unto us, as it is written in the last of Luke: "That repentance and remission of sins should be preached, in his name, among all nations" [Luke 24 : 47]. For since all men descended from one another after a natural manner, have sin and cannot truly satisfy the law of God, the Gospel convicteth us of sins, and sheweth us Christ the Mediator, and so instructeth us concerning forgiveness of sins.

When the Gospel convicteth us of our sins, our terrified hearts ought to firmly hold that freely for Christ's sake forgiveness of sins and justification by faith are presented us; by which faith we ought to believe and confess that these things are given us for Christ's sake, who for us became a sacrifice, and appeased the Father. Although therefore the Gospel requireth repentance, nevertheless that the forgiveness of sins may be certain, it teacheth that this forgiveness is granted us freely; that is, that it doth not depend upon the condition of our own worthiness, nor is given for any works that go before, or for the worthiness of such as follow. For forgiveness would be uncertain if we would have to think that we obtain forgiveness of sins then only when we would deserve it by our preceding works, or our repentance were sufficiently worthy.

For in true alarm conscience findeth no work which it can oppose to God's wrath; and Christ hath been given and set forth unto us to be a propitiator. This honor of Christ ought not be transferred to our works. On this account, Paul saith: "By grace are ye saved" [Eph. 2 : 8]. Again: "Therefore it is of faith, to the end that the promise might be sure" [Rom. 4 : 16], that is, forgiveness thus shall be certain, when we will know that it dependeth not upon the condition of our worthiness, but is given us for Christ's sake. This is a sure and necessary consolation to godly and terrified minds. And thus the holy fathers teach; and in Ambrose there is a notable and remarkable sentence in the following words: "This hath been appointed by God, viz. that he that believeth in Christ be saved without any work, by faith alone receiving freely the forgiveness of sins."

And the term *faith* signifieth not only a knowledge of the history of Christ, but also to believe and assent to this promise, which is peculiar to the Gospel, wherein forgiveness of sins, justification and life everlasting are promised unto us for Christ's sake. For this promise also doth pertain to the history concerning Christ, just as in the Creed there has been added to the history the article: "I believe the forgiveness of sins;" and to this article, the rest concerning the history of Christ ought to be referred. For this benefit is the design of the history. For on this account Christ suffered and rose, viz. that for his sake forgiveness of sins and everlasting life might be given us.

## ARTICLE V.

*Of the Ministry of the Church.*

For this cause Christ hath appointed the ministry of teaching the Gospel, which preacheth repentance and forgiveness of sins. And the preaching of both of these is universal: it maketh known the sins of all men, and promiseth forgiveness of sins to all believers; to the end that forgiveness of sins may not be uncertain, but that all distressed minds may know that they ought to believe that forgiveness of sins is certainly granted us for Christ's sake, and not for our own merits or works.

And when in this manner we comfort ourselves with the promise or Gospel, and encourage ourselves by faith, we certainly obtain forgiveness of sins, and at the same time the Holy Spirit is given us. For the Holy Spirit is given, and is effectual, by the Word of God and by the sacraments. When we hear or meditate upon the Gospel, or use the sacraments, and comfort ourselves by faith, the Holy Spirit is at the same time efficacious, according to the declaration of Paul to the Galatians [3 : 22]: "That the promise by faith of Jesus Christ might be given to them that believe;" and to the Corinthians [2 Cor. 3 : 8]: The Gospel is the ministration of the Spirit; and to the Romans [10 : 17]: "Faith cometh by hearing." When therefore we comfort ourselves by faith, and are freed from the terrors of sin by the Holy Spirit, our hearts conceive other virtues, acknowledge truly the mercy of God, and conceive true love, true fear of God, trust, hope of divine help, prayer and similar fruits of the Spirit.

They therefore who teach nothing concerning this faith, whereby forgiveness of sins is received, but bid consciences doubt whether they obtain forgiveness of sins, and add that this doubt is not sin, are condemned. They also teach that men obtain forgiveness of sins on account of their own worthiness; they do not teach that we should believe that the forgiveness of sins is freely bestowed for Christ's sake.

Also the fanatical spirits are condemned who feign that the Holy Ghost is given or is efficacious without the Word of God, and on this account condemn the ministry of the Gospel and sacraments, and seek illuminations without the Word of God, and besides the Gospel, and thus lead away minds from the Word of God to their own opinions,—which is most ruinous. Such were formerly the Manichees and Enthusiasts, and are now the Anabaptists. Such frenzies we constantly condemn. For they abolish the true use of God's Word, and falsely imagine that the Holy Spirit is received without the Word of God, and relying upon their own opinions, they invent godless dogmas and cause infinite separation.

## ARTICLE VI.

*Of the New Obedience.*

Also they teach that, when we are reconciled by faith, the righteousness of good works which God hath commanded us ought necessarily to follow; even as Christ hath also enjoined: "If thou wilt enter into life, keep the commandments" [Matt. 19 : 17]. But because the infirmity of man's nature is so great that no one can satisfy the law, it is needful to teach men not only that they must obey the law, but also how this obedience pleaseth, lest their consciences fall into despair when they understand that they do not satisfy the law.

This obedience therefore pleaseth, not because it satisfieth the law, but because the person that performeth it is reconciled by Christ through faith, and believeth that the remnants of sin are pardoned him. Therefore we must always hold that we obtain forgiveness of sins, and a person is pronounced righteous, i. e. is freely accepted, for Christ's sake, through faith; and afterwards, that this obedience towards the law doth also please, and is accounted a kind of righteousness, and merits rewards. For the conscience cannot set its own cleanness or worth over against the judgment of God; as Psalm 143 : 2 testifieth: "Enter not into judgment with thy servant; for in thy sight shall no man living be justified." And John says [1 John 1 : 8, 9]: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And Christ says [Luke 17 : 10]: "When ye shall have done all those things . . . say, We are unprofitable servants." But after the person is reconciled and righteous by faith, that is, accepted, his obedience both pleases and is accounted a sort of righteousness, as John saith [1 John 3 : 6]: "Whoso abideth in him sinneth not," and [2 Cor. 1 : 12]: "Our rejoicing is this, the testimony of our conscience."

This obedience ought to strive against evil desires, and continually by spiritual exercises become more pure, and to beware of committing anything contrary to conscience, according to the passage [1 Tim. 1 : 5]: "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." But they who obey evil desires, and act contrary to conscience, live in mortal sins, and retain neither the righteousness of faith, nor the righteousness of good works, according to the declaration of Paul [Gal. 5 : 21]: "They which do such things shall not inherit the kingdom of God."

## ARTICLE VII.

*Of the Church.*

Also they teach that one holy Church is to continue for ever. But the Church of Christ is properly the congregation of the members of Christ, that is, of saints, who truly believe and obey Christ; although in this life, even to the final judgment, many wicked men and hypocrites are mingled with this congregation. Moreover, the Church properly so called has her own signs, viz. the pure and sound doctrine of the Gospel and the right use of sacraments.

And unto the true unity of the Church, it is sufficient to agree concerning the doctrine of the Gospel, and the administration of the sacraments. Nor is it necessary that human traditions, rites or ceremonies instituted by men should be alike everywhere, as St. Paul saith: "One Lord, one faith, one baptism, one God and Father of all."

## ARTICLE VIII.

*What the Church is.*

Seeing that in this life many wicked men and hypocrites are mingled with the Church, and have fellowship with the Church in the outward signs, it is lawful to use the sacraments administered by wicked men, according to the voice of Christ [Matt. 23 : 2]: "The scribes and the Pharisees sit in Moses' seat;" and the sacraments and the word of God are effectual by reason of the institution and command of Christ, though they be delivered by wicked men.

They condemn the Donatists and such like, who denied that it was lawful to use the ministry of wicked men in the Church, and held that the ministry of wicked men is useless and without effect.

## ARTICLE IX.

*Of Baptism.*

Of Baptism they teach that it is necessary to salvation, as a ceremony instituted by Christ, and that by Baptism the grace of God is offered, and that infants, by Baptism commended unto God, are received into God's favor, and become children of God; as Christ testifieth, speaking of little children in the Church, in Matt. 18 [ : 14]: "It is not the will of your Father which is in heaven, that one of these little ones should perish."

They condemn the Anabaptists, who allow not the Baptism of infants, and affirm that infants are saved without Baptism and outside of the Church.



## ARTICLE X.

*Of the Lord's Supper.*

Of the Lord's Supper they teach that, together with the bread and wine, the body and blood of Christ are truly tendered to those that eat in the Lord's Supper.

## ARTICLE XI.

*Of Repentance.*

Touching repentance, they teach that such as have fallen after baptism may find remission of sins at what time they are converted, and that the Church should give absolution unto such as return to repentance.

Now repentance, that is, the conversion of the godless, properly consisteth of these two parts: One is contrition, that is, terrors stricken into the conscience through the acknowledgment of sin, wherein we both recognize the wrath of God, and grieve that we have sinned, and abhor and eschew sins, as Joel preacheth [2 : 13]: "Rend your heart, and not your garments, and turn unto the Lord your God."

The other part is faith, which is conceived by the Gospel or absolution, and doth believe that for Christ's sake sins are certainly forgiven, and comforteth the conscience, and freeth it from terrors. Of which faith Paul speaketh when he saith: "Being justified by faith we have peace" [Rom. 5 : 1]. Then should follow the good fruits of repentance, that is, obedience to God, according to the passage: "We are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live" [Rom. 8 : 12, 13].

They condemn the Novatians, who would not absolve such as, having fallen after Baptism, returned to repentance. They condemn also those that do not teach that forgiveness of sins is obtained freely by faith for Christ's sake, but labor to prove that forgiveness of sins is obtained on account of the worthiness of contrition, of love, or of other works, and command consciences in repentance to doubt whether they obtain forgiveness of sins, and affirm that this doubting is not sin. Likewise they condemn those who teach that canonical satisfactions are necessary to redeem eternal punishments or the punishments of purgatory; although we confess that present calamities are assuaged by good works, as Isaiah teacheth, chapter 58 [ : 10, 11]: "Deal thy bread to the hungry," etc., "and the Lord will give thee rest always."<sup>1</sup> They

<sup>1</sup> Vulgate for v. 11, in Eng. version: "Shall guide thee continually."

reject also indulgences, which are presentations of imaginary satisfactions.

They condemn also the Anabaptists, who deny that those once justified can again lose the Holy Ghost. They condemn also those who contend that some men may attain to such perfection in this life that they even cannot sin any more.

## ARTICLE XII.

### *Of Confession.*

Concerning confession of sins they teach that private absolution be retained in the churches, though enumeration of offences be not necessary in confession. For an enumeration of all offences is impossible, according to the passage [Ps. 19 : 12]: "Who can understand his errors?"

## ARTICLE XIII.

### *Of the Use of the Sacraments.*

Concerning the use of the sacraments, they teach that the sacraments were ordained not only to be marks of profession among men, but much more that they should be signs and testimonies of the will of God towards us, set forth unto us to stir up and confirm faith in such as use them. Therefore men must use the sacraments, so as to join faith with them, which believes the promises that are offered and declared unto us by the sacraments. By this faith we receive the grace promised, which the sacraments signify, and the Holy Spirit.

Therefore they condemn the Pharisaic opinion which suppresseth the doctrine of faith, and teacheth not that faith, which believeth that grace is given us for Christ's sake, is requisite in the use of the sacraments; but imagineth that men are just by the very use of the sacraments for the work done, and that, too, without any good affection of them that use it.

## ARTICLE XIV.

### *Of Ecclesiastical Orders.*

Concerning Ecclesiastical Orders, they teach that no man should publicly teach, or administer the sacraments, except he be rightly called; according also as Paul giveth commandment to Titus "to ordain elders in every city" [Tit. 1 : 5].

## ARTICLE XV.

### *Of Ecclesiastical Rites.*

Concerning Ecclesiastical rites which have been ordained by

human authority, they teach that those rites are to be observed which may be observed without sin, and conduce to tranquillity and good order in the Church ; such as are set holidays, prescribed godly songs, and other like rites.

But yet concerning this class they teach that consciences are not to be burdened with superstitious opinions ; that is, it must not be thought that these human ordinances are righteousness before God, or merit forgiveness of sins, or are services necessary to the righteousness of the Gospel ; but we must hold that they are indifferent things, which, without the occurrence of offence, may be omitted. Yet they who violate them with offence, sin, as they indiscreetly disturb the peace of their churches, etc.

Such traditions, therefore, as cannot be observed without sin, are rejected ; as the tradition concerning single life. The impious opinion of traditions and vows is also rejected, wherein it is imagined that services devised by human authority merit forgiveness of sins, are satisfaction for sins, etc. False opinions of this kind concerning vows and appointed fasts have been disseminated in the Church by the unlearned.

## ARTICLE XVI.

### *Of Civil Affairs.*

Concerning civil affairs they teach that such civil ordinances as are lawful are good works and ordinances of God, as Paul testifieth : "The powers that be are ordained of God" [Rom. 13 : 1]. They teach, therefore, that Christians may lawfully bear civil office, sit in judgment, determine matters by the imperial laws and other laws in present force, appoint just punishments, engage in just war, act as soldiers, make legal bargains and contracts, hold property, take an oath when the magistrates require it, contract lawful marriages, and engage in such arts as are approved by law.

They condemn the Anabaptists, who forbid Christians these offices. They condemn those all who have placed the perfection of the Gospel in forsaking civil offices, whereas the perfection of the Gospel is spiritual, that is, it consisteth in the motions of the heart, in the fear of God, in faith, love and obedience. For the Gospel maketh declaration of an everlasting righteousness of heart ; meanwhile it doth not abolish order and government of commonwealths or families, but requireth especially that these be preserved in this bodily life as God's own ordinances, and that in such ordinances we should exercise love. Christians, therefore, must necessarily obey the magistrates and laws that now are ; save only when they command any sin, for then they must obey God rather than men, Acts 4 [ : 19 ; 5 : 29 ].

## ARTICLE XVII.

*Of Christ's Return to Judgment.*

Also they teach that in the consummation of the world Christ shall appear to judgment, and shall raise up all the dead, and shall give unto godly men eternal life and everlasting joys; but ungodly men and the devils shall be condemned unto endless torments.

We condemn the Anabaptists, who now scatter Jewish opinions, and imagine that before the resurrection the godly shall occupy the kingdoms of the world, the wicked being everywhere destroyed or suppressed. For we know that, since the godly ought to obey the magistrates that now are, they must not seize their power from them or overthrow governments by sedition, because Paul enjoineth: "Let every soul be subject unto the higher powers" [Rom. 13 : 1]. We know also that the Church in this life is subject to the cross, and shall not be glorified until after this life; as Paul saith [Rom. 8 : 29; 1 Cor. 15 : 49]: We must be made like the image of the Son of God. Therefore we utterly condemn and detest the folly and diabolical madness of the Anabaptists.

We condemn also the Origenists, who have imagined that there will be an end of punishments to the devils and condemned.

## ARTICLE XVIII.

*Of Free Will.*

Concerning Free Will they teach that man's will hath some liberty to work a civil righteousness, and to choose such things as reason can reach unto; but it hath no power without the Holy Spirit to work spiritual righteousness, because Paul saith: "The natural man receiveth not the things of the Spirit of God" [1 Cor. 2 : 14], and Christ saith: "Without me ye can do nothing" [John 15 : 5]. Now, spiritual righteousness is wrought in us when we are helped by the Holy Spirit. Moreover, we receive the Holy Spirit when we assent unto the Word of God, so that through faith we are comforted in terrors of conscience; as Paul teacheth when he saith: "That we might receive the promise of the Spirit through faith" [Gal. 3 : 14].

These things are in as many words affirmed by St. Augustine, *Hypognosticon*, lib. iii.: "We confess that there is in all men a free will, which hath indeed the judgment of reason; not that it is thereby fitted, without God, either to begin or to perform anything in matters pertaining to God, but only in works belonging to this present life, whether they be good or evil. By good works, I mean those which are of the goodness of nature; as to will to labor in the field, to desire meat or drink, to desire to have

a friend, to desire apparel, to desire to build a house, to marry a wife, to raise cattle, to learn the art of divers good things, to desire any good thing pertaining to this present life; all which are not without God's government; yea, they are, and had their beginning from God and by God. Among evil things I account such as these: to will to worship an image, to will manslaughter, and such like." This judgment of St. Augustine doth notably teach what is to be attributed to the Free Will, and doth put a plain difference between civil discipline, or the exercises of human reason, and spiritual motions, true fear, patience, constancy, faith, calling upon God in most severe temptations, in the midst of the snares of the devil, in the terrors of sin. In this surely we have need to be ruled and helped of the Holy Ghost, as Paul saith: "The Spirit also helpeth our infirmities" [Rom. 8 : 26].

We condemn the Pelagians and the like, who teach that by the powers of nature alone, without the Spirit of God, we are able to love God above all things, and to do God's law as touching the substance of the acts. These dreams we frankly and necessarily censure, for they obscure the benefits of Christ. For Christ is set forth in the Gospel as Mediator, and mercy is promised for this reason, viz. because man's nature cannot satisfy the law, as Paul testifieth, when he saith [Rom. 8 : 7]: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." For although man's nature by itself be able in some sort to do the external works (for it is able to withhold the hands from theft and from murder); yet it cannot work the inward motions, such as true fear, true trust, patience, chastity, unless the Holy Spirit govern and help our hearts. And yet in this place we also teach that it is the commandment of God that the carnal motions should be restrained by diligence of reason and by civil discipline, as Paul saith: "The Law was our school-master unto Christ" [Gal. 3 : 24]; also: "The Law is for the ungodly" [1 Tim. 1 : 9].

#### ARTICLE XIX.

##### *Of the Cause of Sin.*

Touching the cause of sin, they teach that although God doth create and preserve nature, yet the cause of sin is the will of the wicked; to wit, of the devil, and ungodly men; which turneth itself from God unto other things, against the commandments of God. On this account Christ says of the devil: "When he speaketh a lie, he speaketh of his own" [John 8 : 44].

#### ARTICLE XX.

##### *Of Faith and Good Works.*

That of which our adversaries accuse us, that we neglect the

doctrine of Good Works, is manifest slander. For the books of our divines are extant, wherein they teach concerning Good Works in a godly and profitable way, as to what works in every calling please God. And whereas in the churches there was formerly great silence concerning the chief works, namely, concerning the exercises of faith, and concerning the praise of works pertaining to the civil government, and all their sermons were in great part spent in praising human traditions, holidays, fastings, the state of monks, fraternities, pilgrimages, the worship of saints, rosaries and other unprofitable services; by the kindness of God the Church is recalled to true and useful services, which God doth approve and require. The Prophets in most earnest sermons bewail this calamity of the Church, that, true worship having become extinct, men's ceremonies and a godless confidence in ceremonies should prevail in the Church. And from this error they recall the Church unto true services, unto truly good works. What can be said more forcibly than the sermon in Ps. 50 [: 1]: "The mighty God, even the Lord, hath spoken and called the earth." Here God preacheth to all mankind, condemneth their trust in ceremonies, and setteth forth another worship, and sheweth that he is greatly enraged with those who in the Church preach ceremonies in such a way as to suppress the true worship. Many similar sermons are extant in the prophets, as Isa. 58; Zach. 7; and Mic. 6; and Hosea [6 : 6] crieth: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings." Neither is it unknown that many good and learned men have even before this age greatly wished that the doctrine concerning the comfort of consciences, and the difference of works, had been better. For in the Church both doctrines ought to exist, viz. the Gospel concerning faith to instruct and comfort consciences; and also what are truly good works, and what are true services of God, ought to be set forth. But the adversaries, because they corrupt the doctrine concerning faith, first cannot afford sound comfort to consciences; for they bid men stand in doubt concerning the forgiveness of sins, and yet afterwards bid them seek forgiveness of sins by their own works, and devise monkery and other works. Secondly, they abolish also the true worship of God. For prayer and other spiritual exercises are driven out when men's minds are not established by confidence in Christ. Besides, the works of the Second Table do not please God, except faith be added, because it is for Christ's sake that this inchoate and imperfect obedience is pleasing. Thirdly, they debase the works commanded by God, and prefer man's traditions far before them: these they adorn with most specious titles, they call them the perfection of the Gospel; but meanwhile they have taught so coldly concerning the works of one's calling, magistracy, marriage, that many influential men doubted whether these states of

life pleased God. Therefore our preachers have with great care explained both kinds of doctrine: they set forth the doctrine concerning faith, and add a godly doctrine concerning works.

#### A. OF FAITH.

First, therefore, concerning Faith and Justification, they teach thus. Christ hath fitly embraced the sum of the Gospel when in the last of Luke [24:47] he commandeth "that repentance and remission of sins should be preached in his name among all nations." For the Gospel convicteth of sins and requireth repentance, and at the same time offereth remission of sins for Christ's sake freely, and not for the sake of our worthiness. And just as the preaching of repentance is universal, so also the promise of grace is universal, and he commands all to believe and to receive the benefit of Christ; just as Christ said: "Come to me, all ye that labor" [Matt. 11:28], and Paul saith: "He is rich unto all," etc. [Rom. 10:12]. Although therefore some contrition or repentance be necessary, yet we must hold that forgiveness of sins is granted us, and from unrighteous we become righteous, that is reconciled or accepted, and the sons of God, freely for Christ's sake, and not on account of the worthiness of our contrition, or of any other works which either go before or follow. But this benefit must be received by faith, whereby we should believe that forgiveness of sins and justification are given us for Christ's sake. This judgment bringeth sure consolation to terrified minds, and how necessary it is for the Church experienced consciences can easily judge, and it has no absurdity, no perplexity, no sophistry. Here there is no need of disputations concerning predestination or the like; for the promise is universal, and detracteth nothing from good works, yea, it doth excite to faith and to truly good works. For forgiveness of sins is transferred from our works to mercy, that the benefit might be undoubted; not that we should do nothing, but much more that we should know how our obedience doth please God in our so great infirmity. To despise and condemn this doctrine, whereby both the honor of Christ is extolled, and most sweet and sure comfort offered unto godly minds, which containeth the true knowledge of the divine mercy, and bringeth forth both true worship and eternal life, is more than Pharisaical blindness. Formerly when this comfort was not set forth, many alarmed consciences attempted to heal themselves by means of works; some resorted to a monastic life, others selected other works, whereby to merit forgiveness of sins and justification. But there is no sure comfort without this doctrine of the Gospel, which commandeth us to believe that forgiveness of sins and justification are freely given unto us for Christ's sake; and this whole doctrine has been appointed for [a weapon in] the true conflict of a terrified conscience.

But we will add some testimonies. Paul, Rom. 3 [: 24, 25]: "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood." Rom. 4 [: 15]: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Eph. 2 [: 8, sq.]: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." In these and such like sentences Paul plainly teacheth that forgiveness of sins and justification are given us freely, and not on account of the worthiness of our works. And in the fourth chapter to the Romans he disputeth at length why this consolation is needful to us. For if the promise depended upon the worthiness of our works, it would be uncertain. Therefore in order that we may have sure and firm comfort against the terrors of sin and death, and that our faith may be able to stand, it is needful that it rest only upon mercy, and not upon our own worthiness. For which cause Paul saith: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure" [Rom. 4: 16]. For our works cannot be set against the judgment of God, according to the passage: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" [Ps. 130: 3]. And therefore Christ has been given unto us as a Mediator, and his honor is not to be transferred unto our works.

When therefore we say: "We are justified by faith" [Rom. 5: 1], we do not mean that we are righteous on account of the worthiness of the virtue itself, but this is the meaning: that we obtain the forgiveness of sins and the imputation of righteousness by mercy for Christ's sake. But this mercy cannot be received unless by faith; and faith signifieth here not only a knowledge of the history, but it signifieth a belief of the promise of the mercy, which becomes ours on account of Christ as Mediator. And when faith is understood in this way concerning a confidence in mercy, James and Paul do not disagree. For when James saith: "The devils believe and tremble" [James 2: 19], by faith he meaneth knowledge of the history; this doth not justify, for even the godless and devils are acquainted with the history. But when Paul saith: "Faith is reckoned for righteousness" [Rom. 4: 5], he speaketh of confidence in the mercy promised for Christ's sake; and his meaning is that men are pronounced righteous, that is, reconciled through mercy, and not through our own worthiness; but that this mercy for Christ's sake ought to be received by faith. Now the novelty of this figurative speech of St. Paul: "We are justified by faith" [Rom. 5: 1], will not offend well-disposed minds, if they understand that it is spoken properly of mercy, and that it is adorned with true and necessary praises. For what can be more acceptable to an afflicted and alarmed con-



science in true grief than to hear that this is the commandment of God, that this is the voice of the Bridegroom Christ, that they should undoubtedly believe that forgiveness of sins or reconciliation is given, not for our own worthiness, but freely, through mercy, for Christ's sake, that the benefit might be certain? But justification in these declarations of Paul signifieth the forgiveness of sins, or reconciliation, or imputation of righteousness, *i. e.* accepting of the person.

Neither are we introducing a new dogma into the Church, for the Scriptures amply teach this doctrine concerning faith, and Paul treateth this topic especially in some epistles, and the holy fathers teach the same. For so saith Ambrose, *De Vocatione Gentium*: "If justification, which is by grace, were due unto preceding merits, so as not to be a gift of a giver, but a reward of a worker, redemption by the blood of Christ would grow of small account, and the prerogative of man's works would not yield unto the mercy of God." And concerning this matter there are many entire disputations in St. Augustine. His words are these: "Inasmuch as by the law he sheweth to man his infirmity, that, fleeing to his mercy by faith, he might be saved (for it hath been said that he carrieth the law and mercy on his tongue: the law, whereby to convict the proud; and mercy, whereby to justify the humbled); therefore the righteousness of God through faith of Jesus Christ is revealed to all who believe," etc. And the Synod of Milevis writeth: "Is it not sufficiently shown that this is wrought by the law, that sin should be known, and thus, against the victory of sin, men should flee to divine grace, which has been set forth in the promises; that the promises of God, that is, the grace of God, might be sought for deliverance, and in man a righteousness might begin, not his own, but of God."

#### B. OF GOOD WORKS.

When we set forth in the churches the necessary doctrine and comfort of faith, the doctrine of Good Works also is added; to wit, that obedience to the law of God is requisite in them that be reconciled. For the Gospel preacheth concerning newness of life, according to the passage: "I will put my laws into their mind" [Heb. 8:10]. This new life therefore ought to be obedience towards God. The Gospel also preacheth repentance; and faith cannot exist except in those who repent, because faith comforteth hearts in contrition and terrors of sin; as Paul saith: "Being justified by faith we have peace." And of repentance he saith, Rom. 6[:6]: "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." And Isaiah saith: "Where will the Lord dwell? In a contrite and humble spirit" [Isa. 66:1, 2; 57:15].

Secondly, among good works the chief, and that which is the

highest worship of God, is faith itself, which bringeth forth many other virtues, which could not exist unless their hearts had first received faith. For Paul says: "How shall they call on Him in whom they have not believed?" [Rom. 10:14]. So long as men's minds are in doubt whether they are hearkened to by God, so long as they think that they have been rejected of God, they do not truly call upon God; but when by faith we recognize his mercy, we flee unto God, we love him, call upon him, hope in him, look for his help, obey him in afflictions, because we now know that we are sons, and that our sacrifice, our afflictions, please God. These services faith produceth. Well therefore doth Ambrose say: "Faith is the mother of a good will and of just dealing." The adversaries wish to appear as gloriously equipping the doctrine of good works; and yet concerning these spiritual works, concerning faith and the exercises of faith in prayer, in all the business, the plans and the dangers of life, they say nothing; and indeed it would even be impossible to speak correctly concerning these exercises, if consciences would be left in doubt, and they were ignorant that God requireth faith as a special worship; and when that huge show of outward works is spread before the eyes, minds, especially those not well instructed, are withdrawn from the sight of these inward exercises. Moreover, it is necessary in the Church that men be taught concerning these inward exercises and fruits of the Spirit; for these works make the difference between the godly and hypocrites. External worship, external ceremonies, and other external works, even hypocrites can render. But only to the true Church belong such services as true repentance, fear, faith, prayer, etc. These services are especially required and commended in Scripture, as Ps. 50 [14, 15]: "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble," etc.

Thirdly, by this faith, which comforteth hearts in repentance, we receive the Holy Spirit, who is given to govern and help us, that we may resist sin and the devil, and more and more acknowledge our own weakness, and that the knowledge and fear of God and faith in us may increase. Wherefore our obedience to God and a new life ought to increase in us; as St. Paul teacheth that we ought to be renewed to the knowledge of God [Col. 3:10], that the new light and the image of Him who hath created us may be formed in us.

Fourthly, we teach also how this obedience which is but begun pleaseth God. For in this so great infirmity and uncleanness of nature the saints do not satisfy the law; the godly, therefore, have need of comfort, that they may know how this slender and imperfect obedience pleaseth God. For it doth not please him, as satisfying his law, but because the persons are reconciled and righteous for Christ's sake, and believe that their weakness is for-

given them. Thus Paul teacheth: "There is therefore now no condemnation to them which are in Christ Jesus" [Rom. 8 : 1]. Although, therefore, this new obedience is far from the perfection of the law, yet it is righteousness and merits rewards, for the reason that the persons are reconciled. And thus we must judge of those works, which are indeed highly to be commended, that they are necessary, that they are the service of God and spiritual sacrifices, and merit rewards. Nevertheless, this consolation is first to be held concerning the person, which is very necessary in the conflict of the conscience: to wit, that we have forgiveness of sins freely by faith, and that the person is just, that is, reconciled, and an heir of eternal life for Christ's sake; but afterwards the obedience pleaseth, according to the passage: "Ye are not under the law, but under grace" [Rom. 6 : 14]. For our works cannot be set over against the wrath and judgment of God; but the terrors of sin and death must be conquered by confidence in Christ as Mediator; as it hath been written: "O death, I will be thy plagues" [Hos. 13 : 14]. And in John 6 [: 40], Christ saith: "This is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." And St. Paul: "Being justified by faith, we have peace with God" [Rom. 5 : 1]. And the Church always prays: "Forgive us our trespasses" [Luke 11 : 4].

Thus too do the fathers themselves teach concerning the weakness of the saints and concerning faith. Augustine in his Exposition of Ps. 30 [: 31] saith: "'Deliver me in thy righteousness;' for if thou regardest my righteousness, thou condemnest me. 'Deliver me in thy righteousness.' For there is a righteousness of God, which is ours when it is given unto us. But it is called the righteousness of God for this reason, viz. that man should not think that he has righteousness of himself; for as the apostle Paul saith: 'To him that believeth on Him that justifieth the ungodly' [Rom. 4 : 5], that is, that of a wicked maketh a righteous man. If God should deal, as it were, by the rule propounded in the law, the sinner must be condemned. If he would deal by this rule, whom would he deliver? For he discovereth all to be sinners. This the apostle saith: 'All have sinned and stand in need of the glory of God' [Rom. 3 : 23]. What is it to 'stand in need of the glory of God'? That he should deliver thee, and not thou thyself; because thou canst not deliver thyself, thou hast need of one to deliver thee. Why is it that thou boastest of thyself? Why is it that thou presumest concerning the law and righteousness? Seest thou not what is fighting with thee within? Dost thou not hear one that striveth, and confesseth, 'O wretched man that I am' [Rom. 7 : 24]," and needeth aid in battle?

Now, it may easily be judged that this doctrine is needful for

the Church, viz. that men may know that they do not satisfy the law, and nevertheless may have the consolation as to how this imperfect obedience pleaseth. This doctrine certain absurd opinions have horribly suppressed; wherein unlearned men have imagined, against the authority of Scripture and of the ancient Church, that they satisfy God's law, and also that they are just because of their fulfilment of the law, etc.; and that monks are perfect, and perform ampler and more excellent works than God's law doth require; in the mean time there was the most profound silence as to how Christ the Mediator is to be apprehended by faith; but they taught men to doubt or to rely upon their own merits.

But concerning this obedience we also teach, that they who commit mortal sins are not just, because God requireth this obedience, that we should resist sinful lusts. They then who do not strive against them, but obey them, contrary to the command of God, and commit actions against their consciences, are unrighteous, and retain neither the Holy Spirit nor faith, that is, confidence in mercy. For confidence which seeketh the forgiveness of sins cannot exist in those who are delighted with sins and do not repent.

Fifthly, it is needful also to teach this point, viz. as to how men are able to do good works. We have just declared how our works are pleasing to God; here we add also how they may be done. For although men by their own strength be able to do outward honorable deeds in some sort, and ought also to comply with this discipline, yet men without faith are in the power of the devil, who driveth them to open disgrace and occupieth their minds with wicked and blasphemous opinions; for that is the kingdom and tyranny of the devil. With respect to these things nature is by itself weak, and cannot, without God's help, exert itself and perform spiritual works. For that cause men are taught that in the Gospel the Holy Spirit is promised to aid and govern the minds of them who repent and assent to the Gospel. Wherefore in all life, in so great infirmity of nature, in the midst of these snares of the devil, in all dangers, faith must be exercised in calling upon God, that we may continue always in the faith and in obedience toward God. Therefore Zechariah saith: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications" [Zech. 12: 10]. For this reason he calleth him the "Spirit of grace," viz. because the Holy Spirit doth encourage and console terrified minds, and beareth record that God is reconciled to us; and he calleth him the "Spirit of supplications," in order that we may constantly exercise faith in prayer, that by these exercises our faith may be confirmed and the new life may grow.

And true virtues are, without any doubt, gifts of God, viz. faith; acuteness of judgment in discriminating dogmas; mag-

nanimity, such as is needful in those who teach and confess the Gospel; true diligence in governing churches; true humility; not to seek power; not to be moved by popularity or hatred; true chastity, etc. These heroic virtues Paul calleth gifts of God [Rom. 12:6]: "Having then gifts differing according to the grace that is given unto us." And of these he saith to the Corinthians: "These worketh that one and the selfsame Spirit, dividing to every man severally as he will," etc. [1 Cor. 12:11].

But to these gifts our exercise of them ought to be added, which both preserveth them and meriteth an increase, according to the passage: "Whosoever hath, to him shall be given" [Matt. 13:12]. And Augustine well said: "Love deserveth an increase of love," viz. when it is exercised. For good works have rewards, not only in this life, but also after this life in life everlasting. For because the Church in this life is subject to the cross and to the death of the body, the most rewards are deferred until the life to come; and although this life be bestowed undoubtedly through mercy, for Christ's sake, upon those who have been justified by a trust in Christ, nevertheless there is also a compensation of good works, according to the passage: "Your reward is great in heaven" [Luke 6:23].

From these things it is sufficiently clear that the doctrine of good works is, by the goodness of God, taught in a godly and correct manner in our churches. How great formerly was the obscurity and confusion concerning good works, good minds know full well. No one reminded men of the distinction between human traditions and the divine law; no one taught how, in our so great infirmity, good works were pleasing; in a word, there was the most profound silence concerning faith, of which there is need in the forgiveness of sins. But with these matters now explained, godly consciences possess comfort and the sure hope of salvation, and understand the true services of divine worship, and how they are pleasing to God and meritorious.

## ARTICLE XXI.

### *Of the Worship of Saints.*

Invocation is an honor which is to be rendered only to God Almighty, viz. to the Eternal Father, and to his Son and our Saviour Jesus Christ, and to the Holy Ghost. And God hath set forth his Son Jesus Christ to us as a Mediator and High Priest, that maketh intercession for us. On account of him alone he testifieth that our prayers are heard and accepted, according to the passage: "Whatsoever ye shall ask the Father in my name, he will give it to you" [John 16:23]; also: "There is one Mediator between God and man" [1 Tim. 2:5]. Therefore let

them that call upon God offer up their prayers, through the Son of God, as at the end of prayers it is accustomed to be said in the Church: "Through Jesus Christ," etc. It is necessary that these things be taught concerning invocation, as our men have elsewhere written more at large concerning invocation. But, on the contrary, the custom of invoking holy men who have departed from this life is to be censured and driven altogether from the Church; because this custom transferreth the glory due God alone to men; it ascribeth to the dead omnipotence, in that the saints should see the motions of hearts; it also ascribeth to the dead the office of Christ the Mediator, and undoubtedly obscures the glory of Christ. Therefore we condemn the whole custom of invoking holy men who have departed from this life, and declare that it ought to be avoided. Nevertheless, it profiteth to recite the true histories of the godly, because examples do profitably instruct if they be rightly propounded. When we hear that David's fall was forgiven him, faith is confirmed in us also; the constancy of the ancient martyrs doth now also strengthen the minds of the godly. For this use it is profitable to recite their histories; but nevertheless there is need of discretion in applying their examples.

---

This is the sum of the doctrine which is propounded in our churches. And we regard it in harmony with the Prophetic and Apostolic Scriptures and the Catholic Church, and finally also with the Roman Church, so far as it is known from approved writers. We hope that all good and learned men will judge in like manner. For we do not despise harmony with the Catholic Church, nor is it our intention to introduce into the Church any dogma that is new and unknown to the holy Church, nor do we wish to advocate godless or seditious opinions which the Catholic Church hath condemned. For not prompted by perverse party spirit, but compelled by the authority of the Word of God and of the ancient Church, we have embraced this doctrine, in order that God's glory might be the more manifest, and the interests of godly minds in the entire Church might be cared for. For it is manifest that very many abuses have crept into the Church which have need of correction. Both for Christ's glory, and the salvation of all nations, we especially desire that, when these controversies have been carefully examined, the Church may be cleansed and freed from those abuses which cannot be concealed; and for this reason all good men in all nations have long since been longing for a synod, some hope of which the most clement emperor sheweth to all nations. Therefore the emperor will do what is most befitting his greatness and success, and what is greatly desired by the universal Church, if in a synod he will

commit the judgment concerning matters of such importance not to those who bring self-interest to the deliberation, but will select godly and learned men who desire to consult for the glory of Christ and the welfare of the universal Church. This is the customary and lawful way to adjust dissensions, viz. by referring ecclesiastical controversies to synods. From the time of the apostles the Church hath preserved this mode. And the most distinguished emperors, Constantine and Theodosius, even in matters not very obscure and in regard to absurd dogmas, nevertheless were unwilling to decide anything without a synod, in order that they might preserve the liberty of the Church in decisions concerning dogmas. And it is very honorable to the emperor to imitate the example of those most excellent sovereigns, especially since we have changed nothing without the example of the ancient Church. And we hope that this so great happiness hath been divinely given the emperor for the amendment and welfare of the Church. Certainly God claimeth of him this service, viz. that he devote his power to commending the glory of Christ, to the peace of the Church, and to the prohibition of monstrous and most unjust cruelty, which with a certain wonderful rage is exercised in every direction against the members of Christ, against godly and innocent men. God hath entrusted the care of these very great matters to supreme sovereigns; on this account he exciteth monarchs to restrain unjust authority, as he excited Cyrus to deliver the people of the Jews from captivity, and Constantine to remove that infinite cruelty which, at that time, was being exercised against the Christians. Thus we desire that Cæsar both may undertake the care of the Church when reformed, and may restrain the unjust cruelty.

For our articles, which we have enumerated, bear witness with sufficient clearness that we neither teach nor approve of any dogma contrary to the Catholic Church, or of any godless or seditious opinion, yea even that certain prominent articles of Christian doctrine have been elucidated in a godly and useful way by our men. In external traditions some abuses have been changed, in regard to which even if there be some dissimilarity, provided only the doctrine and faith be pure, no one because of this dissimilarity of human traditions is to be regarded a heretic or a deserter from the Catholic Church. For the unity of the Catholic Church consisteth in agreement of doctrine and faith, not in human traditions, with respect to which there hath always been in the churches throughout the whole world great dissimilarity. Nor indeed let His Imperial Majesty have confidence in those who, in order to enkindle hatred against us, are spreading abroad marvellous charges. They proclaim that all ceremonies, that all good customs in the churches, are abolished by us. These charges are clearly false. For we both preserve, with the greatest devotion,

the ceremonies that have been divinely instituted, and, in order to increase respect for them, we have only removed certain recent abuses, which contrary to Scripture, contrary to the ancient canons, contrary to the examples of the ancient Church, have, by the fault of the times, been received without any responsible authority. And to a great extent the ancient rites have been carefully preserved among us. Wherefore we ask His Imperial Majesty to hear us kindly, as to what is preserved in external rites, and what, for any reason, hath been changed.

---

## PART II.

### ARTICLES CONCERNING ABUSES WHICH HAVE BEEN CORRECTED IN EXTERNAL RITES.

#### ARTICLE I.

##### *Of the Mass.*

OUR Churches are wrongfully accused to have abolished the mass. For the mass is still retained among us, and celebrated with great reverence; and almost all the ceremonies that are in use are preserved, saving that with the things sung in Latin we mingle certain things sung in German at various parts of the service, which have been added for the people's instruction. For on this very account we have need of ceremonies, that they may teach the unlearned, and that the preaching of God's Word may stir up some to the true fear and invocation of God.

Not only did St. Paul command to use a tongue that the people understand [1 Cor. 14 : 9], but man's law also hath appointed it. We accustom the people to receive the sacrament together, if so be any be found fit thereunto; and that is a thing that doth increase the reverence and due estimation of the public ceremonies. For none are admitted unless they be first proved. Besides, we put men in mind of the worthiness and use of the sacrament, how great comfort it bringeth to those who repent, that men may learn both to fear God and to believe, and may practice invocation, and seek for and expect good things from him. This is the true worship of Christians; these services, fear, faith, prayer, hope, etc., God approveth. When, therefore, these services are performed in the use of ceremonies, then doth the use of the sacrament please God. When, therefore, the people are accustomed to the ceremony, and advised of its use, masses are said with us after a meet and godly manner; and all things are done in the Church with greater gravity and reverence than in times past.



It is not unknown that these many ages past there hath been public complaint made by good men of the profanation and abuse of masses. For it is easy to be seen how far this abuse hath spread itself in all churches; what kind of men they are that say the masses, contrary to the prohibition of the canons; also how shamefully they are turned to sacrilegious lucre; for there be very many that say masses without repentance, only for the belly's sake. These things are too well known to be passed by unnoticed. Neither from the beginning of the world doth any divine thing appear to be so commonly turned into gain as the mass. But St. Paul doth fearfully threaten them who deal unworthily with the sacrament, when he saith: "Whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord" [1 Cor. 11 : 27]. And in the Decalogue it is written: "He that abuseth God's name shall not be unpunished" [Ex. 20 : 7]. As, therefore, the world hath oft at other times been punished for idolatry, so doubtless this enormous profaning of masses will be punished with most grievous penalties; and, perhaps chiefly for this reason, the Church, in these last times, is punished with blindness, discords, wars, and many other plagues. And these manifest abuses, the bishops, although they were not indeed ignorant of them, have thus far not only tolerated, but also mildly smiled at. Now too late they begin to complain of the calamities of the Church, although nothing else hath afforded occasion to the tumults of these times but the abuses themselves, which were already so manifest that they could no longer be tolerated by moderate men. Oh that the bishops, in accordance with their office, had, before these times, restrained the avarice and impudence, whether of monks or of others, who, changing the manner of the ancient Church, have made the mass a money-matter!

But we will declare from what source these abuses have originated. The opinion hath been spread abroad in the Church that the Lord's Supper is a work which, celebrated by the priest, meriteth remission of sins, of the guilt and punishment, to him that doeth it and to others; and that, because of the work done, without any good affection of the one using it; also that when applied, on behalf of the dead, it is satisfactory, that is, it meriteth to them remission of the punishments of purgatory. Thus they interpret the word *sacrifice*, when they call the mass a sacrifice, viz. a work, which, when applied on behalf of others, meriteth for them remission of guilt and punishments, and that, because of the work done, without any good affection of the one using it. Thus they mean that an offering is made for the living and the dead by the priest in the mass. And after this persuasion was once received, they taught men to seek forgiveness of sins, and good things of every kind, yea to free the dead from punishment by the benefit of the

mass. Nor did it make any difference by what sort of men the masses were said, because they taught that they were available for others without a good affection of the user. Afterwards a question arose, whether one mass said for many were as available as one said separately for a particular individual. This disputation infinitely increased both the number of masses and the gain; but we are not now disputing concerning the gain, we are only accusing their impiety. For our divines teach that this opinion of the merit and application of the mass is false and godless. This is the state of this controversy. And judgment concerning this case is easy to the godly, if any one will weigh the arguments that follow.

*First.* We have above shown that men obtain forgiveness of sins freely by faith, that is, by confidence in mercy for Christ's sake; therefore, it is impossible to obtain forgiveness of sins on account of the work of another, and that without a good affection; that is, without faith of one's own. This reason very clearly refuteth that monstrous and godless opinion concerning the merit and application of the mass.

*Secondly.* Christ's passion was an oblation and satisfaction, not only for the original fault, but for all other sins; as it is written in the Epistle to the Hebrews: "We are sanctified by the offering of Jesus Christ, once for all;" also: "By one offering he hath perfected for ever them that are sanctified" [Heb. 10: 10, 14]. In short, a good part of the Epistle to the Hebrews is devoted to confirming the position that only the sacrifice of Christ hath merited the forgiveness of sins or reconciliation for others. He saith that the Levitical sacrifices were oftentimes offered for the reason that they did not take away sins, but that by the sacrifice of Christ satisfaction hath been made for the sins of all. This honor of Christ's sacrifice ought not to be transferred to the work of a priest. For he saith expressly that, by one offering, the saints are made perfect. Besides, it is a godless thing to transfer to the work of a priest the confidence which ought to be placed in Christ's offering and intercession.

*Thirdly.* In the institution of the Lord's Supper, Christ doth not command the priests to offer for others, whether quick or dead. Upon what authority, then, was this worship instituted in the Church, without God's command, as an offering for sins? Much more absurd is it that the mass is applied to deliver the souls of the dead. For the mass was instituted for remembrance, that is, that those receiving the Lord's Supper should stir up and confirm their faith and comfort their distressed consciences by the remembrance of Christ's benefits. Neither is the mass a satisfaction for punishment, but it was instituted on account of the remission of the fault—namely, not that it should be a satisfaction for the fault, but that it might be a sacrament, by the use where-

of we might be put in mind of the benefit of Christ and the forgiveness of the fault. Since, therefore, the application of the Lord's Supper for liberating the dead hath been received without warrant of Scripture, yea contrary to Scripture, it is to be condemned as a new and ungodly worship.

*Fourthly.* In the New Covenant a ceremony without faith meriteth nothing either for him that useth it or for others. For it is a dead work, according to the saying of Christ: "True worshippers shall worship the Father in spirit and in truth" [John 4 : 24]. The eleventh chapter to the Hebrews throughout proveth the same: "By faith Abel offered a more excellent sacrifice" [v. 4]. Also: "Without faith it is impossible to please him" [v. 6]. Therefore the mass doth not merit remission of the fault, or of the punishment, for the work's sake performed. This reason doth evidently overthrow the merit, as they call it, which ariseth of the work that is done.

*Fifthly.* The applying of the benefit of Christ is by a man's own faith; as Paul witnesseth [Rom. 3 : 25]: "Whom God hath set forth to be a propitiation through faith in his blood." And this applying is made freely. Therefore the application is not made by or on account of another man's work. For when we use the sacrament the application is made by our own work and our own faith, and not by another man's work. For if the remission of sins would not become ours but by applying of the masses, it would be uncertain, and our confidence should be transferred from Christ to the work of a priest; and this has come to pass, as is manifest. Moreover, confidence placed in the work of a man hath been condemned. These arguments and many others testify that the opinion of the merit and applying of the mass for the quick and the dead was necessarily reprov'd. Now, if it will be considered how widely this error hath been spread, how the number of masses hath increased by this persuasion, how, by this sacrifice, remission of the fault and of the punishment hath been promised the quick and the dead, it will be apparent that, on account of this profanation, the Church hath been disfigured with dreadful sins. Never, O most worthy Emperor, hath a more important or more worthy case occurred concerning which learned and good men should carefully deliberate. It is the duty of all the godly to beseech God with most fervent prayers that the Church be delivered from these sins; and all kings and bishops should endeavor with all their might, that, when this entire matter hath been rightly explained, the Church may be cleansed.

*Sixthly.* The institution of the sacrament conflicts with that abuse. For there is no injunction concerning an offering for the sins of the quick and the dead, but it is enjoined that the body and blood of the Lord be taken, and that this be done in remembrance of Christ's benefit. This remembrance signifieth, however,

not a bare representation of the history, as it were in a show (as they dream who maintain that merit is gained from the work wrought), but it signifieth by faith to remember the promise and benefit, to comfort the conscience, and to render thanks for so great a benefit. For the principal cause of the institution is, that faith may be there excited and exercised when we receive this pledge of grace. Besides, the institution ordaineth that there be a communication, that is, that the ministers of the Church should offer to others also the Lord's body and blood. And that this custom was observed in the primitive Church, St. Paul beareth witness to the Corinthians, who commandeth also that one tarry for another [1 Cor. 11 : 33], that there may be a common partaking.

Therefore, since the abuses of private mass have been discovered, because they all for the most part were used on account of the application for the sins of others, and do not agree with the institution of Christ, they have ceased in our churches. Moreover, one common mass was appointed according to the institution of Christ, wherein pastors of churches consecrate, take and administer to others the sacrament of the body and blood of Christ. Such mass is used on every holy day, and on other days also if any desire to use the sacrament. Neither are any admitted to the communion, except they first be proved. Godly discourses also are added, just as Christ has commanded that there should be discourses when this ceremony is employed. And in these discourses men are not only diligently taught concerning other articles and precepts of the Gospel, but also are admonished for what use the sacrament was instituted—to wit, not that this ceremony should merit for them remission of sins by the bare work done, but that the sacrament should be a testimony and a pledge, whereby Christ doth testify that he giveth the things promised to us, and that his promises pertain to us; that Christ tendereth to us his body, to testify that he is efficacious in us, as in his members; that he tendereth his blood, to testify that we are washed with his blood. The sacrament, therefore, doth profit them who repent and seek comfort therein, and, being confirmed by this testimony, believe that the forgiveness of sins is truly granted them, and are thankful unto Christ for so great a benefit. Thus the application of Christ's benefit is made, not on account of the work of another, but by every man's own faith and his own use of the sacrament; for when we ourselves use it Christ's institution itself testifieth that the benefit of the Gospel pertaineth unto us.

Such a use of the sacrament is godly and to be taught in the churches, as it both illustrateth the doctrine of faith, and of spiritual exercises, and of true worship, and bringeth to godly consciences great comfort, and encourageth faith. Before these times the churches were taught far otherwise concerning the use of the sacrament. Nothing was propounded except this work was to be

done; but no one taught anything of faith or of the comfort of consciences. And consciences were racked with immoderate care in making confession. This they thought to be the purity which the Gospel requireth, although the Gospel requireth true fear and true trust, and comforteth us by the use of this sacrament, that they who repent may assuredly believe that, for Christ's sake, God is propitious, even though nature is frail and impure, and even though this inchoate obedience of ours is far distant from the perfection of the law.

From all this it is sufficiently clear that the mass among us agreeth with the institution of Christ and the manner of the primitive Church. Besides, it especially illustrates the true use of the sacrament. Such a common mass was there in the Church of old time, as Chrysostom testifieth, who saith that "the priest doth stand at the altar, and call some unto the communion and put back others." And by the Decrees of the Nicene Synod it is evident that some one celebrated the Liturgy, as the Greeks call it, and did minister the body and blood of the Lord to all the rest. For these are the words of the decree: "Let the deacons in their order, after the elders, receive the holy communion of a bishop or of an elder." Here it doth expressly say that the elders received the sacrament from some one that ministered it. Neither is there any mention of a private mass before the times of Gregory; but as oft as the old writers speak of the mass it is evident that they speak of a mass that was common. Since, therefore, the rite of the mass among us hath the authority of Scripture and the example of the ancient Church, and only some intolerable abuses have been rejected, we hope that the custom of our churches be not disapproved. Other indifferent rites are, in great part, observed in the usual manner, but the number of masses is not alike. Neither in times past, in the churches whereunto was greatest resort, was the mass said daily, as the Tripartite History, lib. ix., cap. 38, testifieth: "Again, in Alexandria, every fourth and sixth day of the week, the Scriptures are read, and the doctors do interpret them; and all other things are done also, except only the celebration of the Eucharist."

## ARTICLE II.

### *Of Both Kinds.*

And since with us the common mass is celebrated, that the people may understand that they also are sanctified by the blood of Christ, and may learn the true use of the ceremony, both parts of the sacrament in the Lord's Supper are given to the laity; because the sacrament was instituted not only for a part of the Church, namely, for elders, but also for the rest of the Church. Therefore the people also doth use the sacrament, as Christ insti-

tuted it. And indeed Christ saith, Matt. 26 [: 27]: "Drink ye all of this," where Christ doth manifestly speak of the cup, that all should drink. And that no man might cavil that this doth pertain only to the priests, the ordinance of Paul to the Corinthians witnesseth that the whole Church did use both kinds in common (1 Cor. 11 : 28). This custom remained a long time even in the Latin churches; neither is it certain when or by what authority it was changed. Cyprian in certain places doth witness that the blood was given to the people, for thus he writeth somewhere to Cornelius the pope: "How do we teach or provoke them to shed their blood in the confession of his name if we deny the blood of Christ to them who are to serve in this warfare? or how do we make them fit for the cup of martyrdom if we do not first admit them by the right of communion to drink in the Church the cup of the Lord?" And Jerome saith: "The priests do minister the Eucharist, and communicate the blood of Christ to the people." Among the decrees there is a canon of Pope Gelasius which in these words forbiddeth the sacrament to be divided: "We have ascertained that certain men, only a portion of the holy body having been received, abstain from the cup of the holy blood; since these are taught to be bound by some superstition or other, without doubt let them either receive the whole sacrament or be kept back from the whole sacrament, because a division of one and the same mystery cannot occur without great sacrilege." In the Tripartite History it is written in censure of the Emperor Theodosius, whom Ambrose was unwilling to admit to the communion without repentance, because at Thessalonica he had too severely avenged the death of a few soldiers who had been killed in a tumult, and had put to death seven thousand citizens: "How wilt thou with such hands receive the holy body of the Lord? with what rashness wilt thou take into thy mouth the cup of precious blood?" etc. Therefore it is evident that it was the custom of the ancient Church to give both parts of the sacrament to the people: it is only a custom that is not so old that taketh away one part from the people. But we will not dispute as to what should be thought of a custom received contrary to the authority of apostolic Scripture, contrary to the canons, contrary to the example of the ancient Church. For all the godly understand that touching Christian doctrine consciences are to seek counsel of the Word of God, and that a custom contrary to the Word of God is not to be approved. And although in the Latin Church usage hath changed the old custom, yet it doth not disallow or forbid it. Neither indeed ought human authority forbid the ordinance of Christ and the most received custom of the ancient Church. Therefore we have not considered that the use of the entire sacrament should be prohibited. And in that ceremony, which ought to be the covenant of mutual love in the

Church, we would not, contrary to charity, be severe to the consciences of others who preferred to use the entire sacrament, neither have we thought that any cruelty in regard to this matter should be exercised; but, so far as we are able, together with the ceremony itself we have restored the godly doctrine concerning the fruit of the ceremony, that the people may understand how the sacrament hath been set forth for comforting the consciences of those who repent. This doctrine doth allure the godly to the use and reverence of the sacrament. For not only was the ceremony before mutilated, but also the chief doctrine concerning the fruit was neglected. And perhaps the mutilation of the ceremony did signify that the Gospel concerning the blood of Christ, *i. e.*, concerning the benefit of Christ's death, was obscured. Now, by the kindness of God, the pure doctrine concerning faith, together with the ceremony, is renewed and restored.

### ARTICLE III.

#### *Of Confession.*

The divines and canonists have spread great darkness, especially upon this part of Christian doctrine concerning repentance. This not only their books testify, but also the consciences of all the godly which confess that those intricate disputations of divines and the infinite traditions concerning repentance were a horrible rack to consciences. For they nowhere teach anything certain as to how forgiveness of sins is obtained; and, in short, concerning faith there is the most profound silence, yea, they bid men always doubt concerning the forgiveness of sins. Afterwards they torment consciences with a harsh reckoning of offences, and also with satisfactions. For what a snare to conscience was the tradition which requireth them to reckon up all their sins! The satisfactions in fact obscured the benefit of Christ, because even the learned imagine by means of these to compensate for eternal death. The unlearned thought the forgiveness of the fault was purchased by these works. What! that their services were not commanded of God, as babbling of prayers, invocations of saints, pilgrimages and other things of this kind? Thus was the simple doctrine of repentance overwhelmed with a huge heap of useless and wicked opinions. And it is manifest that the godly for many ages have greatly wished for purer doctrine.

Furthermore, it is especially needful that there should be in the Church the most pure and simple doctrine of repentance. Therefore, our divines have especially endeavored, as far as possible, to shed light upon this article, so that even the sounder of our adversaries confess that in this matter they have deserved well of the Church. For we do simply and plainly, without any sophistry, set forth the meaning of the Gospel concerning repentance, in

order that men may understand how they ought to return unto Christ, how they obtain forgiveness of sins, and what services and works are pleasing to God.

First, we teach that contrition is requisite; that is, the true terrors and sorrows of the mind that feeleth the wrath of God, and is grieved that it hath sinned, and ceases to do evil. But although these sorrows are necessary, yet we must know that forgiveness of sins is not granted for the worthiness of the contrition or of these sorrows; but faith must be added, that is, confidence in mercy promised for Christ's sake; and we must hold that our sins are freely forgiven for Christ's sake. When in these terrors we are comforted by this faith, we undoubtedly obtain forgiveness of sins, as we have shown above; and this faith our minds conceive from the Gospel, and also from the absolution which preacheth and applieth the Gospel unto distressed consciences. For this cause our divines teach that private absolution be retained in the churches, and they set forth its dignity and the power of the keys by true and most ample praises; namely, because the power of the keys doth dispense the Gospel, not only to all in general, but also to every one in particular, as Christ saith: "Thou hast gained thy brother" [Matt. 18 : 15], and because we should believe that voice of the Gospel which is dispensed unto us in absolution by the ministry of the Church as a voice sounding from heaven.

This whole benefit of absolution and of this ministry hath heretofore been wholly obscured by the false opinions of those who taught that absolution doth not avail unless we be sufficiently contrite. They also afterwards bade men doubt concerning absolution, because no man knew whether his contrition were sufficient. What else was this than to take away from consciences the comfort of the Gospel, and to remove out of the Church and utterly abolish the ministry of the Gospel or power of the keys? Who doth not see that errors so pernicious as these are justly reprov'd?

Moreover, since confession affordeth an opportunity to bestow absolution in private, and the custom itself doth uphold among the people the understanding of the power of the keys and the forgiveness of sins; besides, since this interview is of great advantage in admonishing and instructing men, we carefully retain confession in our churches, but so that we teach that, by divine law, an enumeration of offences is not necessary, and that consciences should not be burdened by such an enumeration. For there is no command concerning this enumeration in the apostolic Scriptures. And the rehearsing of all sins is impossible, according to that in the Psalm [19 : 12]: "Who can understand his errors?" So also Jeremiah saith [17 : 9]: "The heart is deceitful above all things, and desperately wicked." But if no sins



were remitted except what were recounted, consciences could never find peace, because very many sins they neither see nor can remember. The ancient writers also testify that the enumeration is not necessary. For Chrysostom saith on the Epistle to the Hebrews: "Let us persuade ourselves that we have sinned; and let not the tongue alone utter it, but the inmost conscience also; nor let us only say that we are sinners, but let us reckon up our sins particularly. I do not say to thee that thou shouldst discover thyself in public or accuse thyself before others, but I would have thee obey the prophet when he saith: 'Reveal thy way unto the Lord' [Ps. 37 : 5, according to Vulgate]. Confess thy sins before God; pronounce thine errors with prayer before the true Judge; not with the tongue, but with the memory of thy conscience; and not till then mayst thou hope to be able to obtain mercy." This discourse of Chrysostom not only teacheth what is to be thought of the enumeration, but also very emphatically joineth contrition and faith, just as we also join them. He biddeth us first truly acknowledge and from the heart detest our sins, and then teacheth that prayer and faith are to be added, to assure us that we are forgiven. And in another place: "Declare thy sins, that thou mayst do away with them. If thou art ashamed to declare thy sins, then declare them daily in thy soul. I say not that thou shouldst confess them to thy fellow-servant, that may upbraid thee; declare them unto God, that he may cure them." The Gloss also on the Decrees, Of Repentance, Dist. V., admitteth that "confession hath been instituted by the Church, and that it is not commanded in the Scriptures of the Old and New Testaments." Of the same judgment are very many of the doctors. Wherefore, our judgment concerning confession is neither new nor absurd.

Lastly, it hath been necessary, most of all, that the godly be admonished concerning satisfactions. For satisfactions had more injury than that enumeration, inasmuch as they obscured the benefit of Christ, because the unlearned thought that they obtained forgiveness of guilt for their own works' sake; and besides, if anything in them were omitted consciences were much distressed. Ceremonies and pilgrimages and such-like fruitless works not divinely commanded were selected; and their teachers themselves imagined that eternal death was fully redeemed by them. Therefore we thought that godly minds ought to be delivered from these errors; and we teach that satisfactions—that is, the canonical satisfactions, which they themselves call works not due, etc.—neither are available for the remission either of the guilt or of everlasting punishment, nor are necessary. There was formerly a custom in the Church, in regard to public penance, not to receive such as had fallen when returning to the Church without some penalty laid upon them, for example's sake; and from

this custom satisfactions arose. But by that example the ancients desired to deter the people from sinning. They did not consider that ceremony a compensation for guilt or eternal death or purgatory; these things unlearned men afterwards attached. But those ancient customs in time have grown antiquated, and are obsolete. We, therefore, do not burden consciences with satisfactions, but this we teach: that the fruits of repentance are necessary, that obedience, the fear of God, faith, love, chastity and entire newness of spirit, ought to grow in us.

Of this also we give men warning: viz. that sins are oftentimes punished, even by temporal punishments, in this life, as David, Manassah and many others were punished. And we teach that such punishments are mitigated by good works and the entire repentance, just as Paul teacheth: "If we would judge ourselves, we should not be judged" [1 Cor. 11:31]; and repentance merited that God altered his purpose concerning the destruction of Nineveh.

Thus, while before the disputations concerning repentance were intricate and full of absurd opinions, now the doctrine purified is delivered to the people in such a manner that it can be understood and be profitable for godliness. We retain and explain the true parts of repentance, viz. contrition, faith, absolution, forgiveness of sins, amendment of the whole life, mitigation of present punishments. And we hope that godly men will not only not take exception to anything in this topic, but will also be grateful to those who have purified this part of Christian doctrine, which should be unfolded and explained in the churches as clearly as possible. Christ saith that the angels in heaven rejoice over one sinner that repenteth [Luke 15:7]. Therefore, the churches and the angels themselves rejoice at the pure doctrine concerning repentance.

#### ARTICLE IV.

##### *Of the Distinction of Meats and such-like Popish Traditions.*

In this bodily life there is need of traditions, that is, of the distinctions of places and times, that things in the Church be done in order, as Paul enjoineth: "Let all things be done decently and in order" [1 Cor. 14:40]. On this account the Church hath her traditions; that is, she hath appointed at what times and where the Church ought to come together. For this end it is lawful to frame traditions. But men unacquainted with Christian doctrine are not content with this end, but they join superstitious opinions unto traditions, and by superstition multiply them without measure. That this hath occurred in the Church complaint hath been made, not only by more recent writers, Gerson and some others, but also by Augustine. Wherefore it is needful to admonish the people what to think of the

traditions which have been fashioned in the Church by human authority. For it is not without cause that Christ and Paul so often speak of traditions, and admonish the Church to judge wisely of traditions.

It hath been a general opinion, not of the people alone, but also of such as are teachers in the churches, that the differences of meats and such-like works which the ecclesiastical traditions command are services of God which merit the forgiveness of sins; also, that such services are Christian righteousness and are necessary, just as the Levitical ceremonies in the Old Testament were necessary; and that they cannot be omitted without sin even when without occasion of offence. Such persuasions have produced many disadvantages.

*First.* They have obscured the doctrine peculiar to the Gospel, which teacheth that sins are forgiven freely for Christ's sake. This benefit of Christ is transferred unto these human works, and on account of this opinion traditions were especially increased, because these works were supposed to merit forgiveness of sins, to be satisfactions, to be Christian righteousness. Moreover, for this cause especially St. Paul doth so often and so earnestly give us warning concerning being on our guard with respect to traditions, lest Christ's benefit be transferred to traditions, lest the glory of Christ be obscured, lest true and sure consolations be taken away from consciences, and, in a word, lest faith, that is, trust in the mercy of Christ, be suppressed. Against these dangers Paul wished that care be taken; for it is especially necessary that the pure doctrine of the benefit of Christ, of the righteousness of faith, and of the comfort of consciences, stand forth in the Church.

*Secondly.* These traditions have obscured the commandments of God, because this discipline was thought to be spiritual and Christian righteousness. Also, human traditions were preferred to the commandments of God. All Christianity was thought to be an observation of certain holidays, rites, fasts and attire. These beggarly elements were in possession of a most goodly title: that they were the spiritual life and also Christian perfection. In the mean time, God's commandments concerning one's calling were of small estimation. That the father brought up his children, that the mother nurtured them, that the prince governed the commonwealth,—these works were despised, and were not judged to be services of God. The minds of very many were in perpetual suspense whether marriage, the magistracy and such-like functions of a civil life pleased God. This suspense greatly tortured many. Many, forsaking their callings and leaving the commonwealth, shut themselves up in monasteries, that they might seek that kind of life which they thought did more please God; yea, which they supposed to merit forgiveness of sins.

*Thirdly.* The opinion of necessity also grievously exercised consciences. Traditions were supposed to be necessary, and yet no man, though never so diligent, observed them all, especially as they are innumerable. Gerson writeth that "many fell into despair, and some murdered themselves, because they perceived that they could not keep the traditions;" and all this while they never heard of the comfort of grace and of the righteousness of faith. We see the Summists and divines gather together traditions, and seek qualifications of them to unburden consciences; but even they neither satisfy nor can entirely disentangle themselves, and sometimes their very interpretations ensnare consciences. The schools and pulpits have been so busied in gathering together the traditions that they had not leisure to touch the Scripture and to seek out a more profitable doctrine—of faith, of the cross, of hope, of the dignity of the civil affairs, of the comfort of conscience in arduous trials. Therefore, many good men have often complained that they were hindered by these strifes about traditions, so that they could be occupied in some better kind of doctrine. Since, therefore, such superstitious opinions did cleave fast unto the traditions, it was necessary to admonish the churches what they were to judge of traditions, to free godly minds from error, to cure wounded consciences and to set forth the benefit of Christ. We are not attempting to weaken the authority of ecclesiastical power, neither are we detracting anything from the dignity of bishops, nor are we disturbing the good order of the Church. Traditions rightly understood are better loved, but only these Jewish opinions are censured.

Thus, therefore, we teach concerning ceremonies brought together in the Church by human authority:

*First.* Concerning traditions which conflict with the commandment of God or cannot be kept without sin, the apostles' rule is to be followed: "We ought to obey God rather than men." Of this sort is the tradition of single life.

*Secondly.* Concerning the other ceremonies, which are, of their own nature, things indifferent, as fasts, festival-days, differences of apparel, and the like, we must know that such observances neither merit forgiveness of sins nor are the righteousness or perfection of a Christian, but are indifferent matters, which, where there is no danger of giving offence, can be omitted.

This judgment of ours hath evident and clear testimonies in the Gospel and in the disputations of St. Paul. For the Holy Ghost thought it worth while to diligently admonish the Church concerning this matter, in order that the Gospel might not be suppressed by superstitious opinions. [Rom. 14:17]: "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Here St. Paul with sufficient clearness teacheth that Christian righteousness consisteth in spir-

itual movements of the heart, and not in the outward observances of meats, days, etc. [Col. 2:16]: "Let no man, therefore, judge you in meat or in drink, or in respect of an holy day." He forbiddeth that their consciences should be judged—that is, that their consciences should be condemned—in the use of such things, but will have them accounted altogether indifferent things, and such as pertain not to the righteousness of the Gospel. Then there followeth a long and important discourse, both concerning the rites of Moses and concerning the ceremonies appointed by human authority; for Paul speaketh of both kinds by name. He saith that they are not the righteousness of a Christian, and forbiddeth them to burden the consciences by such traditions: "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? Touch not, taste not, handle not" [Col. 2:20 sq.]. Matt. 15 [:11]: "Not that which goeth into the mouth defileth the man." And there he excuseth the apostles for violating a tradition in use among them, and addeth a notable saying: "In vain they do worship me, teaching for doctrines the commandments of men" [v. 9]. He saith that they are not services that are true and useful for righteousness before God; wherefore they are not the righteousness of a Christian, nor are they necessary services. But it is apparent that in the Church human services have increased thus far to a wonderful extent; daily the monks heaped up ceremonies, both by new superstitions and new means of gaining money. And these trifles were thought to be the chief services of God and the chief godliness, although Christ by an announcement so impressive forbiddeth human ceremonies to be regarded as services. For he doth not prohibit them to appoint traditions for a political end, that is, for good order's sake; but he saith that they are not services when he saith: "In vain do they worship me," etc. And he teacheth that true services are the works divinely commanded—fear, faith, love, chastity, fulfilling one's calling, attending to one's business, etc. In Acts 15 [:10 sq.] Peter saith: "Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Here Peter teacheth that forgiveness of sins and salvation come to us for Christ's sake, and not on account of the rites of Moses or like rites; and he remindeth that they sin most grievously who burden consciences with such observances. Neither is his censure light when he saith: "Why tempt ye God?" And in 1 Tim. 9 [:1–3] he termeth the forbidding of meats and marriage, and such-like traditions, "doctrines of devils." But why did he use so severe a reproof? He did not mean that there should be no ordinances whatever, or that no differences of places or times should be observed; but he account-

eth them to be doctrines of devils when to them is transferred the benefit of Christ, when they are regarded as righteousness, and as necessary services, when the opinion of necessity is attached to them, and consciences are racked, and faith is expelled by them. Christ and the apostles wished especial care to be taken in guarding against these disadvantages; and for that cause they cry out so often and so earnestly against traditions. And it is wonderful that they who defend the superstitious opinions of traditions are in no respect moved by these thunderbolts.

Traditions, however, are twofold. *Some* demand works plainly conflicting with the divine law, as the prohibition of marriage. But it is needful that this rule stand forth in the Church: "We ought to obey God rather than men." For this reason it is manifest that such human traditions should in no way be obeyed. *Others* speak of things which are, of their own nature, matters of indifference, as of food, attire, and like things. These traditions become godless when they are propounded with opinions such as these: viz. that they merit forgiveness of sins, that they are necessary matters, that they are services of God—that is, duties whose immediate end it is that by them God is honored. It is necessary that such pernicious opinions be severely dealt with in the Church. And because of such opinions useless human rites should be abolished, such as distinctions of meats, monastic attire, and like superstitious customs, as Hezekiah burned the brazen serpent when he saw that by many it was worshipped. But because in this bodily life this society of men hath need of order, for this civil end some useful rites can be retained without superstitious opinions—that is, without being regarded as worship or necessary matters—in order that the people may know when the congregation should meet in the churches for sermons and the use of the sacraments. For the ministry should be public, and it is of service that fixed times be appointed. Thus among us the festivals of the Lord's Day and many others are observed, and the ordinary distinctions of the histories are retained in the chants of Christmas, Easter, Ascension Day, Whitsunday, and other festivals. And the people love these festivals the more since their consciences have been delivered from danger and those unjust burdens concerning which the monks and canonists were formerly clamorous; and, on the contrary, an advantage hath been made manifest—viz. that these rites are of service to the ministry of the Gospel. Men are also admonished that the design of these observances is a civil one. This proper interpretation of traditions rendereth them more agreeable to well-regulated minds. And although the opinion of necessity and of worship is removed, yet they have been sufficiently fortified, because we teach in the purified churches that useful ceremonies are of service to the ministry of the Gospel. Wherefore, they who wantonly and with offence do violence to these ceremonies, that

is, who hinder the ministry of the Gospel, these, we say, sin. Certainly it is necessary that there be a limit to traditions; it is a duty to provide for the interests of consciences, that they may understand that human rites are neither necessary matters nor righteousness.

This liberty whereof we are here speaking was not unknown to the fathers. For Augustine saith: "This whole kind of things hath free observance." Irenæus saith: "The disagreement about fasting doth not break off agreement of faith." The Tripartite History gathereth together many examples of dissimilar rites, and addeth the notable exclamation: "The mind of the apostles was, not to give precepts concerning holidays, but to preach godliness and a holy life." But here the adversaries exclaim that by this doctrine public discipline is overthrown, anarchy is produced, and also good works and mortification of the flesh are abolished, according to the dogma of Jovinian. These slanders we have partly refuted already. For anarchy is not produced, neither is public discipline overthrown, when we teach that traditions whose end is civil are to be observed. We teach also that offences are to be avoided. But concerning mortification of the flesh we reply thus: The true and unfeigned mortification is to bear the cross, to endure dangers, troubles and afflictions. Obedience of this kind is worship of God and a spiritual work, as the psalm teacheth: "The sacrifices of God are a broken spirit" [51:17]. We teach, besides, that another kind of exercises is necessary. By bodily discipline, also by labors, temperance, meditation upon divine things, and other exercises fit for his age, every Christian ought to bridle the flesh. The peculiar and nearest end whereof ought to be that fulness or idleness do not instigate him to sin, and that his mind may be taught and made more apt for spiritual affections. And this discipline ought to be constant; neither can certain days be appointed equally for all. Of this discipline Christ saith: "Take heed lest your hearts be overcharged with surfeiting" [Luke 21:34]. Again: "This kind" [of devils] "goeth not out but by prayer and fasting" [Matt. 17:21]. And Paul saith: "I keep under my body, and bring it into subjection" [1 Cor. 9:27]. Therefore, we do not disparage fasts, but the superstitious opinions and snares for consciences in traditions. Moreover, these exercises, when they are referred to the end that we may have our bodies fit for spiritual things and for doing our duty according to our calling, etc., are in the godly good works, as the example of Daniel testifieth. For they are works that God requireth to this end—viz. that they may subdue the flesh.

#### ARTICLE V.

##### *Of the Marriage of Priests.*

Although Christian doctrine maketh honorable mention of mar-

riage, and commandeth men to use it not only for the sake of procreation, but also to bridle and avoid lusts, at the present time marriages are forbidden priests, and those that have been contracted are dissolved, not only by the law of the pope, but also with new and unwonted cruelty. This, too, is the more unseemly, because these things are done in the Church, which, as she ought especially to shrink from what is shameful, so, in order to avoid many monstrous crimes, ought she with the greatest zeal to defend wedlock. Besides, since in all heathen governments that were but tolerably well regulated marriage was in great honor for the most important reasons, what is less becoming in the Church than for her to break asunder the most holy covenant of wedlock or by capital punishment to treat wedlock as though it were the greatest crime? Moreover, the matter itself proclaimeth how much shame and crime the popish law of single life produceth, nor can any human voice declare how many evils have issued forth from this fountain into the Church. For, to say nothing of Epicureans who blush at nothing, how many good and godly men have struggled unsuccessfully with the weakness of their nature, and at last have fallen into horrible despair! Besides, whereto doth this new cruelty tend, unless that these infinite crimes in the Church may be confirmed and the wicked may sin with still greater impunity? This matter needeth no disputation whatever. For this new law, defended now by our adversaries, which both forbiddeth marriages to priests and dissolveth those that have been already contracted, conflicteth with the law of nature, the law of God, with the Gospel, with the constitutions of ancient synods, with the examples of the ancient Church. So greatly do we need the godliness and equity of the most excellent Emperor, whom we beseech to endeavor, according to godliness and duty, to cure the Church by abolishing the tyrannical law. Not only doth all unjust cruelty displease God, but that most of all which is exercised against godly and learned priests, who deserve well of the Church.

And not only do the divine oracles threaten the most severe punishments to those who exercise cruelty against priests, but also examples are to be seen in all ages which prove that these threats are not vain. For, to omit other innumerable examples, the tribe of Benjamin was almost entirely destroyed for dishonoring the wife of the priest who was their guest. For when the dead body of the woman, who died after she had been so abused, was cut in pieces and sent to the princes of Israel, all the people judged that such an outrage ought to be most severely punished. And since the authors of the deed were not surrendered, the whole tribe of Benjamin paid the penalty by receiving a great overthrow.

Now at the present time priests are treated with sundry inju-



ries: they themselves, although they are accused of no crime but marriage, are put to death after being racked with horrible torments; their poor wives and little children, thrown out of their nests, wander about as exiles without any fixed abode, without a house, without a home. Paul calleth the forbidding of marriage a "doctrine of devils" [1 Tim. 4 : 1]; that this is true not only the most disgraceful vices which celibacy hath introduced into the Church, but also the cruelty itself which by reason of this law is exercised against the priests and their wives and children, do testify. For the devil is a murderer, and is delighted especially with the calamities of the godly. But the devisers of such counsels shall one day pay the penalty to God. We have judged that such cruelty is neither worthy of Christians nor profitable to the Church.

But as the authority of the Pope's law is presented as an objection, why do they not cite the authority of the canons against those shameful examples of unclean single life and crimes worthy of punishment? There ought to be no authority of the Pope's decree conflicting with the law of nature and with the divine command. Mankind are so formed by nature that they should be fruitful. Hence the jurisconsults say that the union of man and woman belongs to the law of nature. This Genesis also teacheth in the first and second chapters. Again, when St. Paul saith: "To avoid fornication, let every man have his own wife" [1 Cor. 7 : 2], he certainly commandeth all who are not fit for a single life to contract marriage. And Christ teacheth that not all are fit for single life when he saith: "All men cannot receive this saying" [Matt. 19 : 11]. Moreover, neither men's laws nor vows are of force when they conflict with the divine command, and the event itself testifieth that nature cannot be changed by man's laws. We see what filthiness this single life doth bring forth; and if there are any good men who desire to be chaste, they understand the greatness of the burden and danger, and especially bewail this slavery of their order. In the Council of Nice some endeavored to make a law to forbid priests the use of their wives. This law was rejected by the entire synod. At one time also the Latin Church was less severe, for it dismissed from the ministry only those who married when they were exercising an ecclesiastical function; it did not forbid marriage. This law, which altogether forbids marriages and dissolves them when contracted, is a new law of the popes, and was unknown to the ancient Church and synods.

But it is evident that both parts of this decree conflict with the Gospel. They allege against us the authority of the Church and synods which the popes themselves, the authors of this decree, did impudently condemn. Godly priests also publicly protested against this new law; for the ecclesiastical histories testify that

it was imposed upon the churches not without contests. The Bishop of Tarragona writeth to Pope Siricius that the Spanish priests could not be induced to receive the law whereby they were forbidden the use of their wives. What a commotion doth Siricius there make! how sharply doth he write back! For these are the words of Siricius, unworthy of a Pope: "Let him tell me now, whoever he be, the hunter after lusts and the teacher of vices." And then he wresteth to his cause a saying of Paul that is very far from it: "They that are in the flesh cannot please God" [Rom. 8: 8]. It is indeed doubtful whether his speaking so disdainfully of marriage should be ascribed to ignorance or impudence. For nothing else was done except that the priests were forbidden the use of the wives whom they then had. Afterwards the popes that followed were still more severe. When the Archbishop of Mentz rehearsed the decree of the Pope concerning the putting away of wives in Germany, the priests were so enraged that they threatened to make an attack upon the archbishop himself. It was, indeed, both an unworthy and a cruel thing to put away wives that they then had, but at last either force or superstition prevailed. How far more gentle was Cyprian to the women who did not maintain their promised chastity! For he writeth in Book I. Epistle 11: "If they will not or are not able to endure, it is far better they should marry than that they should fall into the fire by their importunate desires. In any wise, let them give no offence to their brethren or sisters."

Besides this, unjust laws are not wont to be perpetual. We therefore entreat the most excellent Emperor that among other disadvantages of the Church he consider also the faults of this law. In respect to this matter this is also to be considered: viz. the nature itself of men as it were groweth old and becometh weaker. Wherefore care must be taken that vices do not grow. Neither ought laws themselves to be the seeds of vices. Plato saith with great force that laws ought to be made for the sake of virtue. But whether the tradition concerning single life be maintained for the sake of godliness or for some other purpose, it is not difficult to decide. Last of all, since Christ hath especially commended the care of the ministers of the Gospel to the godly, we ask that the most excellent Emperor would restrain this cruelty, which for a long time already hath been exercised upon godly priests, and would rather consult with the Church than with our adversaries. Love and mercy ought to prevail in the Church. Wherefore the true Church is most of all averse to unnecessary cruelty, and would not have priests put to death on account of a tyrannical tradition. She would also have poor women and the children of priests spared. The life and safety of all these the Church doth commend unto thee, O most gentle Emperor. All the godly, in all parts of the world, are touched

by their calamities and silently long for Christian lenity in this matter, and with common tears commend to thee learned and good men, useful to the Church, and their wives and children, as they see that thou art endowed with eminent and heroical goodness, and that, up to this time, thou hast exercised in this cause very notable moderation, which indeed indicateth that thou art deliberating concerning properly restoring the government. The Church would not have thee the minister of another's cruelty. The greatest honor of kings is that which Isaiah [49 : 23] giveth to them when he saith that they ought to be nursing fathers to the Church ; that is, that governments and the maintenance of peace and of human society not only serve for bodily profit, but also aid the Gospel—namely, when they both protect priests and grant peace to citizens, so that youths may be trained up in religion and men may be taught. Therefore the Church doth beseech thee to remember that the care of godly priests, as of nurslings, lieth upon thee. It is thy office to be a protection to innocence, to remove injuries, especially from the weak, who are not able to defend themselves, as godly women, children and orphans. Among these think that the wives and children of priests also, who are truly orphans, have been divinely entrusted to thee.

The Church, as especially affectionate, doth not only approve of the love of married persons to one another and of parents to children, but is also herself touched with the miseries of the bereaved and orphaned. And she surely judgeth that in so great goodness of thy nature there is no want of natural affection ; and therefore she hopeth that the murders and executions of priests and the exile of wives and children bring grief also to thee. The Church also doth advise thee to look to it lest many topics of Christian doctrine whose explanation is necessary be suppressed, while those who are learned in a godly manner are put to death, and while men are driven from the study of Christian doctrine. What else are the adversaries about unless that, by the destruction of all learning and the suppression of doctrine, men may depend only upon the authority of those who bear rule, and may regard the dreams of the unlearned, however godless and however absurd, as oracles ? The adversaries think that this barbarous bondage advanceth their tyranny ; and it is evident in many places that the Church already lieth suppressed by this bondage. Now, though we accept the ancient synods as agreeing with the apostolic doctrine, yet it is not proper that the authority of the Church be assigned as the pretext for all abuses and faults which a modern and worse age hath introduced into the Church. Men flatter themselves too much if they think no fault conveyed into the Church by the desires of covetous men and by the labyrinths and obscurities of scholastic doctrine and traditions. For

at this time good men are not so much in danger on account of marriage as on account of their zeal in purifying and elucidating Christian doctrine—a zeal which the bishops should direct and assist. For to them especially hath been entrusted the care of commending and maintaining doctrine; they ought to be the directors and promoters of this most holy and useful study.

But it belongeth not to the bishops alone, but also to godly princes, and most of all to the Emperor, to understand the Gospel in its purity, to judge of doctrines, to be watchful that no godless opinions be received or confirmed, and to make every effort to abolish idolatry. By such duties many great heroes, Gideon, Hezekiah, Josiah, Constantine and very many others, deserved well of the godly. Wherefore thou wilt think it thy duty also to take heed lest such things as be brought to light in a godly and profitable way, and be reformed by good and learned men, be suppressed, lest godless abuses be established by thy authority. The psalm [68:29] saith: “Because of thy temple at Jerusalem shall kings bring presents unto thee.” But the proper gifts that kings are to bestow upon the Church are to search out true doctrine, and to see that good teachers be set over the churches; to pay attention to the correct decision of ecclesiastical controversies; not to take away godly doctrine, but rather to raise it up and propagate and defend it; and rightly to order and maintain the peace of the Church. By these true gifts, most excellent Emperor, thou canst now adorn the Church of Christ; which indeed both Christ himself requireth, and the churches, which have need of peace, seek of thee.

Lastly, since human traditions ought to give place to times, especially in the Church, wherein there should be far more regard for the salvation of the godly, and love and public peace, than for any human traditions, it would be a great deal better to take no notice of the abrogation of this silly tradition of single life than to strengthen lusts, to dissolve marriages, to exercise cruelty against the priests and their wives and children, to suppress godly doctrine, to make havoc in the churches.

Moreover, although the world in all ages has paid enormous penalties for its lusts, as the histories of the Flood and of Sodom and of David, and finally innumerable histories of the heathen, testify, yet wicked men have little care for God’s judgment, laugh at lusts, and for this reason tolerate polluted and contaminated offerers of sacrifices. Besides, unmarried men can more easily guard ecclesiastical wealth and that splendor which now belongs to ecclesiastical primates; and therefore kings defend this single life with the greater zeal because they think that it is an ornament to themselves. But the Gospel commandeth us to prefer the commandment of God to unholy decisions and advantages, sheweth that the penalties for lusts are diffused far and wide throughout

all nations, and that those who are defiled are punished by blindness and eternal punishments ; it commandeth us to use marriage and conform to God's ordinance, who so created human nature that there should be a perpetual association of two consorts, male and female ; it admonisheth that to comply with the ordinance and voice of God and to flee from superstitions conflicting with the divine ordinance is worship of God. On this account we have removed the prohibition of marriage, and we believe that this prohibition ought to be abolished in the entire Church ; and because we have no doubt that all sin who defend the prohibition, we allow lawful and godly marriages to priests. Neither in this cause is there need of a longer discussion, but there is need of a judge who laugheth not at lusts, but who heareth the wrath of God and desireth to understand the true duties of godliness ; and, still more, who hateth the unjust cruelty which, at the present time, is exercised against married priests and their wives and children. We therefore ask the Emperor not to defend the law of the Pope concerning single life, conflicting as it doth with God's commands and with the ancient synods ; neither to be the author or assistant of unjust cruelty, nor to stain himself with parricide by putting to death godly priests. For God not only severely punisheth other unjust murders, but is especially enraged against those who exercise cruelty towards godly priests, as 2 Kings 9 [ : 7 ] saith : " I will avenge the blood of my servants the prophets," etc. What is more unbecoming than for governments, which were divinely established to protect the true doctrine concerning God, the true worship of God, honorable marriage, good morals, to be transferred to the work of destroying true doctrine, of dissolving marriages, and of confirming and increasing the shameful lusts of popes, priests and monks ? What a miserable sight it is when kings, who ought to be the image of God on earth, do not serve God, but the madness of the devil, confirming horrible sins, rage for idols, lusts and unjust cruelty ! Further, since it has been written of the defence of the Church and the godly : " Blessed is he that considereth the poor ; the Lord will deliver him in time of trouble " [ Ps. 41 : 1 ], we wish that all kings and princes be influenced by this heavenly voice, and protect godly priests and their wives and children, for whom we in no way doubt that God is caring.

Articles VI. and VII. are so nearly identical with the corresponding articles of the Unaltered Confession that an indication of the changes will be sufficient.

## ARTICLE VI.

*Of Monastic Vows.*

SECTION 36. Instead of "justification and grace," "forgiveness of sins and grace."

SECT. 37. Instead of "believe that they are received into favor," "believe that they have God appeased and propitious."

SECT. 38. Instead of "satisfy for sins and merit grace and justification," "merit forgiveness of sins and justification, and that they satisfy for sins."

Instead of Sects. 42–45, the Variata reads: "That is, they who think that by their own works they merit forgiveness of sins, and that they please God because of their own fulfilling of the law, and do not perceive that, for Christ's sake, they freely receive by faith the forgiveness of their sins, bestowed through the mercy of God, and that they please God through Christ. These lose Christ, because they transfer the confidence that is due to Christ and to the promise of God to works. Also, they set over against the wrath of God not Christ the Propitiator, but their own works; therefore they transfer the honor that is due to Christ unto our works. Now, it is manifest that the monks teach this—viz. that by their observances they merit the forgiveness of sins, and that because of these observances they have God propitious to them. Wherefore they teach men to trust to their own works, not to the propitiation of Christ. This is a wicked confidence and conflicteth with the Gospel, and in the judgment of God it shall be found to be vain. For our works cannot be set over against the wrath and judgment of God; the wrath of God is appeased only when we by faith lay hold upon the free mercy promised for Christ's sake. Therefore they lose Christ who place their confidence not in Christ, but in their own works.

"Moreover, the monks have taught that their kind of life is a state of perfection, because they observed not only the commandments, but also the counsels. This error is exceedingly contrary to the Gospel, because they have feigned that they so satisfy the commandments that they can also do somewhat more. Hence arose the horrible error that they feigned that they have merits of supererogation. These they have applied for others, that they may be satisfactions for other men's sins."

SECT. 48. To "righteousness of faith" add "in Christ."

SECT. 61. Instead of "that they justify," "that they merit forgiveness of sins and justification."

## ARTICLE VII.

*Of Ecclesiastical Power.*

SECT. 8. Instead of "preaching the Word," "preaching the Gospel."

SECT. 35. Instead of "merit grace and righteousness," "merit remission of sins."

SECT. 36. Instead of "justification," "remission of sins and justification."

Instead of Sects. 39-42, the Variata reads: "Moreover, very many writers feign that in the New Testament there ought to be a service like the Levitical, the ordination of which God has committed to apostles and bishops; and these writers seem to be deceived by the example of the Mosaic law, as though the righteousness of the New Testament were the outward observance of fixed rites. As, therefore, in the law it was a sin to eat the flesh of swine, etc., so in the New Testament they find matters of sin in foods, days, apparel and like things, and think that without these things the righteousness of the New Testament cannot exist. Hence are those burdens that certain foods defile the conscience, that it is a mortal sin to omit canonical hours, that fastings merit the forgiveness of sins, that they are necessary for the righteousness of the New Testament, that sin in a reserved case cannot be pardoned but by the authority of him that reserved it; whereas the canons themselves speak only of the reserving of canonical penalty, and not of the reserving of the fault."

SECT. 42. Instead of "ensnaring," "burdening,"

SECT. 43. Instead of "meriting grace," etc., "meriting forgiveness of sins, or as things necessary to the righteousness of the New Testament or to salvation."

SECT. 52. Instead of "Grace," "Remission of Sins and Justification."

SECT. 53. Instead of "Grace," "Remission of Sins and Justification."

SECT. 59. Instead of "The Scripture which teacheth," etc., "The Scripture concedeth that the observance of the Sabbath is now free. For it teacheth that the Mosaical ceremonies are unnecessary."

---

## VARIATA OF 1542.

### CHIEF DIVERGENCES OF THE VARIATA OF 1542 FROM THAT OF 1540.

---

#### PART I.

#### CHIEF ARTICLES OF FAITH.

#### ARTICLE IV.

In second paragraph, instead of "believe and confess," "believe and trust."

## ARTICLE V.

Add to first paragraph: "All these certainly obtain forgiveness of sins," and omit in succeeding sentence, "We certainly obtain forgiveness of sins and."

## ARTICLE XI.

Omit sentence in next to last paragraph: "They reject also indulgences," etc.

## ARTICLE XX.

Of Good Works, paragraph, "Fourthly," etc., instead of "We teach also how," "We teach also when."

## ARTICLE XXI.

Concerning the worship of saints, they teach that it is profitable to set forth the memory of saints, that by their examples we may strengthen our faith, and that we may follow their faith and good works so far as every man's calling requireth; as the emperor may follow David's example in making war to beat back the Turks; for they both are kings. We ought also to give God thanks that he hath presented so many and glorious examples of his mercy in the saints, and that he hath adorned his Church with most excellent gifts and virtues of holy men. The saints themselves also are to be commended who have in a godly manner used God's gifts, which they have devoted to the adornment of the Church. But the Scripture teacheth not to invoke saints or to ask help of saints, because it propoundeth unto us one Christ, the Mediator, Propitiatory, High Priest and Intercessor. Concerning him we have commandments and promises that we invoke him; and we should be sure that our prayers are heard when we fly to this High Priest and Intercessor, as he saith, John 16 [: 28]: "Whatsoever ye shall ask the Father in my name, he will give it you." And John 14 [: 13]: "Whatsoever ye shall ask in my name, that will I do." These testimonies bid us flee unto Christ, command us to believe that Christ is the Intercessor and peace-maker, and bid us trust that we are heard of the Father for Christ's sake. But as touching the saints, there are neither commandments nor promises nor examples for this purpose in the Scriptures. And Christ's office and honor are obscured when men flee to the saints, and regard them as mediators, and invoke them, and frame unto themselves an opinion that the saints are more gracious, and so transfer to the saints the confidence due to Christ. But Paul saith: "There is one Mediator between God and men," 1 Tim. 2 : 5. Therefore Christ especially requireth this worship: viz. that we believe that he is to be sought unto, and that he is the Intercessor for whose sake we are sure to be heard.



## PART II.

ARTICLES CONCERNING ABUSES WHICH HAVE BEEN CORRECTED  
IN EXTERNAL RITES.

## ARTICLE IV.

*Of the Distinctions of Meats and such-like Popish Traditions.*

Instead of paragraph: "Traditions, however, are twofold," etc., "But we teach that those traditions are not to be condemned which command nothing against the laws of God and have a civil end—viz. such as have been framed that things may be done in order in the Church. Of this sort are the traditions about holy days, Christmas, Easter and the rest; also about the holy lessons and such like. Ancient rites of this kind we are glad to retain in our churches; and yet the people are admonished to know what ought to be thought of such customs; to wit, that they do not merit remission of sins, that they are not Christian righteousness nor services necessary unto Christian righteousness, but indifferent things, which may be omitted without occasion of offence. This qualifying of traditions doth set consciences free from superstitious opinions and from that ancient torture. Yet it bringeth great commendation to traditions, because it sheweth their true use. All men who observe moderation will obey traditions with the greater cheerfulness after they understand that their consciences privately have been set free from danger, and that they must so far obey that the common peace be not disturbed nor the weak ones hurt. Again, this interpretation doth defend and preserve public morals and discipline, because it commandeth that offences be avoided. The observance of public holidays, meetings in churches, lessons, etc. doth serve for an example and for training the youth and common people. For this reason such ordinances are not to be abolished, but rather with universal care to be promoted. These are the true and honorable commendations of traditions, which undoubtedly invite all the godly and those who observe moderation to love, defend and adorn the public morals. The Gospel teacheth to think reverently, not only of other civil laws and orders, but also of ecclesiastical, and sheweth the true use of them. Yet it hath appointed degrees, and will have the doctrine concerning Christ and things that are heavenly and eternal distinguished from the schooling of the Church."

Next to last sentence insert: "And meritorious," so as to read: "Are in the godly good and meritorious works."

## ARTICLE V.

*Of the Marriage of Priests.*

In paragraph 6, instead of: "Now, though we accept the

ancient synods," etc.: "Now, though license is not to be allowed of rending asunder decisions received with true authority, neither are we to depart either from the Scriptures or from the decrees of the ancient synods, in which they have made declaration concerning Christian doctrine."

Instead of last paragraph: "We therefore commend this matter of marriage unto your piety and goodness, O Emperor, since it hath in it nothing doubtful. For they that be governors both can and ought to abolish an unjust law; and the regulations concerning single life, whether they be new or old, belong only to human law; in mitigating which the authority of the Church ought to have most force. We could recount many examples from the histories of all times and nations in which are seen horrible examples of judgments that followed lusts. Among the causes of the Deluge mention is made of lusts. Afterwards five cities were swallowed up in an opening of the earth in such a manner that as a perpetual memorial of that punishment the Dead Sea remained. When the Israelites had departed out of Egypt, and many had defiled themselves by intercourse with Moabitish women, the twelve princes of the tribes were hung up and twenty-four thousand men were slain. The Canaanites were afterwards utterly destroyed, and among the causes incestuous alliances are expressly recounted. Some time afterwards followed the overthrow of the tribe of Benjamin for abusing the Levite's wife. After this David was driven out of his kingdom for adultery. And Jeremiah at different times crieth out that these three, idolatry, oppressions and adulteries, are the causes of the great calamities which overthrew the whole nation of the Jews when they were carried captives to Babylon.

"These things were written for the purpose that we should know certainly that God is truly displeased with wandering lusts, and that impure and incestuous persons do not fall into punishments by chance, but are punished of God. Therefore the destruction of heathen states also admonisheth us of God's wrath against these crimes. Sybaris was overthrown. Athens, Sparta, Thebes, being tossed with civil wars, paid the penalty of their filthiness. And when Rome had had so many Neros and Helio-gabali, it at length fell, the empire being rent on every side by the wars of very many barbarous nations. There is also a long catalogue in Aristotle wherein there were changes of governments and seditions on account of lusts. Besides these punishments, Paul warned the Church that another punishment followeth—namely, madness or fury, as is written in Rom. 1 and Eph. 1. And perhaps this punishment hath already seized upon our ecclesiastical governors, who in great part are openly Epicureans, openly defend idols for the sake of wealth and authority, ridicule heavenly sayings which threaten vengeance upon idolaters, un-

clean persons and parricides. They proclaim that all things are done well by them for their kingdom's sake—that those are good citizens, loving peace, who, to uphold the majesty of the Pope's power, approve of errors and manifest crimes. All nature is a witness that there is a God, and that he punisheth filthiness and oppression. Wherefore, though they now deride these announcements, yet let them know that they shall at some time sick fast in the punishments whereunto they are demanded by Nature herself.

“Since, therefore, it is manifest that the law of single life conflicteth with the commandment of God, we think that the priests and others do aright who contract honorable marriages; as Paul saith that the husband of one wife should be chosen. We hold also that rulers both can and ought to abolish the law of the Pope. For they err who think either that marriage is forbidden to priests by divine law, or that such a law can be made by kings or bishops as would forbid marriage. And if rulers are unwilling to care for the Church, nevertheless the godly are doing well who are following the apostolic rule, which saith that we must obey God rather than men.

“To conclude, since the defence of the Pope's law hath many sins joined with it, the strengthening of wandering lusts, superstitions and murders of godly priests, it is manifest that our churches do well in abolishing and condemning the law of the Pope. We beseech also the renowned Emperor not to defile himself by the defence of unclean single life and the murder of priests. For it is written: ‘Blessed is he that considereth the poor; the Lord shall deliver him in the time of trouble’ [Ps. 41:1].”

#### ARTICLE VI.

##### *Of Monastic Vows.*

SECTION 34. Instead of “seems not to follow,” “doth not follow.”

SECT. 36. Instead of “doth seem to free,” “doth free.”

#### ARTICLE VII.

##### *Of Ecclesiastical Power.*

From Sect. 34 to end of article: “As often, as we treat of this topic the adversaries are in the habit of immediately crying out that, the bishops' authority being overthrown, disorder occurs; that the people's behavior cannot be controlled; that the wantonness of the rabble cannot be curbed; in a word, that they follow a Cyclopean life, as is described by Euripides in the verse:

‘Nomads, no one hears from any one a word.’

“They complain also that when some laws are abrogated the

common people transferreth it as a pattern to all laws, and, the bonds and reins of discipline being cast off, take to themselves excessive liberty, which breedeth infinite offences, breaches between princes, scattering of churches, seditions, wars and desolations. In a word, they show what an enemy to the human race is anarchy, and what vices and calamities flow forth from this fountain upon all life.

“They advise, therefore, for the avoiding of these evils, which are so great, and for establishing the authority of bishops, that the laws in use before be retained; wherein, even if there be some disadvantages, they teach that allowance ought to be made for these to the common weakness of men, and that for quietness’ sake they should be left unnoticed, especially since no condition can be constituted which is altogether without fault. Here they cite the old saying that an evil well settled is not to be stirred up. They rehearse examples as to what calamities followed when the laws were removed or the form of government was changed in Athens, Sparta, Rome and other states. How many civil wars did the dissensions of consuls and tribunes at Rome excite!

“But though these senatorial declamations be very plausible, and incense the minds of many against us, yet they can be refuted by true and most fair arguments. First, therefore, we ask these our accusers to consider the history of the Church of all times, and not to think that the eminent men, the prophets and apostles, were without common sense, and were so unfeeling that they did not love the peace of their country, or so barbarous that they did not attach very great importance to the discipline, the laws or the good order of the government. For those most wise, virtuous and grave men, Isaiah, Jonah, Jeremiah, John the Baptist, Christ, Peter, James, Paul, both knew what a great good is civil concord, and loved their country and countrymen, and with great grief beheld the discords and rending asunder of a most glorious state. How often doth Christ weep when he speaketh of the discords and seditions of his nation and the ruin of the city! Although, therefore, the prophets and apostles were very well acquainted with these civil duties, and were especially devoted to them, yet they were constrained by the divine command to war against the kingdom of the devil, to preach heavenly doctrine, to collect a Church unto God, and to employ their service for the eternal salvation of men. The first laws to be preferred above all others are these: ‘Thou shalt have no other gods;’ ‘Thou shalt not take the name of the Lord thy God in vain.’ Also, of the Son of God: ‘This is my beloved Son; hear him.’ These laws must needs be obeyed; the true doctrine of God and his true worship must needs be embraced and received; and all errors that dishonor God must be avoided, even though the world should sink into ruins. No human thing is to be preferred above these command-

ments of God; not our life, not our friends, not the concord and agreement of citizens.

"Moses, a very wise and no doubt a politic man, imposeth upon the tribe of Levi the charge of teaching, and, knowing of what sort are the conflicts and dangers of teachers, he forewarneth them of that which he judged most difficult, and chargeth them that the defence of true doctrine be given the preference. For he saith, Deut. 33 [:9]: 'They shall observe thy word who will not acknowledge their brethren nor know their own children.'

"We ourselves have experience that it is not a light burden that is imposed upon teachers of the Word. We are cruelly treated in many places. We ourselves are sore oppressed, and the discord of our country bringeth us great grief. But, as hath been said, the commandment of God concerning embracing the true doctrine and rejecting errors ought to be preferred to these great troubles. Neither are we ignorant what wise men have written concerning altering laws. We are mindful of the saying of Plato, that 'as the manners of doting parents, so those of a foolish state are to be borne.' But these precepts have their limits. Bondage without godlessness is to be borne, but idolatry is not to be sanctioned nor the light of the Gospel to be extinguished.

"Again, why do our adversaries declaim of this moderation unto us, when meanwhile they themselves are murdering the citizens and members of Christ? They could easily restore peace and maintain the authority of their order if they would abolish corrupt services and unjust laws. But now they are contending, not for the safety of the Church, but for their own profits and pleasures. They are unwilling that the idolatry of the mass and the invocation of the dead be censured, because they are unwilling that their gain decrease. They defend wandering lusts, because single life is serviceable for the retaining of their wealth. These things every one seeth. Therefore, let them leave off their senatorial declamations, in which, to use the words of the ancient poet:

'With fair speeches they seek to establish shameless things.'

"I add also the second part of our defence, which is both true and simple. We are not making anarchy. We teach that the ministry of the Gospel is most highly to be revered, and that obedience is due it in those things which, according to the Gospel, properly belong to that ministry. He is a wicked and accursed wretch who doth not reverently entertain, as most beautiful, the feet of such as bring tidings of peace. Then, too, the civil power, which beareth the sword, hath been commended by our writings. Therefore the charge of anarchy is false.

"Now I come to the question presented concerning the laws of

bishops. Concerning these, first, this most certain rule is to be held: that it is not lawful to make laws repugnant to the commandments of God. For the sentence of Paul is well known: 'Though an angel from heaven preach any other Gospel, let him be accursed' [Gal. 1: 8]. Upon this foundation, which is firm and immovable, the rest may easily be reared. Now, there are three orders of decrees of bishops. Some decrees constrain to sin, as the law of single life, the laws of private masses, wherein is made an oblation and application for the quick and the dead. The opinion of transubstantiation also breedeth a wicked adoration, and so do the commandments of praying to the dead. Concerning these laws it is an easy matter to give sentence, for since they manifestly conflict with God's commands, the apostles' rule must be followed: 'We ought to obey God rather than men.'

"The second order is of those rites which refer to things in their own nature indifferent, as the laws concerning the difference of foods and days, and such-like things. When to these things false opinions are added, they are no longer indifferent. But our adversaries, some more and others less, sew on to them opinions absurd, and yet false, on account of which both these laws and rites are to be cast off, lest any corrupt worship be established. The most part do feign that the works of human traditions, as satisfactions and the like, do merit forgiveness of sins. This opinion is manifestly false, for it transferreth the benefit of Christ to human ceremonies. Nor is there need of a long refutation. We are content with one thunderbolt of St. Paul: 'Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.' This sentence teacheth sufficiently that men do not merit forgiveness of sins by their own works, either of the divine law or of human traditions.

"Others, being put in mind what great absurdity there is in this first error, begin to talk more modestly concerning traditions. But nevertheless they retain an error that is not to be borne. They say that these works, though they do not merit forgiveness of sins, are nevertheless services of God; that is, works the immediate end whereof is that by them God be honored. This error also must be most vigorously resisted. For Christ saith plainly: 'In vain they do worship me, teaching for doctrines the commandments of men.' And to the Colossians Paul expressly condemneth will-worship. And since the worship of God should be rendered in faith, it is necessary that we have the Word of God, which testifieth that the work pleaseth God. For how can conscience offer to God a work unless there be a declaration of God which sheweth that God doth wish thus to be worshipped and honored? But ungodly men, not understanding this doctrine of faith, have in all ages, with dreadful boldness, devised worships without God's command and Word; if it would be lawful to do

which, no reason can be expressed why the heathen sacrifices, slaying of dogs, victims at Lamsaki and other monstrous things, should not please God. Whither doth human audacity rush, not only among the heathen in devising services, but even in the assembly of the Papists in contriving from time to time new and absurd ceremonies, in prayer to the dead, in the worship of saints and in the babblings of monks? Here, therefore, let us be watchful, and not suffer laws to be thrust upon the churches which prescribe works without God's command as worship and righteousness. And since all the adversaries, even they that speak most modestly, attach this opinion with reference to services, let us know that it is a good work to contradict them, and by violating such traditions to afford an example from which the godly may learn what to judge of them. As Eusebius writeth of Attalus, that he was commanded of God to speak unto a certain man who ate nothing but bread, salt and water that he should use common food, lest he should bring others into error.

"Moreover, this second error concerning worship hath been widely spread. For many in the Church have been deceived by an unhappy imitation of Levitical ceremonies, and have thought that there should be some such rites in the New Testament, and that they are the worship of God, or things whereby God wishes to be honored, and are righteousness. For that cause they gave authority to the bishops to ordain such rites and services. This pharisaical error Christ and his apostles censured, who teach that worship in the New Testament is repentance, the fear of God, faith and the works of the Ten Commandments, as St. Paul saith: 'The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.' For he that in these serveth Christ pleaseth God and is approved of men. The monks feigned that they were Nazarites. The mass-priests who sacrificed for the dead feigned that they imitated Aaron offering sacrifices. But these examples do not agree. The rites of the monks and the priests' mercenary masses have no word of God; yea, there are many absurd opinions intermingled which it is necessary to censure in the Church.

"The third error is the opinion of necessity, wherein they imagine that the Church is like unto other human governments. They think that it is a kingdom wherein bishops, as kings, have the power to make new laws besides the Gospel, and that these must of necessity be obeyed, even as the laws of kings must necessarily be obeyed, especially since this life of men cannot be without ceremonies. And this opinion of the necessity of these things hath often stirred up contentions, while each one defended his own human rites as necessary. But Christ and the apostles teach that such rites set forth without God's command are not to be regarded necessary things. Against this liberty, enacted and

established by divine authority, the opinion that the violation of traditions about things indifferent, without the occurrence of offence, is sin, is not to be received. Here belongeth the saying of Paul: 'Let no man, therefore, judge you in meat, or in drink, in respect of an holy day,' etc., and condemn those not complying. Also to the Galatians, chap. 5: 'Stand fast, therefore, in the liberty wherewith Christ hath made us free.'

"Hitherto it hath been said how far it is not lawful either to make or to approve of traditions. Therefore some one may ask whether we wish this life of men to be without order and without rites? Assuredly, no. But we teach that the true pastors of the churches can establish public rites in their churches, but only for a bodily end; that is, for the sake of good order—to wit, such rites as are serviceable for the instruction of the people, as set days, prescribed lessons, and such like, but without superstition and without the opinion of necessity, as hath been said before. And let not the violation of these ordinances without the occurrence of offence be regarded a sin; but if they be violated with offence where churches are well ordered, and there is no error in doctrine, let him that in such place breaketh them know that he sinneth, because he disturbeth the peace of a Church well ordered or withdraweth others from the true ministry. This method sufficiently protecteth the authority of useful traditions, and layeth no snare upon consciences.

"Thus the Church in the beginning ordained set days, as the Lord's Day, Christmas, Easter, Whitsunday, etc. Neither did the Church dispense with aught from the Ten Commandments, but divine authority abrogated the ceremonies of the Mosaical law. And nevertheless the people ought to know when to meet to hear the Gospel and attend upon the ceremonies of Christ. For this purpose certain days were fixed without the opinions of which we have above spoken. And in the Ten Commandments remaineth the genus, that we should come together at some times for these godly exercises; but the species, which is the ceremony, is free. On this account the apostles did not retain the seventh day, but preferred to use the first, in order that they might admonish the godly both of liberty and of the resurrection of Christ.

"The objections which are urged can easily be refuted. The decree of the apostles concerning things offered to idols and fornication is moral and perpetual. But what they added concerning blood and what was strangled had respect to giving offence at that time. For even before the apostles' time it was the custom for those conquered by the Jews to abstain from blood and what was strangled. Upon those that were joined to their fellowship the apostles therefore imposed nothing new, and did not as yet change the ancient usual rite, which was pleasing both to the godly Jews and to their associates.



"In what Christ saith: 'I have yet many things to say unto you' [John 16:12], he certainly did not mean to refer to the idle ceremonies of the popes or to new articles of faith, but to the elucidation of that very Gospel that he had already delivered. On this account he afterwards addeth, concerning the office of the Holy Ghost, that he will not bring another kind of doctrine, but will pervade the minds of the apostles with his light, that they may understand the Gospel concerning God's will, that was already delivered to them. On this account he saith, John 14 [26]: 'He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' Again: 'He shall not speak of himself, but whatsoever he shall hear, that shall he speak' [John 16:13].

"They allege against us also other sayings which command obedience: 'Obey them that have the rule over you' [Heb. 13:17]. We have so often to answer that obedience is especially necessary in those things which properly belong to the ministry ordained of God. For these sayings do not allot unto bishops a kingdom beyond the Gospel. Christ hath given to them fixed commands; these he doth bid us obey. Again, he also hath forbidden new services to be appointed; these he doth forbid us to obey. The limits have been fixed within which both the authority of the pastors and our obedience should stop. But these limits the bishops, with greatest audacity, remove, who arrogate to themselves a triple power, whereby they establish most pernicious errors—to wit, a sovereign or judicial power to interpret the Scriptures; secondly, the power to institute services; thirdly, a sovereign power to make laws. Thus they transform the Church into a human government. They imagine that as in a kingdom the prince or chief judge is the interpreter of the law, and as the prince hath the power to make new laws, so in the Church there ought to be a like power belonging to bishops. Neither do they wish the Church to be governed by the dumb letters, as they say, of the prophets and apostles; for as they sometimes do not sufficiently explain the things which they present, the ambiguity produceth dissensions and discords. Therefore they contend that the voice of a sovereign or judge is needed to interpret that which is ambiguously written, and unless men be necessarily bound to obey this interpretation there will be no end of controversies and dissensions. Also, unless they would make laws according as the times require, what disorder would follow! These things are adorned with words, and are specious because they are in imitation of human governments. Imaginations such as these, in all ages from the beginning of the world, both have injured and always will injure the Church. The godly are therefore to be admonished that they be not made captive by these deceptions. God will have his Church governed by his Word, delivered by

Christ and the apostles, and will have this his voice to sound forth by his ministers. And although it containeth a wisdom placed far above the sight of reason, yet the word of the apostles and prophets is sure and not ambiguous. For this reason Peter saith: 'A more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.' Besides, the Church hath the gift of interpretation; that is, the understanding of the heavenly doctrine; but this gift is not bound to the title or rank of bishops, and therefore is in no respect a power of interpreting, like a king and chief judge. But those that are learned in the Word of God and born again of the Holy Ghost, wherever they be, assent to the Word of God and understand it, some more, some less. Men, therefore, must judge wisely of those bulwarks of the Papal power. Concerning laws Peter saith briefly: 'Why tempt ye God, to put a yoke upon the neck of the disciples?' etc."

---

### CONCLUSION.

We have embraced the sum of the evangelical doctrine necessary to the churches, and we do not doubt that these declarations of ours are the doctrines transmitted in the Scriptures of the prophets and apostles, and are the consensus of the catholic Church of Christ, to which also the more learned ecclesiastical writers frequently afford testimony. And we offer ourselves for a fuller explanation wherever there will be need. We pray that God, the Father of our Lord Jesus Christ, may himself govern, protect, cleanse and increase his Church, which has been redeemed by the blood of his Son. Amen.

---

## V. THE NON-LUTHERAN CONFESSIONS OF AUGSBURG.

### A. ZWINGLI'S RECKONING OF HIS FAITH.

[Dated Zurich, July 3, 1530. Sent to Augsburg in print. Answered by Dr. Eck, July 17th, in a document composed in three days. Little importance was attached to it even by the Reformed, who on July 11th presented their own Tetrapolitan Confession. John Brenz writes, July 12th: "Zwingli has sent here his own confession, which is in the first place silly, and in the second differing from Holy Scripture" (C. R. ii. p. 187). Melancthon to Luther, July 14: "Zwingli has sent hither a printed confession. You would say he was altogether out of mind. Concerning original sin and the use of the sacraments he renews the old errors. Concerning ceremonies he speaks very Helvetically—i. e. most barbarously, that he wants all ceremonies abolished. He earnestly urges his cause concerning the Holy Supper. He wants all bishops abolished. I will send a copy when I can get one; the one which I had is going the rounds of the princes"]

(C. R. ii. p. 192). Melancthon to Bucer, July 25th: "Zwingli has sent hither a confession in which he certainly does not wish to appear to differ from the true [other readings: our] opinion, and makes a disturbance unnecessarily in some other articles. There seems to be in the man a spirit more Helvetic than Christian, which has impelled him to send hither a confession written in such a bitter spirit and in a time so extremely inopportune. I am very anxious that the controversy concerning the Lord's Supper be settled; and if you write to me concerning it I will cheerfully reply" (C. R. ii. p. 221). Bucer and Capito to Zwingli: "Your confession offends some, and especially in two points: in one, when you say that some are looking back towards the flesh-pots of Egypt, which incenses the Lutherans; in another, when you write of a mitred and withered race of bishops which is in the Church what humpbacks and scrofula are in the body" (Grieseler's *Church History*, iv. p. 150). Both Salig (*Historie der Aug. Conf.*, i. p. 384) and Planck (*Geschichte der Entstehung Protestantischen Lehrbegriffs*, iii. part i. p. 88 sqq.) call attention to the fact that Zwingli here reproduces the errors so offensive to the Lutherans at the Marburg Colloquy, and which after its discussions he seemed to recall, especially on Original Sin and the Free Will. Capito and Bucer, July 28th, in their reply to Melancthon's letter of July 25th, while stating: "No one is ignorant how nothing is common to us with him," answer at length the charges of Melancthon, and even touch upon the imputation of a departure from the Marburg Articles, the rumor of which had reached them (C. R. ii. pp. 235-339; Cœlestine's *Historia*, ii. p. 297 sqq.). A favorable opinion of the document is found in Dr. Schaff's *Creeeds of Christendom*, i. pp. 366-368. The translation is made from Niemeyer's *Collectio Confessionum*.]

#### RECKONING OF THE FAITH OF ULRIC ZWINGLI TO THE ROMAN EMPEROR CHARLES.

We who were preaching the Gospel in the cities of a Christian state were anxiously expecting, O Charles, holy Emperor of right, the time when an account of the faith which we both have and confess would be sought of us also. While we are standing in readiness for this, it is announced to us, rather by rumor than by any definite announcement, that many have already prepared an outline and summary of their religion and faith, which they are offering you. Here we are between the victim and the knife; for on the one side the love of truth and the desire of public peace incite us the more to do what we see others doing; but, on the other, the shortness of the opportunity terrifies us, since, on account of your haste, all things must be done very rapidly, and, as it were, carelessly, for the report announces this also; and because we who are acting as preachers of the divine Word in the cities and country of the state mentioned are situated and dispersed at too great a distance from one another to be able to assemble in so brief a time, and deliberate as to what is most fitting to write to Your Highness; also, as we have seen the confession of some, and even the confutation of the adversaries of the same, which seem to have been prepared before anything was demanded of them, I have believed that it would not be improper if I alone would forthwith set forth an account of my faith apart from the previous judgment of my nation. For if in

any business one must hasten slowly, here we must hasten swiftly, lest by passing over the matter with apparent indifference we encounter the danger either of suspicious silence or arrogant negligence. You have, then, here, O Emperor, a summary of my faith, presented under these circumstances in order that I may give in testimony my judgment not only concerning these articles, but concerning all that I have ever written, or, by God's goodness, will write, not merely to an individual or to any small number, but for the entire Church of Christ, so far as it is determined by the command and inspiration of the Word and Spirit of God to believe and accept.

### RECKONING OF THE FAITH OF ULRIC ZWINGLI.

#### *Of the Unity and Trinity of God.*

In the first place, I both believe and know that God is one and alone, and that he is by nature good, true, powerful, just, wise, the Creator and Preserver of all things, visible and invisible; that Father, Son and Holy Ghost are indeed three persons, but that their essence is one and single. And I hold altogether according to the exposition of the Creed, the Nicene as well as the Athanasian, in all their details concerning the Godhead himself and the three names or persons.

#### *Of Christ, the Son of God and Man.*

I believe and understand that the Son assumed flesh, because he truly assumed of the immaculate and perpetual virgin Mary the human nature, yea, the entire man, who consists of body and soul. But this in such a manner that the entire man was so assumed into the unity of the hypostasis, or person of the Son of God, that the man did not constitute a peculiar person, but was assumed into the inseparable, indivisible and indissoluble person of the Son of God. Moreover, although both natures, the divine and the human, have so preserved their character and property that both are truly and naturally found in him, yet the distinct properties and works of the natures do not separate the unity of the person; no more than in man soul and body constitute two persons; for as they are of most diverse nature, so they operate by diverse properties and operations. Yet man, who consists of them, is not two persons, but one. So God and man is one Christ, the Son of God from eternity, and the Son of man from the dispensation of time to eternity; one person, one Christ; perfect God and perfect man; not because one nature becomes the other, or they are confused with one another, but because each remains itself; and, nevertheless, the united person is not sepa-

rated by this property. Hence one and the same Christ, according to his human nature, cries in infancy, grows, increases in wisdom, hungers, thirsts, eats, drinks, is warm, is cold, is scourged, sweats, is wounded, is put to death, fears, is sad, and endures other things that pertain to the penalty and punishment of sin ; for he is most remote from sin itself. But according to the property of his divine nature, with the Father he controls the highest and the lowest objects, pervades, sustains and fosters all things, illumines the blind, restores the lame, awakens the dead, prostrates his enemies by a word, when dead resumes life, returns to heaven, sends from himself the Holy Ghost. All these things, however diverse in nature and character, one and the same Christ does, remaining one person of the Son of God, so that even those things that pertain to his divine nature are sometimes ascribed, on account of the unity and perfection of the person, to the human nature, and those things which pertain to the human nature are sometimes spoken of the divine. He said that he was the Son of man in heaven, although he had not yet ascended into heaven with his body. Peter asserts that Christ suffered for us, when the humanity alone could suffer. But on account of the unity of the person it is truly said both "The Son of God suffered" and "The Son of man forgives sins." For he who is the Son of God and of man in one person forgives sins, according to the property of the divine nature ; as we say that man is wise, although consisting of body not less than soul, and a body most remote from wisdom, yea, a poison and hindrance to knowledge and intelligence. And again we say that he was mangled with wounds, when his body alone could receive wounds, but his spirit in no way. Here no one says that two persons are made of man when that which pertains to itself is ascribed to each part ; and, again, no one says that the natures are confused when that is predicated of the entire man which, because of the unity of the person, belongs indeed to the entire man, but because of the property of the parts to only one. Paul says : "When I am weak, then am I strong." But who is it that is weak ? Paul. Who at the same time is properly well ? Paul. But is not this disparate, inconsistent and intolerable ? Not at all. For Paul is not one nature, although one person. When, therefore, he says, "I am weak," the person which speaks is undoubtedly Paul ; but what is said is neither predicated nor understood of both natures, but of the weakness only of the flesh. And when he says, "I am strong and well," undoubtedly the person of Paul speaks, but only the soul is understood. So the Son of God dies, he undoubtedly who, according to the unity and simplicity of his person, is both God and man ; yet he dies only with respect to his humanity. In this manner, concerning the divinity itself and concerning the persons and the assumed human nature, not only

do I think, but so also all the orthodox, whether ancients or moderns, have thought; and so think those who even now acknowledge the truth.

Secondly. I know that this supreme divinity which is my God freely regulates all things, so that his purpose to determine anything does not depend upon the occasion of any creature, preceding reasoning or example; for this is peculiar to defective human wisdom. God, however, who from eternity to eternity regards all things with a single, simple view, has no need of any reasoning or expectation of events; but being equally wise, prudent, good, etc., he freely determines and disposes of all things; for whatever is, is his. Hence it is that, although knowing and foreseeing, he in the beginning formed man who should fall, and nevertheless determined to clothe in human nature his Son, who should restore him when fallen. For by this means his goodness in every way was manifested. For since he contains in himself mercy and justice, he exercised his justice when he expelled the transgressor from his happy home in Paradise, when he bound him in the mill of human misery and with the fetters of diseases, when he shackled him with the law, which, although it was holy, he was never to fulfil. For here, twice miserable, he learned not only that the flesh had fallen into trouble, but that the mind also was tortured from dread of the transgressed law. For although, according to the Spirit, he saw that the law is holy and just and a declaration of the divine mind, so that it enjoined nothing but what equity taught, yet when at the same time he saw that by the deeds of the law the mind does not satisfy itself, condemned by his own judgment, with the hope of attaining happiness removed, departing in despair from God's sight, he thought of enduring nothing but the pain of eternal punishment. Thus far was manifested God's justice.

Moreover, when the time came to publish his goodness, which he had determined from eternity to display no less than his justice, God sent his Son to assume our nature in every part, whereby to outweigh the penalty of sin, in order that, being made our brother and equal, he could be a Mediator to make a sacrifice for us to divine justice, which ought to remain holy and inviolate, no less than his goodness, whereby the world might be sure both of the appeased justice and the present kindness of God. For since he has given his Son to us and for us, how will he not with him and because of him give us all things? What is it that we ought not to promise ourselves concerning Him who humbled himself so as not only to be our equal, but to be altogether ours? Who can sufficiently admire the riches and grace of divine goodness, whereby he so loved the world, *i. e.* the human race, as to give his Son for its life? These I regard the springs and channels of the Gospel; this the only medicine for the fainting soul,

whereby it is restored both to God and self. For nothing save God himself can make it certain of God's grace. But now he has so liberally, abundantly and wisely lavished himself upon us that nothing further is left for us to desire unless some one would venture to seek beyond what is highest and beyond overflowing abundance.

Thirdly. I know that there is no other victim for expiating crimes than Christ; for not even was Paul crucified for us; that there is no other name under the sun in which we must be saved than that of Jesus Christ. Here, therefore, not only the justification and satisfaction of our works are denied, but also the expiation or intercession of all saints, whether in earth or heaven, with reference to the goodness or mercy of God. For this is the one, sole Mediator between God and men, the God and man Christ Jesus. Moreover, God's election is manifest and remains firm; for whom he has elected before the foundation of the world he has so elected as, through his Son, to receive him to himself; for as he is kind and merciful, so also is he holy and just. All the works, therefore, of this mercy savor of mercy and judgment. Therefore justly his election also savors of both. It is of his goodness that he has elected whom he will; but it is of his justice to adopt and unite the elect to himself through his Son, who has been made a victim for satisfying divine justice for us.

Fourthly. I know that that remote ancestor, our first parent, was induced by self-love, at the pernicious advice suggested to him by malice of the devil, to desire to become equal to God. When he had devised this crime he took the forbidden and deadly fruit, whereby he incurred the guilt of capital punishment, having become a public enemy and a foe of God himself. When, then, he could have destroyed him, as equity even demanded, nevertheless, being better disposed, God commutes his penalty to the condition of making him a slave whom he could punish. Since this condition neither he himself nor any born of him could remove (for a slave can beget nothing but a slave), by a deadly taking of food he cast all his posterity into slavery. Hence I think of Original Sin as follows: It is truly called sin when it is committed against law; for where there is no law there is no transgression, and where there is no transgression there is no sin in the proper sense, inasmuch as sin is clearly enormity, crime, outrage, or guilt. I confess, therefore, that our father committed what is truly a sin—viz. an enormity, a crime, an execrable deed. But those begotten of him have not sinned in this manner, for who of us destroyed with his teeth the forbidden fruit in Paradise? Therefore, willing or unwilling, we are forced to admit that Original Sin, as it is in the children of Adam, is not properly sin, as has been explained; for it is no outrage upon any law. It is

therefore properly a disease and condition—a disease, because just as he fell from self-love, so also do we; a condition, because just as he became a slave and subject to death, so also are we born slaves and children of wrath and subject to death. Although I object not to this disease and condition being called, after the manner of Paul, a sin; yea, such a sin that those born therein are God's enemies and adversaries, for they are brought thereto by the condition of nativity, not by the perpetration of crime, unless so far as their first parent has perpetrated it. The true cause, therefore, of the hostile conduct and death is the crime and wicked deed perpetrated by Adam. But this is truly sin. Yet it is such sin as clings to us, and is truly a disease and a condition; yea, a necessity of death. Nevertheless, this would never have occurred by nativity, unless crime had depraved the nativity; therefore the cause of human calamity is crime, and not nativity; it pertains to nativity no otherwise than as that which proceeds from a source and cause. The confirmation of this opinion is supported by authority and example. Paul, in the fifth chapter of Romans, says: "If by one man's sin death reigned, by one," etc. Here we see that sin is properly understood. For Adam is the one by whose fault death hangs upon our shoulders. In the third chapter he says: "For all have sinned and come short of the glory of God," *i. e.* the goodness and liberality of God. Here sin is understood as disease, condition and nativity, so that we all are said to sin even before we come forth to the light; *i. e.* we are in the condition of sin and death even before we sin in act. This opinion is irrefragably based upon the words of the same fifth chapter of Romans: "Death reigned from Adam unto Moses, even over them that had not sinned after the similitude of Adam's transgression." So death is ours, even though we have not sinned as Adam. Why? Because he sinned. But why does death ravage us when we have not sinned in this way? Because he died on account of sin, and, having died, *i. e.* being condemned to death, he begat us. Therefore we also die, but by his guilt, yet by our own condition and disease, or, if you prefer, by our sin, improperly so called. An example is as follows: A captive in war by his perfidy and hostility has deserved to be held as a slave. Moreover, his descendants become native slaves, not by their fault or guilt or crime, but by their condition which has followed a fault; for the parent of whom they have been born has merited it by his crime. The children have no crime, but the punishment and penalty of the crime—namely, the condition, servitude and workhouse. If it be pleasing to call these a crime because they are inflicted for crime, I do not forbid. I acknowledge that this original sin, by condition and contagion, belongs by birth to all who are born from the love of man and woman; and I know that we are by



nature the children of wrath, but I doubt not that we are received among the sons of God by grace, which through the second Adam, Christ, has restored what was lost in the fall. But this occurs in the following manner:

Fifthly. Hence it is evident, if in Christ, the second Adam, we are restored to life, as in the first Adam we were delivered to death, that in condemning children born of Christian parents, nay, even the children of heathen, we are inconsiderate. For if by sinning Adam could ruin the entire race, and Christ by dying did not quicken and redeem the entire race from the calamity given by the former, the salvation given by Christ is no longer the same, and in like manner (which be it far from us to assert) is not true: "For as in Adam all die, even so in Christ shall all be made alive." But in whatever way this must be declared of the infants of the heathen, this we must certainly maintain that by virtue of the salvation procured through Christ it is irrelevant to pronounce them subject to an eternal curse, not only on account of the cause of restoration mentioned, but on account of God's free election, which does not follow faith, but faith follows election; of which we will treat in the article that follows. For those who have been elected from eternity have undoubtedly been elected even before faith. Therefore those who because of their age have not faith should not be inconsiderately condemned by us; for although they do not as yet have it, yet God's election has been hidden from us; if before him they be elect, we judge precipitantly of what is unknown. But nevertheless of the infants of Christians we declare otherwise—viz. that as many as are infants of Christians are of the Church of God's people and are parts and members of his Church. This we prove in this way: It has been promised by the testimonies of almost all the prophets that the Church is to be assembled from the heathen into the Church of God's people. Christ himself says: "They shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob;" and: "Go ye, into all the world," etc. But to the Church of the Jews their infants belonged equally as the Jews themselves. Therefore our infants belong to Christ's Church no less than, in former times, did those of the Jews; for if it were otherwise the promise would not have been fulfilled, as then we would not sit down equally with God as did Abraham. For he was reckoned in the Church with those also who were born of him according to the flesh. But if our children were not thus enumerated with the parents, Christ would be sordid and hostile to us in denying us what he had given to the ancients. It is godless to say this, for otherwise the entire prophecy concerning the call of the Gentiles would be vain. Therefore, since the infants of Christians, no less than the adults, are members of the visible Church of Christ, it is manifest that they are no less

than the parents of the number of those whom we judge elect. How godlessly and presumptuously, therefore, do they judge who execerate the infants of Christians, when so many clear testimonies of Scripture contradict, which declare that from the heathen there will be not merely an equal, but even a larger Church than from the Jews. All this will be plainer when we explain our faith concerning the Church.

Sixthly. Of the Church, therefore, we thus think—viz. that in the Scriptures the word *Church* is received in various significations. It is received for the elect who have been predestinated by God's will to eternal life. Of this Paul speaks when he says that it has neither wrinkle nor spot. This is known to God alone, for according to the word of Solomon he alone knows the hearts of the children of men. But, nevertheless, those who are members of this Church, since they have faith, know that they themselves are elect and are members of this first Church, but are ignorant of the members other than themselves. For thus it is written in Acts: "And as many as were ordained to eternal life believed." Therefore those who believe are ordained to eternal life. But no one save he who truly believes knows who truly believe. Here, therefore, he is already certain that he is elect of God. For, according to the apostle's word, he has the seal of the Spirit, espoused and sealed, by which he knows that he is truly free, made a son of the family, and not slave. For the Spirit cannot deceive. If he tells us that God is our Father, and we with certainty and confidence call him Father, secure of entering the eternal inheritance, it is certain that God's Spirit has been shed abroad in our hearts. It is therefore certain that he is elect who is so secure and safe, for they who believe are ordained to eternal life. Yet many are elect who as yet have not faith. For were not the mother of God, John and Paul, while still infants, and even before the foundation of the world, elect? But this they knew neither from faith nor from revelation. Were not Matthew, Zacchæus, the penitent thief and Magdalene elect before the foundation of the world? Nevertheless, they were ignorant of this until they were illumined by God's Spirit and drawn to Christ by the Father. From these facts, therefore, it is inferred that this first Church is known to God alone, and that they only who have firm and unwavering faith know that they are its members.

Again, the Church is understood in a universal sense for all who are reckoned by Christ's name; *i. e.* who have enlisted under Christ, a large number of whom sensibly acknowledge Christ by confession or participation in the sacraments, and yet in heart either are averse to him or ignorant of him. We believe, therefore, that all who confess Christ's name belong to this Church. Thus Judas and all who have withdrawn from Christ belonged to

Christ's Church. For by the apostles Judas was regarded as belonging to Christ's Church no less than Peter or John, although most remote from it. But Christ knew who were his and who were the devil's. This Church, therefore, is perceptible to sense, however improperly in this world the term be used; viz. all who confess Christ, although among them are many reprobates. For Christ has depicted this in the charming parable of the Ten Virgins, some of whom were wise and others foolish. This is also sometimes called elect, although not that first elect which is without spot; but as in man's judgment it is the Church of God, because of its confession which is perceptible to sense, thus in the same way is it called elect. For we judge that they who have enlisted under Christ are faithful and elect. Thus Peter spake "To the elect scattered abroad throughout Pontus," etc. Here by "elect" he means all who belonged to the churches to which he is writing, and not those only who were properly elect of God; for, as they were unknown to Peter, he could not have written to them.

Lastly, the Church is received for every particular congregation of this universal and perceptible Church, as the Church of Rome, of Augsburg, of Lyons. There are also other acceptations of "the Church" which it is not worth while to enumerate here. Here, therefore, I believe that there is one Church of those who have the same Spirit, who testifies to them that they are true children of God's family; and this is the first-fruits of the Church. I believe that this does not err in regard to the truth—namely, in those first foundations of the faith upon which everything depends. I believe also that there is one universal perceptible Church while it maintains that true confession of which we have already spoken. I believe also that all belong to this Church who enter into it according to the command and promise of God's Word. I believe also that to this Church belong the infants Isaac, Jacob, Judah and all who were of the seed of Abraham, and also those infants whose parents among the first-fruits of the Church, under the preaching of the apostles, were won to the side of Christ. For if Isaac and the rest of the ancients had not belonged to the Church, they would not have received the Church's token. Since these, then, were members of the Church, infants and children belonged to the primitive Church. Therefore I believe and know that they were sealed with the sacrament of baptism. For infants also confess when they are offered by their parents to the Church, especially since the promise offers them to God, which is made to our infants no less, but even far more amply and abundantly than to the ancient infants of the Hebrews. These are the foundations for baptizing and commending infants to the Church, against which all the weapons and machinations of the Anabaptists can effect nothing. For not only are they to be baptized who believe,

but they who confess, and who from the promises of God's Word belong to the Church. For otherwise none of the apostles would have baptized any one whatever, since there is certain evidence to none of the apostles concerning the faith of the one confessing and subscribing. For Simon the impostor, Ananias, Judas, and who not, were baptized when they gave their names, even though they had not faith. On the other hand, Isaac was circumcised as an infant, when he did not give in his name or believe, but the promise gave his name. But since our infants are in the same position as those of the Hebrews, the promise also gives their names to our Church and makes confession. Truly, therefore, baptism just as circumcision (for we are speaking of the sacrament of baptism) requires nothing else than either, on the one hand, confession or the giving in of the name, or, on the other, a covenant or promise. And this will be somewhat clearer from what follows.

Seventhly. I believe, yea I know, that all the sacraments are so far from conferring grace that they do not even convey or distribute it. In this matter, most powerful Cæsar, I may seem to thee perhaps too bold. But my opinion is fixed. For as grace is produced or given by the divine Spirit (for when I use the term "grace" I am speaking the Latin for pardon—*i. e.* indulgence and gratuitous kindness), so this gift pertains to the Spirit alone. Moreover, a channel or vehicle is not necessary to the Spirit, for he himself is the virtue and energy whereby all things are borne, and has no need of being borne; neither do we read in the Holy Scriptures that perceptible things, as are the sacraments, bear certainly with them the Spirit, but if perceptible things have ever been borne with the Spirit, it has been the Spirit, and not perceptible things, that has borne them. Thus, when the wind is violently agitated language is conveyed by force of the wind; the wind is not conveyed by force of the tongues. Thus the wind brought quails and carried away locusts, but no quails or locusts were ever so fleet as to bring the wind. Thus when such a mighty wind passed before Elijah that it could have even removed the mountains the Lord was not borne in the wind, etc. Briefly, the Spirit breathes wherever he wishes; *i. e.* just as the wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit; *i. e.* invisibly and imperceptibly illumined and drawn. This the truth spake. Therefore, the Spirit of grace is conveyed not by this mersion, not by this draught, not by this anointing; for if it were thus it would be known how, where, whence and whither the Spirit is given. For if the presence and efficacy of grace are bound to the sacraments, they work where these are conveyed; and where these are not applied all things languish. Neither is it the case that theologians allege this as

material or subject, because the disposition for this is first required ; *i. e.* because the grace of baptism or the Eucharist (for thus they speak) is conferred on one who is first prepared for this. For he who through the sacraments receives according to them this grace, either prepares himself for this or is prepared by the Spirit. If he prepare himself, we can do something of ourselves, and prevent grace is nothing. If he be prepared by the Spirit for the reception of grace, I ask whether this be done through the sacrament as a channel or without the sacrament? If the sacrament intervene, man is prepared by the sacrament for the sacrament, and thus there will be a process *ad infinitum* ; for a sacrament will always be required as a preparation for a sacrament? But if we be prepared without the sacrament for the reception of sacramental grace, the Spirit is present in his kindness before the sacrament, and hence grace is both rendered and is present before the sacrament is administered. From this it is inferred (as I willingly and gladly admit in regard to the subject of the sacraments) that the sacraments are given as a public testimony of that grace which is previously present to every individual. This baptism is administered in the presence of the Church to one who before receiving it either confessed the religion of Christ, or has the word of promise whereby he is known to belong to the Church. Hence it is that when we baptize an adult we ask him whether he believes. If he answer, Yea, then at length he receives baptism. Faith, therefore, has been present before he receives baptism. Faith, then, is not given in baptism. But when an infant is offered the question is asked whether its parents offer it for baptism. When they reply through witnesses that they wish it baptized, the infant is baptized. Here also God's promise precedes, that he regards our infants as belonging to the Church no less than those of the Hebrews. For when they who are of the Church offer it, the infant is baptized under the law that since it has been born of Christians it is regarded by the divine promise among the members of the Church. By baptism, therefore, the Church publicly receives one who had previously been received through grace. Baptism, therefore, does not bring grace, but testifies to the Church that grace has been given for him to whom it is administered. I believe, therefore, O Emperor, that a sacrament is a sign of a sacred thing—*i. e.* of grace that has been given. I believe that it is a visible figure or form of invisible grace—viz. which has been provided and given by God's bounty ; *i. e.* a visible example which presents an analogy to something done by the Spirit. I believe that it is a public testimony. As when we are baptized the body is washed with the purest element, but by this it is signified that by the grace of divine goodness we have been drawn into the assembly of the Church and God's people, wherein we ought to live pure and guiltless. Thus Paul

explains the mystery in Rom. 6. He testifies, therefore, that he who receives baptism is of the Church of God, which worships its Lord in integrity of faith and purity of life. For this reason the sacraments, which are holy ceremonies (for the Word is added to the element, and it becomes a sacrament), should be religiously cherished, *i. e.* highly valued, and should be treated with respect; for while they are unable to give grace they nevertheless associate visibly with the Church us who have previously been received into it invisibly; and this should be esteemed with the highest devotion when declared and published in their administration, together with the words of the divine institution. For if we think otherwise of the sacraments, as that when externally used they cleanse internally, Judaism is restored, which believed that crimes were expiated, and grace, as it were, purchased and obtained, by various anointings, ointments, offerings, victims and banquets. Nevertheless, the prophets, especially Isaiah and Jeremiah, always most steadfastly urged in their teaching that the promises and benefits of God are given by God's liberality, and not with respect to merits or external ceremonies. I believe also that the Anabaptists in denying baptism to the infants of believers are entirely wrong; and not here only, but also in many other things, of which there is no opportunity to speak. To avoid their folly or malice, relying upon God's aid, and not without danger, I have been the first to teach and write against them, so that now, by God's goodness, this pestilence among us has greatly abated; so far am I from receiving, teaching or defending anything of this seditious faction.

Eighthly. I believe that in the holy Eucharist—*i. e.* the supper of thanksgiving—the true body of Christ is present by the contemplation of faith; *i. e.* that they who thank the Lord for the kindness conferred on us in his Son acknowledge that he assumed true flesh, in it truly suffered, truly washed away our sins in his own blood; and thus everything done by Christ becomes present to them by the contemplation of faith. But that the body of Christ in essence and really—*i. e.* the natural body itself—is either present in the supper or masticated with our mouth or teeth, as the Papists and some who long for the flesh-pots of Egypt assert, we not only deny, but firmly maintain is an error opposed to God's Word. This, with the divine assistance, I will in a few words, O Emperor, make as clear as the sun. First, by citing the divine oracles; secondly, by attacking the adversaries with arguments derived therefrom, as with military engines; lastly, by showing that the ancient theologians held our opinion. Thou, meanwhile, Creator Spirit, be present, enlighten the minds of thy people, and fill with grace and light the hearts that thou hast created!

Christ himself, the mouth and the wisdom of God, has said:

"The poor always ye have with you, but me ye have not always." Here the presence of the body alone is denied, for according to his divinity he is always present, because he is always everywhere, according to his word: "Lo, I am with you alway, even unto the end of the world;" viz. according to divinity, truth and goodness. Augustine agrees with us. Neither is there any foundation for the assertion of the adversaries that the humanity of Christ is wherever the divinity is, and that otherwise the person is divided; for this would destroy Christ's true humanity. For nothing but God can be everywhere. And that humanity is in one place, but divinity everywhere, does not thus divide the person; just as the Son's assumption of humanity does not divide the unity of essence. Yea, it would be more effectual for separating unity of essence if one person assumes to itself a creature which the rest do not at all assume, than it is for separating the person, that humanity is in one place, but divinity everywhere, since we see even in creatures that bodies are confined to one place, but their power and virtue are most widely diffused. The sun is an example, whose body is in one place, while his virtue pervades all things. The human soul also surmounts the stars and penetrates hell, but the body is nevertheless in one place.

Again he says: "Again I leave the world, and go to the Father." Here the word "to leave" is used, just as "to have" before, so that the adversaries cannot say, "We do not have him *visibly*." For when he speaks of the visible withdrawal of his body, he says: "A little while, and ye shall not see me," etc. Neither would anything but a delusion be supported if we were to contend that his natural body is present, but invisible. For why would he evade sight when He nevertheless would be here who so often manifested himself to the disciples after the resurrection? "But it is expedient for you," he says, "that I go away." But if he were here it would not be expedient that we should not see him. For as often as the disciples were bewildered at seeing him he himself openly manifested himself, so that neither sense nor thought might suffer in aught. "Handle me," he says; and, "Touch me not," "I am," etc., and, "Mary, touch me not," etc.

When in departing he commended the disciples to his Father he said: "I am no more in the world." Here we have in "I am no more in the world" the substantive verb, no less than in the words: "This is my body;" so that the adversaries cannot say that there is a trope here, since they deny that substantives admit of the trope. But the case has no need of such arguments, for there follows: "But these are in the world." The antithesis clearly teaches that he is not, according to his human nature, in the world when his disciples are.

And that we may know when he took his departure—not, as they fabricate rather than explain, when he rendered himself invisible—Luke says: “While he blessed them he was parted from them, and carried up into heaven.” He does not say: “He vanished” or “rendered himself invisible.” Of this Mark says: “After the Lord had spoken unto them he was received up into heaven, and sat at the right hand of God.” He does not say: “He remained here, but rendered his body invisible.” Luke again says in Acts: “When he had spoken these things while they beheld, he was taken up and a cloud received him out of their sight.” A cloud covered him, whereof there would have been no need if he had only removed his appearance and otherwise have continued present. Nor would there have been need of removal or elevation. Again: “This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.” What more clear than this? “From you,” he says, “he was taken up;” therefore, he was not with them, either visibly or invisibly, according to his human nature. When, then, we will see him return as he departed, we will know that he is present. Otherwise he sits, according to his human nature, at the right hand of his Father until he return to judge the quick and the dead.

But since there are some who deprive Christ of place, and say that he is not in a place, let them see how clearly, although with shut eyes, they antagonize the truth. He was in the manger, on the cross, at Jerusalem when his parents were on their journey, in the sepulchre and out of the sepulchre; for the angel says: “He is risen; he is not here: behold the place where they laid him.” And that they may not be able to say that his body is everywhere, let them hear: “When the doors were shut, Jesus came and stood in their midst.” What need had he of coming if his body is everywhere, but invisibly? It would have been enough not to come, but only as one who was present to manifest himself. But let us bid farewell to such sophistical trifles that destroy for us the truth both of Christ’s humanity and of the Holy Scriptures.

These testimonies deny the presence of Christ’s body anywhere else but in heaven by speaking canonically—*i. e.* so far as the Scripture is manifest with respect to the nature and properties of the assumed body. And whatever contradiction the things which we propose to ourselves concerning God’s power compel, yet this must not be so tortured as to compel us to believe that God acts contrary to his Word. For this would belong to impotency, and not to power.

Moreover, that the natural body of Christ is not eaten with our mouth he himself showed when he said to the Jews disputing concerning the corporeal eating of his flesh: “The flesh profiteth



nothing"—viz. for eating naturally, but for eating spiritually much, as it gives life.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." If, therefore, the natural body of Christ is eaten by our mouth, what but flesh will be produced from flesh naturally masticated? And lest the argument should seem unimportant to any one, let him hear the second part: "That which is born of the Spirit is spirit." Therefore, that which is spirit is born of the Spirit. If, then, the flesh of Christ is salutary to the soul, it should be eaten spiritually, not carnally. This also pertains to the substance of the sacraments, that Spirit is generated of spirit, and not of any corporeal matter, as we have previously indicated.

Paul teaches that if he once knew Christ according to the flesh, henceforth he will know him no more according to the flesh.

By these passages we are compelled to confess that the words: "This is my body," should be received not naturally, but figuratively, just as the words: "This is the passover." For the lamb that was eaten every year with the celebration of the festival was not the passover, but signified that the passover and omission had been formerly made. To this is added the succession, since the passover was succeeded by the Lord's Supper, which teaches that Christ used similar words; for succession observes imitation. The same composition of words is an additional argument. So is the time since, at the same supper, the old passover is discontinued, and the new Eucharist is instituted. The proper signification of all memorials is a further confirmation which gives it its name, whereof they make mention as "commemoration." Thus the Athenians named *σεισάχθεια* [disburdening ordinance], not as though the debt were lowered every year, but because what Solon once did they continually celebrate; and this their celebration they dignify with the name of the thing itself. Thus those things are called the body and blood of Christ which are the symbols of the true body. Now follow the arguments:

As the body cannot be fed upon a spiritual substance, so the soul cannot be fed upon a bodily substance. But if the natural body of Christ is eaten, I ask whether it feed body or soul. Not the body; then the soul. If the soul, then the soul is nourished by meats, and it is not true that Spirit is born only of spirit.

In the second place, I ask: What does the body of Christ render naturally perfect? If the forgiveness of sins, as the one side claims, then the disciples obtained the forgiveness of sins in the Holy Supper, and Christ therefore died in vain. If that which is eaten imparts the virtue of Christ's passion, as the same side claims, then the virtue of the passion and redemption were imparted before they were acquired. If the body is fed for the resurrection, as another very ignorantly asserts, then would it much more

heal and relieve of sickness our body. But Irenæus wishes it to be understood otherwise when he says that our body is nourished by Christ's body for the resurrection. For he desires to show that the hope of our resurrection is strengthened by Christ's resurrection. An appropriate figure!

Thirdly. If the natural body of Christ was given his disciples in the Supper, it necessarily follows that they ate it such as it then was. But it was then susceptible of suffering; they ate, therefore, the vulnerable body, for it was not yet glorified. For when they say: They ate the same body, yet not susceptible to suffering as it was, but the same as it was after the resurrection, we object. Therefore he either had two bodies, of which one was glorified and the other was not, or one and the same body was at the same time susceptible and unsusceptible to suffering. Thus, too, since he greatly dreaded death, he was undoubtedly willing not to suffer, and to use that bodily endowment whereby he was free from pain. Therefore he did not truly suffer, but in hypocrisy; whereby Marcion is recalled by these gladiators. Six hundred arguments, O Emperor, could be adduced, but we are content now with these.

Moreover, that the ancients agree with us on the last part of this article I will establish by two witnesses, and those, too, of the first rank, viz.:

By Ambrose, who in the First Epistle to the Corinthians says concerning "Ye do show forth the Lord's death": "For as by the Lord's death we have been freed, mindful of this, in eating and drinking we declare the flesh and blood that were offered for us," etc. Ambrose, moreover, is speaking of the food and drink of the Supper, and asserts that we declare those very objects that were offered for us.

By Augustine also, who in his thirtieth discourse on John says that the body of Christ that rose from the dead must be in one place. Here the printed copies have "can be" instead of "must be," but incorrectly, for in the *Magister Sententiarum* and the Canonical Decrees, into which this judgment of Augustine was transferred, the word "must" is read. By this we clearly see that whatever they spake excellently concerning the Supper, they understood not of the natural but of the spiritual eating of Christ's body. For when they knew that the body of Christ must be in one place, and that it is at the right hand of God, they did not withdraw it thence to submit it for mastication by the fetid teeth of men.

Augustine likewise teaches in the twelfth chapter "Against Adimantus" that the three expressions: "The blood is the life," and "This is my body," and "The rock was Christ," were spoken symbolically—*i. e.* as he himself says, in a figure and figuratively. And among many other things he at length comes

to these words: "I can interpret that command as prescribed for a sign. For the Lord did not hesitate to say: 'This is my body' when he gave a sign of his body." Thus far Augustine. Lo, a key for us whereby we can unlock all the declarations of the ancients concerning the Eucharist! That which is only a sign of the body he says is called the body. Let them who wish go now and condemn us of heresy, while they know that by the same work, contrary to the decrees of the pontiffs, they are condemning the support of theologians. For from these facts it becomes very manifest that the ancients always spoke symbolically when they attributed so much to the eating of the body of Christ in the Supper; viz. not that sacramental manducation could cleanse the soul, but faith in the Lord Jesus Christ, which is spiritual manducation, whereof these external things are symbol and shadow. And as bread sustains the body and wine enlivens and exhilarates, thus it strengthens the soul and assures it of God's mercy that he has given us his Son; thus it refreshes the mind by the confidence that, by his blood, the sins with which it was being consumed were destroyed. We will now be content with these passages, although any one could compile entire volumes in explaining and confirming the fact that the ancients are of our opinion.

Neither can the pamphlet recently published concerning the opinion of the ancients, which it expressly promises to defend, move any one. For in a short time we will see the refutation of our very learned brother Œcolampadius, the province of whose exordium it is to insert the opinion of the ancients; and I think that we who are of this opinion have sufficiently exhibited in many volumes, written to different persons, what in this matter can be required for the clearer explanation or confutation of the adversaries.

Ninthly. I believe that ceremonies which are neither, through superstition, contrary to faith or God's Word (although I do not know whether such be found), can be tolerated by charity until the Day-star arise. But at the same time I believe that by the same charity as mistress the ceremonies mentioned should be abolished when it can be done without great offence, however much they who are of a faithless mind may clamor. For Christ did not prohibit Magdalene from pouring out the ointment, although the avarice and dishonesty made a disturbance. Images, moreover, that are prostituted for worship, I do not reckon among ceremonies, but among the number of those things that conflict diametrically with God's Word. But I am so far from condemning those that are not offered for worship that I acknowledge both painting and statuary as God's gifts.

Tenthly. The work of prophecy or preaching I believe to be most holy, so that above any other duty it is in the highest de-

gree necessary. For in speaking canonically or regularly we see that among all nations the outward preaching of evangelists or bishops has preceded faith, which we nevertheless say is received by the Spirit alone. For, alas! we see very many who hear the outward preaching of the Gospel, but believe not, because a dearth of the Spirit has occurred. Whithersoever, then, prophets or preachers of the word are sent, it is a sign of God's grace that he wishes to manifest the knowledge of himself to his elect; and where they are denied, it is a sign of impending wrath. This can be inferred from the prophets and the example of Paul, who was sometimes forbidden to go to some and at other times was called. But the laws themselves and the magistrates can be assisted in maintaining public justice by no means more effectually than by prophecy. For in vain is that which is just taught unless they upon whom it is enjoined have regard for what is just and love equity. But for this the minds are prepared by the prophets as ministers, and by the Spirit as the author both of teacher and of hearer. This kind of ministers—viz. they who teach, console, terrify, care for and faithfully watch—we acknowledge among Christ's people. That also we acknowledge which baptizes, administers in the Lord's Supper the body and blood (for thus we also by metonymy name the holy bread and wine of the Supper), visits the sick, and feeds the poor from the resources and in the name of the Church; that, finally, which reads, interprets and makes confession of that whereby either they themselves or others are prepared for presiding at some time over the churches. But this mitred and withered race, which is a large number, born to consume food, we believe is a useless, spurious weight upon the earth, and that it is in the ecclesiastical, what humpbacks and scrofula are in the human body.

Eleventh. I know that the magistrate, when properly inaugurated, holds God's place no less than the prophet. For as a prophet is a minister of heavenly wisdom and goodness, as he faithfully teaches and brings errors to light, so the magistrate is the minister of goodness and justice. He is the minister of goodness, with fidelity and moderation like God, both to hear and to deliberate upon the affairs of the people—of justice, to restrain the wantonness of the ungodly and to guard the innocent. If a prince have these endowments, I believe that his conscience has nothing to fear. If he lack these, and yet render himself an object of fear and terror, I believe that his conscience can in no way be cleared upon the ground that he has been properly inaugurated. Yet, at the same time, I believe that a Christian should obey such a tyrant, even to the occasion whereof Paul says: "If thou mayst be made free, use it rather." Nevertheless, I believe that this is indicated by God alone, and not by man; and this not obscurely, but as openly as when Saul was rejected and re-

ceived David as successor. And with Paul I think concerning rendering tribute and custom for protection, Rom. 13.

Twelfthly. I believe that the figment of the purgatorial fire is as detrimental to the gratuitous redemption bestowed through Christ as it was lucrative to its authors. For if it is necessary by punishments and tortures to expiate the merits of our crimes, Christ will have died in vain and faith will have been made void. What more wicked in a Christian can be imagined? Or what sort of Christ do they have who wish to be called Christians and yet dread this fire, which is no longer fire, but smoke? That there is a hell where the faithless and ignominious and public enemies are punished with Ixion and Tantalus I not only believe, but know. For when the truth speaks of the universal judgment, it asserts that after this judgment some will go into everlasting fire. After the universal judgment, therefore, there will be everlasting fire. That this is endless eternity the Anabaptists cannot disguise by their error that "for ever" does not last beyond the general judgment. For here Christ is speaking of everlasting fire that will burn after the judgment, and will torture the devil and his angels, and the ungodly who despise God, and the cruel who suppress the truth with falsehood and do not mercifully and faithfully aid the necessities of their neighbor.

The above I firmly believe, teach and maintain, not from my own oracles, but from those of the divine Word; and, God willing, I promise to do this as long as life controls these members, unless some one from the declarations of Holy Scripture, properly understood, explain and establish the reverse as clearly and plainly as we have established the above. For it is no less grateful and delightful than fair and just for us to submit our judgments to the Holy Scriptures, and the Church deciding according to them by the Spirit. We could explain all things more amply, but since there is no occasion, we are content with the above, which we regard such that while at them any one can readily carp, as is so customary to-day, yet no one can overthrow. But if any one make the attempt he will not escape unpunished. Then perhaps we will produce the arms we have in reserve. Now we have declared enough for the present.

Wherefore, most excellent Emperor and other princes, rulers, nobles, and deputies and heads of states, I beseech and implore you, by Jesus Christ our Lord and Brother, by his goodness and justice, by the verdict which he will render all according to their merits, whom no deliberation escapes, who brings to confusion the designs of princes that take counsel and rule godlessly, who exalts the humble and abases the proud, in the first place not to neglect the lowliness of the petitioner. For the foolish often have spoken opportunely, and the truth itself chooses for its publication weak

men and those of the lowest class. Secondly, remember that you too are men, who yourselves also are capable of being deceived by others. For every man is a liar. And unless something else be taught by inspiration of God than what he himself either knows or desires, nothing is to be hoped of him than that he will be destroyed by his own arts and plans. For with too much truth the prophet Jeremiah has said: "Lo, they have rejected the Word of the Lord: and what wisdom is in them?" Wherefore, since ye are the priests of justice, none are so bound to thoroughly learn God's will. But whence can this be sought but from his oracles? Be not averse, therefore, to the opinions of those who rely upon God's Word. For we see it generally happen that the more adversaries assail the truth, so much the more does it shine forth and is falsehood banished. But if, as it does not escape me, there are those with you who zealously defame us as ignorant, and, if God please, also as malicious, consider, in the first place, whether we who adopt this view of the Gospel and the Eucharist have ever so conducted our lives that any good man would ever doubt as to whether we should be regarded as among good men. Secondly, whether from our very infancy talent and literary culture were so distant from us that all hope of our learning had to be rejected. Certainly we boast of neither of these, since even Paul was what he was by the grace of God. If even a very cheerful life has been our lot, nevertheless this has never deviated to luxury and shamelessness, nor, on the other hand, degenerated into cruelty, arrogance or obstinacy; so that the designs of our adversaries, often confounded by the testimony of our life, have sounded a retreat. Our learning, although greater than our enemies either could bear or without conscience despise, is, notwithstanding, far less than our followers think we possess. However, that we may reach that towards which we are aiming, we have performed such service, not only in sacred but also in profane literature, that what we teach is not at random. Let it be permitted us, moreover, to praise the grace and munificence of God so liberally communicated to our churches. The churches that hear the Lord God through us have indeed so received the Word of God that falsehood and dishonesty are diminished, pride and luxury subdued, and reproaches and wrangling have departed. If these are not certainly true fruits of divine inspiration, what will they be? Consider, most excellent Emperor and all ye princes and nobles, what good fruit of human doctrine a person has produced for us. As the purchased masses increased the lust and impudence of both princes and people, so they both introduced and extended the luxury of the pontiffs and the excesses of the ministrants of the mass. Yea, what crime did they not kindle? For who will scatter the wealth accumulated by the mass if it be not stopped and held fast in their veins? May God, therefore, who is far better than you all,

whom we gladly both call and believe to be most excellent men, grant that you may undertake to extirpate the roots of all errors in the Church, and to leave and desert Rome with her rubbish that she has obtruded upon the Christian world, and especially upon your Germany. Whatever force, too, you have heretofore exerted against the purity of the Gospel may you direct against the criminal attempts of ungodly Papists, that justice to us which has been banished by your indifference, and our innocence which has been obscured by artful misrepresentations, may be established. Enough cruelty has been exercised, unless it be not savage and cruel without a just ground to make charges, to condemn—ay, to slaughter, kill, rob, interdict. Since success has not followed efforts made in this way, the attempt must certainly be made in another way. If this counsel is of the Lord, do not fight against God; but if from elsewhere, it will perish by its own rashness. For this reason permit God's Word to be freely disseminated and to germinate, ye sons of men, who can forbid not even a grain from growing. You see that this seed is abundantly watered by the rain from heaven, neither can it be checked by any heat from men so as to become parched. Consider not what you most of all desire, but what the world requires in regard to the Gospel. Take this, such as it is, in good part, and by your disposition show that you are children of God.

ULRIC ZWINGLI,

*Most devoted to Your Majesty and all believers.*

ZURICH, July 3, 1530.

## B. THE TETRAPOLITAN CONFESSION.

[Presented to the Emperor, July 11, 1530, but only Cochläus affirms that it was publicly read, composed by the Strasburg theologians, Martin Bucer, Caspar Hedio and Wolfgang Fabricius Capito. There were protracted negotiations concerning a union of those presenting this Confession with that of the Lutherans, but Art. X., "Of the Lord's Supper," was the great obstacle. Bucer even visited Luther at Coburg in order to secure unity. The proposition they made to subscribe the Augsburg Confession with the exception of the objectionable article, the Lutheran princes, who wished no qualified subscriptions, declined. A separate Confession was therefore rendered necessary, in which, besides their own city, Constance, Memmingen and Lindau joined. Towards the close of the Diet, Oct. 17th (or, as others say, Oct. 24th), a confutation prepared by Faber, Eck and Cochläus was read, to which the authors of the *Tetrapolitan* replied in an Apology, published with the first edition of their Confession in 1531. All four cities subsequently came over to the Lutheran faith and accepted the Augustana. It utterly failed in its attempt to mediate between the Lutheran and Reformed type of doctrine, and was soon almost forgotten even in the Reformed Church. (See Salig's *Historie von der Aug. Conf.*, i. p. 387 sqq.; Foerstemann's *Urkundenbuch*, ii. p. 21 sqq.; Schaff's *Creeds of Christendom*, i. p. 526 sq.) There is a *Historia Confessionis Tetrapolitanæ* by Wernsdorff, Wittenberg, 1694 and 1721. There is great variation in the text. The translation here given is from Niemeyer's *Collectio Confessionum*. Foerstemann, in *Urkundenbuch*, vol. ii., gives both Latin and German texts.]

## THE TETRAPOLITAN CONFESSION.

CONFESSION OF THE FOUR CITIES, STRASBURG, CONSTANCE, MEMMINGEN AND LINDAU, WHEREIN THEY SET FORTH THEIR FAITH TO HIS IMPERIAL MAJESTY IN THE DIET OF AUGSBURG.

## EXORDIUM.

Thy Worshipful Majesty, Most Powerful and Most Clement Emperor, hath commanded that the orders and estates of the Holy Empire, so far as concerns each and each hopes to act towards tranquillizing the Church, should present to him their opinion, reduced to writing in both languages, Latin and German, concerning religion, as well as concerning the errors and vices which have insinuated themselves in opposition thereto, for discussion and examination, to the end that thereby a mode and way may be found to restore to its place the pure doctrine, all errors being abolished. We desire, as is right, to obey this command, which has not so much originated from a religious design that has in view the profit of the Church as it exhibits and savors of the unparalleled clemency and kindness whereby Thy Worshipful Majesty hath rendered himself so beloved by the entire world. For in these matters we have never sought anything else than that, those things being abrogated which are contrary to the holy Gospels and to Christ's commands, it may be allowed not only us, but also all others who have professed Christ, to follow after his pure doctrine, which alone is vivifying. Wherefore we pray and most humbly beseech Thy Worshipful Majesty to be so disposed to us as to deign to hear and consider what we will present as a reason for the hope that is in us, in order that concerning these matters there may be no doubt that it has been above all our desire to aim only at that whereby we may please, first of all, our Creator and Restorer Christ, and afterward also Thy Worshipful Majesty, and that in obedience to the summons we may show that we have embraced a doctrine varying somewhat from that in common use, influenced by no other purpose or hope than that, being persuaded as He who has fashioned and refashioned us requires, we promise ourselves as the result—and this especially because of the eminent praise whereby for a long time already thou hast been celebrated among us for thy religion, godliness and piety—that His Worshipful Majesty will acknowledge the truth concerning all things which we have received for some time as Christ's doctrine and as the teaching of a purer religion, that he will absolutely approve our attempt, and number us among those who have endeavored to obey him with the greatest fidelity. For the renowned zeal of Thy Most Worshipful Majesty for truth and justice and thy fervent godliness permit us not even



to suspect that thou wilt prejudice us before we have as yet been heard, or wilt not hear us kindly and attentively, or when thou hast heard us, and weighed with thy devout deliberation what we present, God aiding thy spirit, as he has so successfully led Thy Most Worshipful Majesty in other matters, that thou wilt not immediately perceive that we have followed the very doctrines of Christ.

## CHAPTER I.

### *Of the Subject-Matter of Sermons.*

First, therefore, since about ten years ago, by the remarkable goodness of God, the doctrine of Christ began to be treated with somewhat more certainty and clearness than before everywhere throughout Germany, and hence among us, just as elsewhere, many doctrines of our religion were publicly controverted, and to a constantly increasing extent, among the learned, and those especially who held the position of teachers of Christ in the churches; and hence, as was necessary, while Satan was undoubtedly plying his work, so that the people were very dangerously divided by conflicting sermons, considering what St. Paul writes, that “divinely inspired Scripture is profitable for doctrine, that where there is sin it may be detected and corrected, and every one be instructed in righteousness, that the man of God may be perfect, furnished for every good work,”—we also, influenced and induced to avoid all delay, not only from the fear of God, but from the certain peril to the state, at length enjoined our preachers to teach from the pulpit nothing else than is either contained in the Holy Scriptures or hath sure ground therein. For it seemed to us not improper to resort in such a crisis whither of old and always not only the most holy fathers, bishops and princes, but also the children of God everywhere, have always resorted—viz. to the authority of the Holy Scriptures. For, to their praise, St. Luke mentions of some such that they were more noble than those of Thessalonica, since they examined the Gospel of Christ, which they had heard according to the Scriptures, in which Paul most earnestly desired that his scholar Timothy be exercised, and without which no pontiffs have ever required obedience to their decrees, nor fathers credit to their writings, nor princes authority to their laws, and from which only the great council of the Holy Empire assembled at Nuremburg in the year 1523 decreed that holy sermons should be derived. For if St. Paul has taught the truth when he said that by Holy Scripture the man of God is made perfect and furnished for every good work, he can lack nothing of Christian truth or sound doctrine who strives religiously to ask counsel of Scripture.

## CHAPTER II.

*Of the Holy Trinity and the Mystery of the Incarnate Christ.*

Since, therefore, holy sermons were derived from this source and dangerous contentions ceased, those in whom there was any desire after godliness have obtained a far more certain knowledge of Christ's doctrine, and have begun to express it in the life. Just as they have withdrawn from those things which were improperly attached to the doctrines of Christ, so have they been confirmed in those that agree therewith. Among these is what the Church of Christ has hitherto believed concerning the Holy Trinity—viz. that God the Father, the Son and the Holy Ghost is one in substance, and admits no distinction other than of persons. Also that our Saviour Jesus Christ, being true God, became likewise true man, the two natures not being confounded, but so united in the same person that they shall never throughout all ages be sundered. Nor do they vary in these particulars in any respect from what the Church, taught out of the Holy Gospels, believes concerning our Saviour Jesus Christ, conceived of the Holy Ghost, then born of the Virgin Mary, and who at length, after he had performed the office of preaching the Gospel, having died on the cross and been buried, descended to hell, and was recalled the third day from the dead into immortal life; and when by various arguments he had proved this to witnesses hereunto appointed, was carried up to heaven to the right hand of his Father, whence we look for him as Judge of the quick and the dead. Meanwhile, we acknowledge that he is nevertheless present with his Church, even to the end of the world; that he renews and sanctifies it and adorns it as his only beloved bride with all sorts of ornaments of virtues. In these points, since we vary nothing from the common consent of Christians, we think it sufficient in this manner to testify our faith.

## CHAPTER III.

*Of Justification and Faith.*

In regard to those things which were commonly taught concerning the manner in which we become partakers of the redemption made by Christ, and concerning the duties of a Christian, our preachers differ somewhat from the lately received dogmas. Those points which we have followed we will endeavor to explain most plainly to Your Most Worshipful Majesty, and at the same time to indicate in good faith the Scripture passages that have constrained us thereto. First, therefore, since for some years we were taught that man's own works are necessary for his justification, our preachers have taught that this whole justification is to be ascribed to the good pleasure of God and the merit of Christ, and to be received by faith alone. Among others, the

following passages of Scripture have moved them thereto: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, but of God" (John 1:12, 13). "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27). "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee" (Matt. 16:17). "No man can come unto me, unless my Father draw him" (John 6:44). "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). For since it is our righteousness and eternal life to know God and Jesus Christ our Saviour, and this is so far from being a work of flesh and blood that it is necessary for this to be born again; neither can we come to the Son, unless the Father draw us; neither know the Father, unless the Son reveal him; and Paul writes so clearly, "not of us, nor of our works,"—it is evident enough that our works can help us nothing, so that instead of unrighteous, as we are born, we may become righteous; because as we are by nature the children of wrath, and on this account unrighteous, so we are unable to do anything just or pleasing to God. But the beginning of all our righteousness and salvation must proceed from the mercy of the Lord, who from his own favor and the contemplation of the death of his Son first offers the doctrine of truth and his Gospel, those being sent forth who are to preach it; and, secondly, since "the natural receiveth not the things of the Spirit of God," as St. Paul says (1 Cor. 3:14), he causes a beam of his light to arise at the same time in the darkness of our heart, so that now we may believe his Gospel preached, being persuaded of the truth thereof by his Spirit from above, and then, relying upon the testimony of this Spirit, may call upon him with filial confidence and say, "Abba, Father," obtaining thereby sure salvation, according to the saying: "Whosoever shall call upon the name of the Lord shall be saved."

#### CHAPTER IV.

##### *Of Good Works, proceeding out of Faith through Love.*

These things we will not have men so to understand, as though we placed salvation and righteousness in slothful thoughts of the mind, or in faith destitute of love, which they call faith without form; seeing that we are sure that no man can be justified or

saved except he supremely love and most earnestly imitate God. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son;" to wit, as in the glory of a blessed life, so in the cultivation of innocence and perfect righteousness; "for we are his workmanship, created unto good works." But no one can love God above all things, and worthily imitate him, but he who indeed knows him and expects all good things from him. Therefore, we cannot be otherwise justified—*i. e.* become righteous as well as saved (for righteousness is even our salvation)—than by being endued chiefly with faith, whereby, believing the Gospel, and therefore being persuaded that God has adopted us as his children, and that he will ever bestow his paternal kindness upon us, we wholly depend upon his pleasure. This faith St. Augustine in his book, *De Fide et Operibus*, calls EVANGELICAL—to wit, that which is efficacious through love. By this only are we regenerated and the image of God is restored in us. By this, although we are born corrupt, our thoughts even from our childhood being altogether prone to evil, we become good and upright. For from this we, being fully satisfied with one God, the perennial fountain of blessings that is copiously effluent, show ourselves to others as gods—*i. e.* true children of God—by love striving for their advantage so far as we are able. For "he that loveth his brother abideth in the light" and "is born of God," and is wholly given to the new, and at the same time old, commandment concerning mutual love. And this love is the fulfilling of the whole law, as Paul says: "All the law is fulfilled in one word: Thou shalt love thy neighbor as thyself" (Gal. 5:14). For whatever the law of God teaches has this end and requires this one thing, that at length we may be reformed to the perfect image of God, being good in all things, and ready and willing to serve the advantage of men; which we cannot do unless we be furnished with virtues of every kind. For who can purpose and do all things, as the duty of a Christian requires, to the true edifying of the Church and the sound profit of all—*i. e.* according to God's law and for his glory—except he both think and speak and do everything in order and well, and therefore be very familiarly acquainted with the whole company of virtues?

#### CHAPTER V.

*To whom Good Works are to be Ascribed, and How they are Necessary.*

But since they who are the children of God are led by the Spirit of God, rather than that they act themselves (Rom. 8:14), and "of him, and through him, and to him, are all things" (Rom. 11:36), whatsoever things we do well and holily are to be ascribed to none other than to this one only Spirit, the Giver of all

virtues. However it be, he does not compel us, but leads us, being willing, working in us both to will and to do (Phil. 2:13). Hence Augustine writes wisely that God rewards his own works in us. By this we are so far from rejecting good works that we utterly deny that any one can be saved unless by Christ's Spirit he be brought thus far, that there be in him no lack of good works, for which God has created him. For there are divers members of the same body; therefore each of us has not the same office (1 Cor. 12). Inasmuch as it is so necessary for the law to be fulfilled that heaven and earth shall pass away before one iota or the least point thereof be remitted, yet because God alone is good, and has created all things out of nothing, and by his Spirit makes us altogether new, and wholly leads us (for in Christ nothing avails but a new creature), none of these things can be ascribed to human powers; and we must confess that all things are the mere gifts of God, who favors and loves us of his own accord, and not for any merit of ours. From the above it can be sufficiently known what we believe justification to be, by whom it is brought us, and in what way it is received of us, and by what passages of Scripture we are induced to so believe. For although of many we have cited a few, yet by these few any one who is even moderately versed in the Scriptures will be satisfied, and even more than satisfied, that passages of this kind that ascribe nothing but sin and perdition to us, as Hosea says, and all our righteousness and salvation to the Lord, meet readers of the Scriptures everywhere.

## CHAPTER VI.

### *Of the Duties of a Christian.*

Now it cannot be doubted what be the duties of a Christian, and to what actions he should be chiefly devoted; namely, to all those whereby every one, for his part, may profit his neighbors—first, with respect to life eternal, that they may begin to know, worship and fear God; and then with respect to the present life, that they may want nothing required by bodily necessity. For as the whole law of God, which is a most absolute commandment of all righteousness, is summed up in this one word: "Thou shalt love thy neighbor as thyself" (Rom. 13:9), so in rendering this love it is necessary that all righteousness be comprised and completed. Hence nothing at all is to be reckoned among the duties of a Christian which has not some force to profit our neighbor, and that every such work pertaineth the more to a Christian as more advantage may accrue to his neighbor. Therefore, after ecclesiastical functions we place among the chief duties of a Christian the administration of the government, obedience to magistrates (for these are of importance for the common profit), the care which is devoted to wife, children and family, and the

honor which is rendered parents, because without these the life of men cannot subsist; and, lastly, the professions of good arts and all honorable branches of learning, since without the cultivation of these we would necessarily be destitute of the greatest blessings, and those which are peculiar to mankind. Yet in these and all other duties of human life no man must inconsiderately take anything to himself, but conscientiously consider whither God calls him. To conclude, let every man account that his duty, and that duty the more excellent, whereby he may confer the greatest advantage upon men.

## CHAPTER VII.

### *Of Prayers and Fasts.*

We have prayers and fasts, actions nevertheless the most holy and such as are especially proper for Christians, to which our ecclesiastics most diligently exhort their hearers. For true fasting is, as it were, a renouncing of the present life, which is always subject to evil desires, and a meditation upon the future life, that is free from perturbations. Prayer, moreover, is a lifting up of the mind to God, and such conversation with him that no other thing so greatly inflames man with heavenly affections and more mightily conforms the mind to God's will. But however holy and necessary these exercises be to Christians, yet as one's neighbor is not so much served by them as man is prepared to serve his neighbor with profit, they are not to be preferred to holy doctrine, godly exhortations and admonitions, and other duties whereby our neighbor at once receives profit. Hence we read of the Saviour that in the night-time he gave himself to prayer, but in the day-time to doctrine and healing the sick. For as love is greater than faith and hope, so we believe that those things which come nearest—viz. such as bring assured profit unto men—are to be preferred above all other holy functions. Hence St. Chrysostom wrote that in the whole company of virtues fasting had the last place.

## CHAPTER VIII.

### *Of the Commanding of Fasts.*

But since no minds, unless they be very ardent and peculiarly influenced by inspiration from above, can either pray or fast aright and with profit, we believe that it is better, according to the example of the apostles and of the earlier and purer Church, by holy exhortations to invite men to these things, rather than to exhort them by precepts, especially such as bind men under penalty of sin, as the priests that have been of late, since the order of priests had not a little degenerated, undertook to do. So we prefer to leave the place, time and manner both of praying and of fasting to be determined by the Holy Ghost, without

whom it is impossible for any one either to pray or to fast aright, rather than prescribe them by fixed laws, especially such as may not be broken without some atonement. Yet for the younger and less perfect our preachers do not disapprove of the appointment of a fixed time and mode for praying and fasting, whereby, as by holy introductions, they may be prepared hereunto, provided this be done without binding of the conscience. We were brought to this opinion not only because the nature of these actions conflicts with all ungrateful compulsion, but especially by the consideration that neither Christ himself nor any of his apostles have in any way mentioned such precepts. This St. Chrysostom also testifies. "Thou seest," says he, "that an upright life aids more than all other things. Now I term an upright life not the labor of fasting nor the bed of hair or ashes, but if thou despisest money no otherwise than thou shouldst; if thou burn with love; if thou nourish the hungry with thy bread; if thou overcome thy anger; if thou desire not vain-glory; if thou be not possessed with envy. For these are his instructions. For he does not say that his fast must be imitated, although he could have laid down those forty days, but: 'Learn of me; for I am meek and lowly of heart.' Yea, rather he says, on the contrary: 'Whatsoever is set before you, eat.'"

Moreover, we do not read that any solemn and set fast was appointed the ancient people of God, save that of one day. For the fasts which Scripture testifies were instituted by prophets and kings were evidently not set fasts, but enjoined only for their time, when certain calamities, either impending or already oppressing them, made such demands. Seeing, therefore, Scripture, as St. Paul distinctly affirms, instructs in every good work, but is ignorant of these fasts extorted by precepts, we do not see how it could be lawful for the successors of the apostles to oppress the Church with so great and so dangerous a burden. Truly Irenæus testifies that in time past the observance of fasts in the churches was diverse and free, as is read in the *Ecclesiastical History*, book viii. chap. 14. In the same book Eusebius mentions that one Apollonius, an ecclesiastical writer, among other arguments used this also to confute the doctrine of the heretic Montanus, that he was the first that made laws for fasts. So unworthy did he deem this of those professing the sound doctrine of Christ. Thereupon Chrysostom says somewhere: "Fasting is good, but let no man be compelled." And in another place he exhorts him that is not able to fast to abstain from dainties, and affirms that this does not differ much from fasting, and that it is a strong weapon to repress the fury of the devil. Moreover, experience itself more than proves that such commandments concerning fasts have been a great hindrance to godliness.

When, therefore, we saw very evidently that the chief men in

the Church beyond the authority of Scripture assumed this authority so to enjoin fasts as to bind men's consciences, we allowed consciences to be freed from these snares, but by the Scriptures, and especially Paul's writings, which with singular earnestness remove these rudiments of the world from the necks of Christians. For the saying of Paul ought not to have light weight with us: "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." And again: "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" For if St. Paul (than whom no man at any time taught Christ more certainly) maintains that through Christ we have obtained such liberty in external things that he not only allows no creature the right to burden those who believe in Christ, even with those ceremonies and observances which God himself appointed, and wished in their own time to be profitable, but also denounces as having fallen away from Christ, and that Christ is of none effect to those who suffer themselves to be made servant thereto, what verdict do we think should be passed on those commandments which men have devised of themselves, not only without any oracle, but also without any example worthy of being followed, and which, therefore, are unto most not only beggarly and weak, but also hurtful; not elements—*i. e.* rudiments of holy discipline—but impediments of true godliness? How much more unjust will it be for any one to assume to himself this power over the inheritance of Christ, so as to oppress it with such bondage, and how far shall it remove us from Christ if we submit ourselves to these things! For who does not see that the glory of Christ (to whom we ought wholly to live, as he has wholly redeemed us to himself and delivered us, and that, too, by his blood) is more obscured if without his authority we bind our conscience to such laws as are the inventions of men, than to those which have God as their author, even though they were once in their own time to be observed? Certainly, it is less fault to play the Jew than the heathen. But it is the custom of the heathen to receive laws for the worship of God which have originated without God's advice, and from man's invention only. Wherefore, if ever elsewhere, the saying of Paul is in place: "Ye are bought with a price; be not ye the servants of men."

#### CHAPTER IX.

##### *Of the Choice of Meats.*

For the same cause was remitted also the selection of meats prescribed for certain days, which St. Paul, writing to Timothy, calls a doctrine of demons. Nor is their answer firmly grounded



who maintain that these expressions were used only against the Manichæans, Encratites, Tatianites and Marcionites, who wholly forbid certain kinds of meats and marriage. The apostle in this place condemned those who command "to abstain from meats which God hath created to be received," etc. Now they also who forbid the taking of certain meats on certain days nevertheless command men to abstain from meats which God created to be taken, and are akin to the doctrines of demons, as is manifest from the reason that the apostle added. For he says God has created everything that is good, and nothing is to be refused that is received with thanksgiving. He excepts no times, although no one favored frugality, temperance, and also choice chastisements of the flesh and lawful fastings, more than he did. Certainly, a Christian must observe frugality, but at all times; and the flesh must sometimes be chastised by diminishing the accustomed diet, but plainness and moderation of meats conduce to this more than does the kind. To conclude: it is meet for Christians now and then to take upon themselves a due fast; but that must not be an abstinence from certain but from all meats; nor from meats only, but from all the dainties whatsoever of this life. For what kind of fast is this, what sort of abstinence, to change only the kind of dainties (as those who are regarded to-day more devout than others are wont to do), since St. Chrysostom does not regard it a fast if we continue even entirely without meats until evening, unless, together with abstinence from meats, we are continent also from those things that are hurtful, and bestow much leisure upon the pursuit of spiritual things?

## CHAPTER X.

*That by Prayers and Fastings we must not Look to Merit anything.*

Moreover, our ecclesiastics have taught that this fault must be amended with respect to prayers and fasts—viz. that men are commonly taught to seek some sort of merit and justification by these their works. For just as we are saved by grace through faith, so also are we justified. And of the works of the law, among which prayers and fastings are reckoned, Paul has written thus: "Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith." Therefore we must pray, but to the end that we may receive of God, not that we may hereby confer anything upon him. We must fast, that we may the better pray and keep the flesh within duty, not that we may deserve anything for ourselves before God. This end and use alone of prayers and fasts both the Scripture and also the writings and examples of the fathers prescribe. Besides, our circumstances are such that although we could pray and fast with

such devoutness, and perform all things that God has enjoined upon us, so that nothing more could be required (which hitherto no mortal has at any time performed), yet we must still confess that we are unprofitable servants. What merit, therefore, can we imagine?

## CHAPTER XI.

### *That One God is to be Worshipped through Christ.*

Another abuse concerning these things has been rejected, by which some think by fastings and prayers they can so oblige the Virgin Mary that bare God, and other saints, as, by their intercession and merits, to be delivered from all evils, both of body and of soul, and to be enriched with every kind of good things. For our preachers teach that the heavenly Father alone is to be invoked through Christ as the only Mediator, and that we are to pray of him all things, as he himself has testified that he will refuse us nothing which we ask only in faith and in the name of Christ. Since, therefore, Paul proclaims this one man Jesus Christ as Mediator between God and men, and no one can love us more or have more influence with the Father, our preachers are accustomed to urge that this one advocate and intercessor with the Father is enough. Yet they teach the duty of honoring the most holy Virgin Mary, the mother of God, and all saints, with the greatest devotion, but that this can be done only when we strive after those things that were especially pleasing to them—viz. innocency and godliness, of which they have afforded us such eminent examples. For since all godly persons love God with all the heart and soul and strength, we can in nothing please them better than together with them, as ardently as possible, both to love and to imitate God. For they do not ascribe their salvation to their own merits, much less ever think of aiding us thereby. For every one of them, when he lived here, said with Paul: “The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. I do not make void the grace of God.” Seeing, therefore, that they themselves ascribed all that they had received to the grace of God and the redemption of Jesus Christ, we can gratify them no better than if we also rely upon such assistance.

## CHAPTER XII.

### *Of Monckery.*

For the same reason, that all our justification consists in faith in Jesus Christ, whence we derive liberty in all external things, we have permitted the bonds of monckery also among us to be relaxed. For we saw that this liberty of Christians was everywhere earnestly asserted by St. Paul, whereby every Christian,

being of himself sure that all righteousness and salvation must be sought for only in Jesus Christ our Lord, and also that he must always use all things of this life as for the advantage of his neighbor, so also for the glory of God, freely permits himself and all that he has to be arbitrated and directed by the Holy Spirit of Christ, the bestower of true adoption and liberty, and also to be appointed and bestowed not only for the profit of his neighbors, but also to the glory of God. In retaining this liberty we show that we are servants of God; in betraying it to men, addicting ourselves to their inventions, we, like renegades, forsake Christ and flee to men. This we do the more wickedly as Christ has purchased us with no common price, as he has redeemed us by his blood from the deadly servitude of Satan. This is the reason why St. Paul, in writing to the Galatians, so greatly detested that they had bound themselves to the ceremonies of the law, although they were divine; yet, as we have shown above, the excuse for this was far better than to submit themselves to the yoke of those ceremonies which men devised of themselves. For he wrote, and of a truth, that those who admit the yoke of these ceremonies despise the grace of God and count the death of Christ as a thing of naught. And hence he says that he fears that he has labored for them in vain, and exhorts them to stand fast in that liberty wherewith Christ hath made them free, and not to be entangled again in the yoke of bondage.

Now, it is manifest that monkery is nothing else than a bondage of human traditions, and of such indeed as Paul has condemned by name in the passages which we have cited. For undoubtedly they who profess monkery consecrate themselves to these inventions of men in the hope of merits. Hence it is that they regard it so heinous an offence to desert these for the liberty of Christ. Therefore as our body as well as our spirit belongs to God (and that in a double respect—viz. of condition and of redemption), it cannot be lawful for Christians to make themselves slaves to this monastic servitude, much less than for temporal servants to change their masters. Besides, it cannot be denied that by such bondage and vows to live after the commandments of men a necessity, as it always used to be formerly, of transgressing God's law is occasioned, since God's law requires that, according to his ability, a Christian should be of service to the magistrate, parents, relatives and all others whom God has made nearest to him and brought to him for assistance, in what place, time or manner soever their profit demands. Then let him embrace that mode of living whereby he may chiefly provide for the affairs of his neighbors. Neither let him choose celibacy, unless it be given him for the kingdom of God—*i. e.* in order to promote godliness and God's glory to renounce marriage and make himself a eunuch. For the commandment of God, published by

Paul, abides, which no vows of men can render void : "To avoid fornication let every man" (he excepts no one) "have his own wife, and let every woman have her own husband." For all do not receive this word concerning adopting a single life for the kingdom of heaven, as Christ himself testifies, than whom no one more exactly knew and more faithfully taught either what is the power of human nature or what is acceptable to the Father. Now, it is well known that by these monastic vows they who assume them are so bound to a certain kind of men that they think it unlawful to be obedient and dutiful any longer to either the magistrate or their parents or any men (the head of the monastery alone excepted), or to relieve them with their substance, and least of all to marry, even when they greatly burn ; and hence they necessarily fall into all sorts of disgraceful ways of life.

Since, therefore, it is clear that these monastic vows render a man who is freed from the service of Christ subject not so much to the bondage of men as of Satan, and bring a necessity of transgressing God's law, as is the nature of all human traditions, and therefore conflict manifestly with God's commandments, we very properly believe that they are to be regarded void, as not only the written law, but also the law of nature, commands that a promise be disannulled if its observance hinder good morals, and much more if it hinder religion. Therefore we could not withstand any one who wished to exchange a monastic life—undoubtedly a bondage to Satan—for a Christian life. So also we could not withstand others of the ecclesiastical order who, marrying, embraced a kind of life wherefrom more advantage to their neighbors and greater purity of life could be expected than from that wherein they lived before. To conclude : neither did we undertake to prohibit from the right of marriage those among us who have persevered in the ministry of God, whatever were the vows of chastity that they had assumed. In this we were influenced by the reasons above specified, since St. Paul, the advocate of true chastity, assumes even a bishop to be a married man. For we have justly preferred this one divine law above all human laws—viz. : "To avoid fornication, let every man have his own wife." It is doubtless because this law has been rejected for so long a time that all kinds of lusts, even those that are unmentionable (with all reverence to Your Worshipful Majesty, Most Excellent Emperor), have more than overwhelmed the ecclesiastical order, so that to-day there is no kind of mortals more abominable than those who bear this name.

### CHAPTER XIII.

*Of the Office, Dignity and Power of Ministers in the Church.*

Concerning the ministry and the dignity of the ecclesiastical

order we teach: first, that there is no power in the Church except for edification. Secondly, that we must not think otherwise of any man in this estate than Paul wished himself, Peter, Apollos and others to be esteemed—viz. as ministers of Christ and stewards of the mysteries of God, in whom it is chiefly required that each one be found faithful. These have the keys of the kingdom of heaven, the power to bind and to loose, to remit and to retain sins, yet in such a manner that they be nothing else than ministers of Christ, whose right and prerogative alone this is. For as he is the only one who can renew souls, so he it is alone who by his power opens heaven to men and frees them from sins. Both of these come to us only when it is given us to be renewed in mind and to have our citizenship in heaven. It is the part of ministers to plant and to water, neither of which are efficacious of themselves, for it is God who giveth the increase. For no one is sufficient of himself to think anything as of himself, but his sufficiency is of God, who also hath made whom he wishes ministers of the New Testament, to render men properly convinced concerning Christ truly partakers of him; not to minister the dead letter—*i. e.* doctrine that sounds forth only externally, without changing the heart—but that which quickens the spirit and renews the heart. Thus they are at length co-workers with God, and truly open heaven and remit sins. Hence it is that in delivering this power to the apostles Christ breathed upon them and said: “Receive ye the Holy Ghost;” and then added: “Whosoever sins ye remit, they are remitted unto them.” Therefore, what constitutes fit and properly consecrated ministers of the Church, bishops, teachers and pastors, is that they have been divinely sent (“for how will they preach unless they be sent?”)—*i. e.* that they have received the power and mind to preach the Gospel and to feed the flock of Christ, and also the Holy Ghost who co-operates—*i. e.* persuades hearts. Other virtues wherewith men of this order should be furnished St. Paul recounts. Those, therefore, who are sent, anointed, and furnished in this sort have an earnest care for the Lord’s flock, and labor faithfully in feeding it; and we acknowledge them in the number of bishops, elders and pastors, and as worthy of double honor, and every Christian ought with the greatest promptness obey their commands. But those who devote themselves to different things put themselves in a different place and are distinguished by a different name. Yet the life of no one should give such offence as that Christians should hesitate to embrace whatever he may declare, either from Moses or the chair of Christ; that is, either from the Law or the Gospel. But Christ’s sheep are not to hear the voice of such as introduce strange things. Moreover, they who in secular things have received power as it has been ordained of God have it in such a way that he resists

an ordinance of God who is unwilling to obey their direction in matters that do not conflict with God's commands.

Therefore the charge against us by some is a calumny—viz. that our preachers undermine the jurisdiction of ecclesiastics. The temporal jurisdiction which they have has never been interfered with by our preachers. And the spiritual jurisdiction, whereby they ought by the Word of God to free consciences and to faithfully feed them on Christ's Gospel, they have often invoked; so far are they from ever resisting it. But the reason why we did not endure the doctrine of certain ecclesiastics, and, according to our necessity, substituted others in their place, or, as is manifest, have retained those who have been discharged by the episcopal authorities, is that the latter clearly proclaimed the voice of our Shepherd, while the former declared that of strangers. For when the question is concerning the interests of the Gospel and sound doctrine, those who truly believe in Christ must turn themselves entirely to the Bishop of our souls, Jesus Christ, and in no way admit the voice of strangers. In this injury can be inflicted on no one, since the words of Paul are true: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Certainly, if Peter and Paul, with the entire world, are hitherto ours, and we in no way theirs, but Christ's, and that just as he is his Father's—viz. that in all things that we are we live to him alone, for this end using all things as ours—no one of the ecclesiastics can justly complain of us that we are not sufficiently obedient to them, while it has been manifest that we were following the will of God. These things are taught among us concerning the office, dignity and authority of ministers of the Church, and the passages of Scripture which we have cited and others like them have influenced us to give our faith thereto.

#### CHAPTER XIV.

##### *Of Human Traditions.*

Furthermore, concerning the traditions of the fathers or such as the bishops and churches at this day ordain, the opinion of our men is as follows: They reckon no traditions among human traditions (such, namely, as are condemned in the Scriptures) except those that conflict with the law of God, such as bind the conscience concerning meat, drink, times and other external things, such as forbid marriage to those to whom it is necessary for an honorable life, and other things of that stamp. For such as agree with the Scripture, and were instituted for good morals and the profit of men, even though not expressed in Scripture in words, nevertheless, since they flow from the command of love,

which orders all things most becomingly, are justly regarded divine rather than human. Of this sort were those of Paul—that women should not pray in the church bareheaded or men with heads covered; that they who are to commune should tarry one for the other; that no one should speak with tongues in the congregation without an interpreter; that the prophets without confusion should deliver their prophecies to be judged by those who sit by. Many such the Church even to-day justly observes, and according to occasion frames anew, which he who rejects despises the authority, not of men, but of God, whose tradition whatsoever is profitable. For “whatever truth is said or written is said and written by His gift who is the truth itself,” as St. Augustine has devoutly written. But oftentimes there is disputing about this as to what tradition is profitable, what not—*i. e.* what promotes and what retards godliness. But he who shall seek nothing of his own, and consecrates himself entirely to the public profit, shall easily see what things correspond to God’s law and what do not.

Furthermore, since the condition of Christians is such that they are even helped by injuries, the Christian will refuse to obey not even unjust laws, provided they make no godless command, according to the saying of Christ: “Whosoever shall compel thee to go a mile, go with him twain.” Thus, undoubtedly, the Christian ought to become all things unto all men, so that he may endeavor both to suffer and to do everything for the pleasure and profit of men, provided they be not opposed to God’s commands. Hence it is that every one obeys the civil laws that do not conflict with godliness, the more readily the more fully he is imbued with the faith of Christ.

## CHAPTER XV.

### *Of the Church.*

We must set forth now what we think concerning the Church and the sacraments. The Church of Christ, therefore, which is frequently called the kingdom of heaven, is the fellowship of those who have enlisted under Christ and committed themselves entirely to his faith; with whom, nevertheless, until the end of the world, those are mingled who feign faith in Christ, but do not truly have it. This the Lord has taught sufficiently by the parable of the tares; also by the net cast into the sea, which brought bad fish in with the good; then, too, by the parable of the king who commanded all to be invited to the marriage of his son, and afterwards the one without the wedding-garment to be cast out. Moreover, when the Church is proclaimed the bride of Christ, for whom he gave himself that she might be sanctified; also when it is called the house of God, the pillar and ground of the truth, Mount Zion, the city of the living God, the heavenly

Jerusalem, the Church of the first-born who are written in heaven,—these encomiums pertain only to those who have truly obtained a place among the children of God because they firmly believe in Christ. Since in these the Saviour truly reigns, they are properly called his Church and the communion—*i. e.* society of saints, as the term “Church” is explained in the Apostles’ Creed. This the Holy Ghost rules, from this Christ is never absent, but he sanctifies it to present it at length to himself blameless, not having spot or wrinkle. This, finally, he that will not hear is to be regarded a heathen and a publican.

Although that whereby it is entitled to be called the Church of Christ—namely, faith in Christ—cannot be seen, yet it can be seen and plainly known from its fruits. Of these fruits the chief are a courageous confession of the truth, a true love tendered to all, and a brave contempt of all things for Christ. These undoubtedly cannot be absent where the Gospel and its sacraments are purely administered.

Besides, since it is the Church and kingdom of God, and for this reason all things must be done in the best order, it has various offices of ministers. For it is a body compacted of various members, whereof each has his own work. While they perform in good faith their ministry, laboring earnestly in word and doctrine, they truly represent the Church, so that he who hears them is correctly said to hear the Church.

But with what spirit they should be moved and with what authority endowed we have declared above and given account when we explained our faith concerning the ministry of the Church. For they who teach what conflicts with Christ’s commands cannot represent the Church of Christ; nevertheless, it may occur, and actually does occur frequently, that the wicked both prophesy in Christ’s name and pass judgment in the Church. But those who propose what differs from Christ’s doctrines, even though they be within the Church, nevertheless, because preoccupied with error, they do not proclaim the voice of the Shepherd, undoubtedly cannot represent the Church, the bride of Christ. Therefore they are not to be heard in his name, since Christ’s sheep follow not the voice of a stranger.

These things our theologians teach of the Church, derived from the passages cited and similar passages.

## CHAPTER XVI.

### *Of the Sacraments.*

Furthermore, since the Church lives here in the flesh, even though not according to the flesh, it has pleased the Lord to teach, admonish and exhort it also by the outward Word; and that this might be done the more conveniently he wished his people to



maintain an external society among themselves. For this reason he has also given to them sacred symbols, which we call sacraments. Among these, Baptism and the Lord's Supper are the chief. These we believe were called sacraments by the ancients, not only because they are visible signs of invisible grace (to use the words of St. Augustine), but also because in them a profession of faith, as it were, is made.

## CHAPTER XVII.

### *Of Baptism.*

Of Baptism, therefore, we confess that which Scripture in various places declares of it: that by it we are buried into Christ's death, are united into one body and put on Christ; that it is the washing of regeneration, that it washes away sins and saves us. All this we understand as St. Peter has interpreted when he says: "The like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God." For without faith it is impossible to please God, and we are saved by grace, not by our works. But since Baptism is the sacrament of the covenant that God makes with those who are his, promising to be their God and Protector, as well as of their seed, and to have them as his people, and, finally, since it is a symbol of renewing through the Spirit, which occurs through Christ, our theologians teach that it is to be given infants also, no less than formerly under Moses they were circumcised. For we are indeed the children of Abraham. Therefore no less to us than to those of old pertains the promise: I will be thy God and the God of thy seed.

## CHAPTER XVIII.

### *Of the Eucharist.*

Concerning this venerable sacrament of the body and blood of Christ, all that the evangelists, Paul and the holy fathers, have left in writing, our men, in the best faith, teach, commend and inculcate. And hence with singular zeal they always publish this goodness of Christ to his people, whereby no less to-day than at that last Supper, to all those who sincerely have given their names among his disciples and receive this Supper according to his institution, he deigns to give his true body and true blood to be truly eaten and drank for the food and drink of souls, for their nourishment unto life eternal, so that now he may live and abide in them, and they in him, to be raised up by him at the last day to new and immortal life, according to his words of eternal truth: "Take, eat; this is my body," etc.; "Drink ye all of it; for this is my blood," etc. Now, our ecclesiastics with especial diligence

withdraw the minds of our people both from all contention and from all superfluous and curious inquiry to that which is alone profitable, and which was alone regarded by Christ our Saviour—namely, that, fed upon him, we may live in and through him a life pleasing to God, holy, and therefore eternal and blessed, and that we who partake of one bread in the Holy Supper may be among ourselves one bread and one body. Hence indeed it occurs that the divine sacraments, the Most Holy Supper of Christ, are administered and received among us very religiously and with singular reverence. From these things, which are truly in this manner, Thy Most Worshipful Majesty, Most Clement Emperor, doth know how falsely our adversaries proclaim that our men change Christ's words and do them violence by human glosses; that nothing save mere bread and mere wine is administered in our Suppers; and thus that among us the Lord's Supper has been despised and rejected. For with the greatest earnestness our men always teach and exhort that every man with simple faith embrace these words of the Lord, rejecting all devices and false glosses of men, and, removing all wavering, apply his mind to their true meaning, and finally, with as great devotion as possible, receive these sacraments for the quickening nourishment of their souls and the grateful remembrance of so great a benefit; as is generally done now among us more frequently and devoutly than heretofore. Moreover, our ecclesiastics have always hitherto offered themselves, as they do to-day also, with all modesty and truth, in order to render an account of their faith and doctrine concerning all that they believe and teach touching this sacrament, as well as other things; and that not only to Thy Worshipful Majesty, but also to every one who demands it.

## CHAPTER XIX.

### *Of the Mass.*

Furthermore, since Christ has instituted his Supper in this manner, which afterwards began to be called the mass—to wit, that therein the faithful, being fed with his body and blood unto life eternal, should show forth his death, whereby they are redeemed—our ecclesiastics, by this means giving thanks and commending this salvation to others also, could not do otherwise than condemn, on the one hand, the general neglect of these things, and, on the other, the presumption of the celebrants of masses in offering Christ for the living and the dead, and in making the mass a work whereby almost alone the favor of God and salvation are obtained, without regard to what men either believe or live. Whence that shameful and twice and thrice impious buying and selling of this sacrament crept in, and the result was that to-day nothing is more a means of gain than the mass. There-

fore they rejected private masses, because the Lord commended this sacrament to his disciples to be used in common. Hence Paul also commands the Corinthians to wait for one another when going to the Holy Supper, and denies that they celebrate the Lord's Supper when each one takes his own supper while they are eating. Moreover, their boast that they offer up Christ as a victim our men condemn, because the Epistle to the Hebrews plainly testifies that as men once die, so Christ was once offered to take away the sins of many, and can no more be offered again than die again; and on this account, as a perfect sacrifice for our sins, he sits for ever at the right hand of God, expecting what remains, until his enemies as a footstool may be placed beneath his feet. "For by one offering he hath perfected for ever them that are sanctified."

But their making of the mass a good work, whereby something is obtained of God, our preachers have taught conflicts with the uniform declaration of Scripture that we are justified and receive God's favor by the Spirit of Christ and through faith, concerning which scriptural testimonies have been cited above. So, too, our preachers have showed that the not commending in the mass the death of the Lord to the people is contrary to the command of Christ, to receive these sacraments in commemoration of himself, and to that of Paul, that thereby Christ's death is set forth until he come. And since many, without any desire of godliness, commonly celebrate the mass only for the purpose of nourishing the body, our preachers have shown that this is so execrable to God that even though the mass were in itself no hindrance to godliness, yet it should justly and by God's command be abolished. This is clear from Isaiah alone. For our God is spirit and truth, and therefore does not allow himself to be worshipped save in spirit and truth. Moreover, how grievous to the Lord is this indecorous huckstering introduced with reference to these sacraments they have also taught should be conjectured from the fact that Christ so severely and altogether against his accustomed manner, taking to himself external vengeance, cast out of the temple those buying and selling, although they seemed to be doing business only to further sacrifices that were made according to law.

Therefore, since the rite of the mass, as commonly celebrated, conflicts in so many ways with the Scripture of God, just as also it is diverse in many ways from that which the holy fathers observed, it has been very severely condemned among us from the pulpit, and by the Word of God been made so detestable that many have abandoned it of their own accord, and others when it was abrogated by authority of the magistrate. This we have allowed for no other reason than because throughout the whole of Scripture the Spirit of God detests nothing so, and commands nothing so earnestly to be taken away, as a feigned and false wor-

ship of himself. Now, no one who is influenced in any way by religion is ignorant what an inevitable necessity is laid upon one who fears God when he is persuaded that God requires anything of him. For any one could easily foresee how many would endure that anything in so holy a rite as the mass should be changed by us; neither were there any who would not have preferred not only not to offend Thy Worshipful Majesty, but even any prince of the lowest rank. But since they did not doubt that by the common rite of the mass God was greatly provoked, and his glory, for which even life ought to be laid down, was obscured, they could not do otherwise than remove it, lest by their connivance they should render themselves liable for diminishing God's glory. Truly, if God is to be loved and worshipped above all, godly men must tolerate nothing less than what he abominates.

That this one cause has constrained us to change certain matters concerning these things we call Him to witness from whom no secret is hid.

## CHAPTER XX.

### *Of Confession.*

Since, indeed, also the confession of sins which arises from godliness can be rendered by no man whom his repentance and true grief of mind do not impel thereto, it cannot be extorted by any precept. Wherefore neither Christ himself nor the apostles would command it. For this cause, therefore, our ecclesiastics exhort men to confess their sins, and therewith show its fruit—viz. that a man should privately seek consolation, advice, doctrine and instruction of one who is a Christian and wise—yet by commandments urge it upon no one, but affirm that such commandments injure godliness. For the institution of confessing sins to a priest has driven innumerable souls into grievous despair, and is subject to so many other faults that it ought long since to have been abrogated; and doubtless would have been abrogated if the presidents of churches in the most recent times had glowed with the same zeal for removing stumbling-blocks as in former times Nestorius, bishop of Constantinople, who abolished secret confession in his church, because a woman of the nobility, who went often to church as though to perform works of penance, was found to have lain frequently with a deacon. Undoubtedly innumerable sins of such kind were committed in many places. Besides, the pontifical laws require that the hearer and judge of confession should be of such character, so holy, learned, wise and merciful, that one could scarcely determine to whom to confess among those who are commonly appointed to hear confessions. Moreover, the Schoolmen also think that it is better to confess sins to a layman than to such a priest as cannot be expected to afford edification.

The sum of all is, that that confession which sound repentance and true grief of mind for sins does not produce brings more injury than good. Since, therefore, God alone can give repentance and true sorrow for our sins, nothing salutary in this matter can be accomplished by precepts, as experience itself has made too manifest.

## CHAPTER XXI.

### *Of the Chants and Prayers of Ecclesiastics.*

For the same reason—viz. that there should be no conniving at an offence to God, which might occur under pretext of his service, than which nothing can offend him more—our men have condemned most things in the chants and prayers of ecclesiastics. For it is clearly manifest that these have degenerated from the first institution of the fathers, since no one who has examined the writings of the ancients is ignorant that the custom was current among them to earnestly repeat and also expound a few psalms in connection with a chapter of Scripture; while now many of the psalms are chanted, but almost without thinking, and of the reading of Scripture only the beginnings of the chapters remain, and innumerable things are assumed one after another that serve for superstition rather than for godliness. First, therefore, our ministers have denounced the mingling with holy prayers and chants of not a few things that are contrary to the Scriptures, as they ascribe to some saints what pertains to Christ alone—namely, to free from sins and other evils—and not so much to obtain the favor of God and every kind of blessings by entreaty as to bestow it as a gift. Secondly, that they are increased so infinitely that they cannot be chanted or recited with an attentive mind. Lastly, that these are also made meritorious works, and are wont to be sold for no small price; to say nothing meanwhile of what is contrary to the express command of the Holy Ghost—viz. that all things are said and chanted in such a tongue as the people not only do not understand, but sometimes not even those who obtain their livelihood by these chants and prayers.

## CHAPTER XXII.

### *Of Statues and Images.*

Finally, against statues and images our preachers have applied the holy oracles, chiefly because they began to be worshipped and adored openly, and vain expenditure was devoted to them that was due the hungry, thirsty and naked Christ; and lastly, because by their worship and the expenditure they required (both conflicting with God's word) they seek merits with God. Against this religious error they have interposed also the authority of the ancient Church, which undoubtedly abominated the sight of any

image, whether painted or graven, in the church, as the deed of Epiphanius, bishop of Salamis in Cyprus, that he reports of himself, abundantly proves. For when he saw on a curtain in a certain church a painting of Christ or some saint (for he writes that he does not exactly remember), he was inflamed with such indignation because he saw an image of a man hanging in the church, contrary to the authority of the Scriptures and to our faith and religion, that he at once tore the curtain and ordered that the corpse of a poor man be wrapped therein. The letter in which this man of God narrates this of himself, writing to John, bishop of Jerusalem, St. Jerome has translated as genuine into the Latin, nor has he uttered a word in the least disapproving this judgment of Epiphanius concerning images. From this it is clearly inferred that neither St. Jerome himself nor the bishop of Jerusalem to whom he wrote thought otherwise concerning images. For the declaration that is commonly made that by statues and images the more rude are taught and instructed will not suffice to prove that they should be carried, especially where they are adored by the populace. God's ancient people were of a ruder class, so that it was needful to instruct them by numerous ceremonies; nevertheless, God did not think that images were of such value to teach and instruct the more rude, since he forbade them among the very chief things. If the answer be made that God forbade such images as were worshipped, it immediately follows that when all have begun to adore them they should be universally removed from the churches, on account of the offence which they occasion. For all things in the Church should be directed to edification, much less should anything be tolerated which may give occasion for ruin and can contribute no advantage. Besides, as is generally objected concerning teaching, St. Athanasius, refuting the heathen defending their idols by this argument, thus rejects it: "Let them say, I ask, in what way God is known through images? whether through the matter of which they consist or the form impressed upon the matter? If on account of the matter, what necessity now of form, since God has shone forth in the entire matter already, even before these were formed, since all things bear witness to his glory? Moreover, if the image that is produced is the cause of the divine knowledge, what need now of the picture and other material, for is not God known rather through those very animals whereof images are made? For God's glory would indeed be more clearly seen through animated beings, rational and irrational, than be manifested through the inanimate and motionless. When, therefore, for the purpose of understanding God, you carve or mould images, you make what is in no way worthy of him." Thus far Athanasius. Lactantius has also said much in opposition to this pretext, *Divine Institutions*, book ii. For with him who can be taught with

profit, in addition to the word of exhortation, the living and true works of God themselves are of far more service than the vain images that men prepare. Since in so many passages of Scripture God has most fully testified that this is his opinion concerning images, it will not be proper for us men to seek profit from objects the peril of which God has commanded us to shun, especially when we ourselves have learned by experience how greatly they hinder godliness.

Our men also confess that in itself the use of images is free, but, free as it may be, the Christian must consider what is expedient, what edifies, and should use images in such place and manner as not to present a stumbling-block to any. For Paul was prepared to have both meat and wine prohibited him for his entire life if he knew that either in any way injured the welfare of others.

### CHAPTER XXIII.

#### *Of Magistrates.*

We have above set forth that our ecclesiastics have assigned a place among good works of the first rank to the obedience which is rendered magistrates, and that they teach that every one ought the more diligently to adapt himself to the public laws to the degree that he is a more sincere Christian and richer in faith. They accordingly teach that to exercise the office of magistrate is the most sacred function that can be divinely given. Hence it has come to pass that they who exercise public power are called in the Scriptures *gods*. For when they discharge their duty aright and in order the people prosper both in doctrine and in life, because God is wont so to control our affairs that in great part both the welfare and the destruction of subjects depend upon those who are governors. Therefore none exercise the duties of magistrate more worthily than they who of all are the most Christian and holy; whence, beyond all doubt, it happened that bishops and other ecclesiastical men were formerly promoted by most godly emperors and kings to the external government of affairs. In this matter, although they were religious and wise, there was this one fault—viz. that they were not able to render what was needful for the proper administration of both offices, and they had to fail, either in their duty to the churches in ruling them by the Word, or to the state in governing it with authority.

#### CONCLUSION.

These are the chief points, most invincible and devout Emperor, wherein our men have somewhat receded from the common doctrine of ecclesiastics, being forced thereto by the authority alone of the Scriptures, which is justly to be preferred above

all other traditions. These things being set forth as could be done by us in such short time, we wish to offer Thy Sacred Majesty, in order to give an account of our faith to thee, whom next to God we chiefly honor and reverence, and also to show how necessary it is speedily and earnestly to consult of a way and manner whereby a matter of so great importance may be known, weighed and discussed as in the first place respect for God requires, in whose highest interest we must act with fear and trembling; and in the second place, is worthy of Thy Holy Majesty, so greatly renowned for clemency and religion; and finally, the very means to attain the peace at which Thy Majesty aims demands—that certain and firm peace which, when there is dissent concerning faith and religion, cannot be acquired otherwise than when, before all other things, men's minds are plainly instructed concerning the truth.

Moreover, it might perhaps seem needless for us to mention so many things concerning these matters, since the most famous princes, the Elector of Saxony and others, have very fully and thoroughly set forth the matters of present controversy in our holy religion. But because Thy Worshipful Majesty has required that all they who have any interest in this business declare to him their opinion concerning religion, we also thought it our duty to confess to Thy Majesty what is taught among us. Although the subject is so vast and embraces so many things that even what we have declared on both sides is too meagre and brief than to permit the hope of the determination of anything certain in these controversies, and such as may be approved, not of all, but at least of a good part of Christian people, so small in truth is the number of those who subscribe to the truth. Since, therefore, this is a matter of such vast importance, and is so varied and manifold, and cannot be decided profitably unless it be well known and examined by many, we beseech Thy Sacred Majesty, and most humbly request, by God and our Saviour, whose glory undoubtedly thou dost chiefly seek, to cause as speedily as possible a general, free and truly Christian council to be summoned, which hitherto has seemed so necessary both to Thy Sacred Majesty and other princes for pacifying the affairs of the Church, that in almost all the assemblies of the Empire which were held since the beginning of this dissent concerning religion both Thy Sacred Majesty's commissioners and other princes of the Empire publicly testified that by no other way in these matters could that which is profitable be accomplished. Therefore, at the last assembly held at Spires Thy Sacred Majesty gave occasion to hope that the Roman Pontiff would not prevent the speedy summoning of such a council.

But if the opportunity for a general council cannot in time be obtained, yet at least Thy Sacred Majesty might appoint a pro-



vincial assembly of the doctors of every degree and estate, whereunto all whom it is expedient to be present may freely and safely resort, every man may be heard, and all things may be weighed and judged by such men, whom it is certain, being endowed with the fear of God, would prefer nothing to his glory. For it is not unknown with what dignity and diligence in times past both emperors and bishops conducted themselves in deciding controversies of faith, which were nevertheless frequently of much less importance than those that are now agitating Germany; so that they thought it worth while to assemble them to examine the same things the second and third time. Now he that shall consider how things are at present cannot doubt but that at this day there is need of greater fidelity, gravity, meekness and skill than ever before, in order that the religion of Christ may be restored to its own place. For if the truth is with us, as we undoubtedly believe, how much time and labor, pray, is requisite that they also may know it without whose consent, or allowance at least, a solid peace cannot be prepared! But if we err, from which we have no doubt that we are far distant, the matter again will require no slothful diligence or short time that so many thousand men be called back again to the way. This diligence and time it will not be so unbecoming for Thy Majesty to bestow, as it is meet for thee to express towards us the mind of Him in whose stead thou dost govern—viz. that of Jesus Christ, the Saviour of us all. Since he came for the purpose of seeking and saving what had perished, there is no reason why Thy Worshipful Majesty, even though thou dost believe without doubt that we have fallen from the truth, should not refuse to leave the ninety-and-nine in the wilderness, and to seek for the hundredth and bring it back into the sheepfold of Christ—i. e. to prefer this business to all other matters, that the meaning of Christ in every one of these things which are at present in controversy may from the Scriptures be clearly and definitely explained to us, though we are but few and of an humble class. We certainly will be teachable, and will lay aside all obstinacy, provided we be permitted to hear the voice of our Shepherd Jesus Christ, and all things be supported by the Scriptures, that teach whatever is good. For if it should so occur that, the care of teaching us being rejected, compendious forms of edicts be sought (which while the matter is in the hands of Thy Worshipful Majesty we in no way fear), it cannot be said into what straits numberless thousands of men would be brought—viz. those who, being persuaded that God is chiefly to be heard, and then that the dogmas that follow are supported upon the undoubted oracles of God, are always appalled by such sayings of the Saviour as: “Fear not them which kill the body;” “He that loseth his life shall find it;” “If any one hate not his father and mother, etc., yea, and his own life also, he cannot be

my disciple;" "Whosoever shall be ashamed of me in this adulterous and sinful generation, of him also shall I be ashamed before my Father and his angels;" and the like.

Moved, indeed, by such thunderbolts, many men would cheerfully suffer every extremity. Many, too, the fear of death would indeed delay, yet only for an opportunity, if they be dealt with in this matter with power before doctrine, with violence before their error is indicated to them. For of what value a sound persuasion concerning religion is, and how it maketh men to take no account not only of property, but also of life, has been seen sufficiently, and even more than sufficiently, in many during the last ten years, to say nothing of former generations, who have suffered willingly not only exile and proscription, but even bonds, torture and death itself, rather than suffer themselves to be withdrawn from the judgment they had conceived, and which they believed to be true. If now, when there is a disagreement concerning the matters of less importance, few are to be found whom one can bring to unfeigned concord unless persuaded of the law or equity of their conditions, how when the controversy is concerning religion are we to expect true peace and undoubted tranquillity of affairs, such as Thy Worshipful Majesty is seeking to establish, unless on both sides that be agreed upon which God approves and which harmonizes with the Scriptures? For as religion, by right and by the custom of nations, is preferred to all other things, so no controversy of mortals with one another could be more vehement and severe than that which is undertaken for altars and divinities. But since Thy Worshipful Majesty has used such inexpressible clemency towards enemies, and those, too, who, to be silent of other things, have omitted no kind of hostility, we have justly conceived the hope that thou wilt so moderate things in this matter also that in regard to us thou mayst seem to have sought much more the praise of goodness and kindness, since we have always been most desirous of thy welfare and honor, as we have actually testified and desire sincerely to testify further. For in this cause we have dealt so moderately as to all things that we have sufficiently declared to all good men that it has never been our purpose to hurt any one, or to provide for our advantage at the expense of that of others. Indeed, we have exposed ourselves to dangers and have made great outlays on this account; but we have not even the smallest gain, with the one exception that, being better instructed concerning the goodness of God tendered through Christ, we have begun, by God's grace, to hope better of things to come. This is justly of such importance to us that we do not think that we have either done or suffered anything as yet that is worthy of it, since it is inestimable and should be preferred to all things that either heaven or earth contains. So far have we been from longing for the riches of ecclesiastics that

when the husbandmen were in an uproar we defended these resources, in the interests of the ecclesiastics, with the greatest cost and danger. The Gospel of our Lord Jesus Christ (may he so love us!) is the only thing that urges us and has induced us to do all those things which we seem to have introduced as innovations.

Let Thy Worshipful Majesty therefore prefer to follow the examples of the most mighty and truly happy emperors, Constantine, Jovinian, Theodosius and the like, who by doctrine taught daily with all meekness by most holy and vigilant bishops, and also by councils lawfully assembled, and by a serious discussion of all things dealt with the erring and tried all means to bring them back into the way before they would determine anything against them more severe, than to follow the example of those who, it is certain, had such counsellors as were most unlike those ancient and truly holy fathers, and attained a result in no way corresponding to the godliness of the latter. Hence let not Thy Worshipful Majesty be withdrawn to this—viz. that most matters now in controversy were decided long ago, chiefly in the Council of Constance, especially since it may be seen of innumerable decrees of former councils that are not less holy than necessary that not the least point is observed by our ecclesiastics, and that all things among them have so degenerated that every one furnished with even ordinary sense must exclaim that there is need of a council for the restoration of religion and holiness of the ecclesiastical order. But if that which was decreed at Constance is so pleasing to them, how does it happen that meantime that which was then decreed has in no way been obtained—viz. that every tenth year a Christian council be held? For in this way much godliness and faith might either be recovered or preserved.

For who does not confess that as often as a disease breaks out afresh a remedy must be applied, and that those who really have the truth think it much both that good men should teach it and defend it against the wicked where any fruit of this is to be hoped for? Now, when so many thousands are miserably perplexed with the doctrines of our religion, who can deny that there is hope of most plentiful fruit? and such as has justly impelled all whom the Spirit of Christ rules that, forsaking all other things and esteeming no labor or expense too great, they devote themselves with all their powers to this one thing—viz. that Christ's doctrine, the parent of all righteousness and salvation, may be properly considered, may be purged of all errors, and may be offered in its native form to all who love godliness and the true worship of God, whereby a holy and eternally firm peace and the true tranquillity of all things may be restored and confirmed to the sheep of Christ, for whom he has shed his blood,

who are now so excessively harassed? As we have said, this peace can be restored and confirmed to them in no other way. For, while in other things they must sometimes yield, in a matter of godliness they must so cling to God's words and rely upon them that if they had a thousand lives they should offer them to be tortured to death, rather than yield a jot or tittle which they are persuaded has been divinely commanded. If, now, only one soul is of more value than the whole world, what should be done for the salvation of so many myriads? Such hope indeed invites us, from the consideration that those who are accused to Thy Worshipful Majesty of error pray nothing else than that they be taught, and have applied themselves entirely to the Holy Scriptures, which are abundantly sufficient to confute every error, as well as from the fact that Christ our Saviour has so clearly promised that where two or three are gathered together in his name he will be in their midst, and will grant them whatever they have agreed upon.

These things, Most Godly Emperor, we here mention for no other reason than to show our obedience to thy wish that we should explain our opinion concerning the reformation of religion. For otherwise we have good hope that Thy Worshipful Majesty hast well considered and sees sufficiently what necessity urges us thereto, what fruit it invites, and finally how worthy a thing this is for Thy Worshipful Majesty, who is so much praised for religion and clemency, that, all the men in highest reputation for learning and godliness being assembled, the effort be made to learn what should be thought of each doctrine just now controverted, and then an explanation be made by suitable ministers of Christ, with all meekness and fidelity, to those who are believed to be detained in errors. Nevertheless, as it is at the same time to be feared that there are not those wanting who are endeavoring to draw Thy Worshipful Majesty otherwise, it has seemed good to us to reply to them in this sort, as though to Thy Worshipful Majesty himself; and all other things we have here set forth and confessed for no other purpose than, on our part, to maintain the glory of Christ Jesus our God, and to obey Thy Imperial Majesty, as is right,—we beg thee, according to thy most excellent clemency, for which thou art renowned, to take and interpret in good part, and to deign to regard us among those who truly from the heart desire to show ourselves not less obedient and submissive with the greatest subjection than our illustrious ancestors, being ready in this cause, so far as it is lawful, to surrender both property and our lives. The King of kings, Jesus Christ, grant Thy Worshipful Majesty in this matter, as well as in others, to do all things for his glory, and long preserve and happily advance thee in both health and prosperity, to the welfare of the entire Christian government! AMEN.

C. CONFUTATION OF THE AUGSBURG CONFESSION.<sup>1</sup>REPLY OF THE ROMAN CATHOLIC THEOLOGIANs TO THE  
AUGSBURG CONFESSION.

[Presented August 3, 1530.]

As His Worshipful Imperial Majesty received several days since a Confession of Faith presented by the Elector the duke of Saxony and several princes and two cities, to which their names were affixed, with his characteristic zeal for the glory of God, the salvation of souls, Christian harmony and the public peace, he not only himself read the Confession, but also, in order that in a matter of such moment he might proceed the more thoroughly and seasonably, he referred the aforesaid Confession to several learned, mature, approved and honorable men of different nations for their inspection and examination, and earnestly directed and enjoined them to praise and approve what in the Confession was said aright and in accord with Catholic doctrine, but, on the other hand, to note that wherein it differed from the Catholic Church, and, together with their reply, to present and explain their judgment on each topic. 2. This commission was executed aright and according to order. For those learned men with all care and diligence examined the aforesaid Confession, and committed to writing what they thought on each topic, and thus presented a reply to His Imperial Majesty. 3. This reply His Worshipful Imperial Majesty, as becomes a Christian emperor, most accurately read and gave to the other electors, princes and estates of the Roman Empire for their perusal and examination, which they also approved as orthodox and in every respect harmonious with the Gospel and Holy Scripture. 4. For this reason, after a conference with the electors, princes and states above named, in order that all dissension concerning this our orthodox holy faith and religion may be removed, His Imperial Majesty has directed that a declaration be made at present as follows:

*In reference to the matters presented to His Imperial Majesty by the Elector of Saxony and some princes and states of the Holy Roman Empire, on the subject and concerning causes pertaining to the Christian orthodox faith, the following Christian reply can be given :*

## PART I.

## To Article I.

Especially when in the first article they confess the unity of the divine essence in three persons according to the decree of the

---

<sup>1</sup> See Historical Introduction, p. 36.

Council of Nice, their Confession must be accepted, since it agrees in all respects with the rule of faith and the Roman Church. 2. For the Council of Nice, convened under the Emperor Constantine the Great, has always been regarded inviolable, whereat three hundred and eighteen bishops eminent and venerable for holiness of life, martyrdom and learning, after investigating and diligently examining the Holy Scriptures, set forth this article which they here confess concerning the unity of the essence and the trinity of persons. 3. So too their condemnation of all heresies arising contrary to this article must be accepted—viz. the Manichæans, Arians, Eunomians, Valentinians, Samosatanes, for the Holy Catholic Church has condemned these of old.

### *To Article II.*

In the second article we approve their Confession, in common with the Catholic Church, that the fault of origin is truly sin, condemning and bringing eternal death upon those who are not born again by baptism and the Holy Ghost. For in this they properly condemn the Pelagians, both modern and ancient, who have been long since condemned by the Church. 2. But the declaration of the article, that Original Sin is that men are born without the fear of God and without trust in God, is to be entirely rejected, since it is manifest to every Christian that to be without the fear of God and without trust in God is rather the actual guilt of an adult than the offence of a recently-born infant, which does not possess as yet the full use of reason, as the Lord says: "Your children which had no knowledge between good and evil" [Deut. 1:39]. 3. Moreover, the declaration is also rejected whereby they call the fault of origin concupiscence, if they mean thereby that concupiscence is a sin that remains sin in a child even after baptism. For the Apostolic See has already condemned two articles of Martin Luther concerning sin remaining in a child after baptism, and concerning the *fomes* of sin hindering a soul from entering the kingdom of heaven. 4. But if, according to the opinion of St. Augustine, they call the vice of origin concupiscence, which in baptism ceases to be sin, this ought to be accepted, since indeed, according to the declaration of St. Paul, we are all born children of wrath [Eph. 2:3], and in Adam we all have sinned [Rom. 5:12].

### *~ To Article III.*

In the third article there is nothing to offend, since the entire Confession agrees with the Apostles' Creed and the right rule of faith—viz. the Son of God became incarnate, assumed human nature into the unity of his person, was born of the Virgin Mary, truly suffered, was crucified, died, descended to hell, rose again on

the third day, ascended to heaven, and sat down at the right hand of the Father.

*To Article IV.*

In the fourth article the condemnation of the Pelagians, who thought that man can merit eternal life by his own powers without the grace of God, is accepted as Catholic and in accordance with the ancient councils, for the Holy Scriptures expressly testify to this. 2. John the Baptist says: "A man can receive nothing, except it be given him from heaven," John 3 [27]. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," James 1 [17]. Therefore "our sufficiency is of God," 2 Cor. 3 [5]. And Christ says: "No man can come to me, except the Father, which hath sent me, draw him," John 6 [44]. And Paul: "What hast thou that thou didst not receive?" 1 Cor. 4 [7]. 3. For if any one would intend to disapprove of the merits that men acquire by the assistance of divine grace, he would agree with the Manichæans rather than with the Catholic Church. For it is entirely contrary to Holy Scripture to deny that our works are meritorious. 4. For St. Paul says: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day," 2 Tim. 4 [7, 8]. And to the Corinthians he wrote: "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. 5 [10]. For where there are wages there is merit. The Lord said to Abraham: "Fear not, Abram, I am thy shield and thy exceeding great reward," Gen. 15 [1]. And Isaiah says: "Behold, his reward is with him, and his work before him," Isa. 40 [10]; and, chapter 58 [7, 8]: "Deal thy bread to the hungry, and thy righteousness shall go before thee; the glory of the Lord shall gather thee up." So too the Lord to Cain: "If thou doest well, shalt thou not be accepted?" Gen. 4 [7]. 5. So the parable in the Gospel declares that we have been hired for the Lord's vineyard, who agrees with us for a penny a day, and says: "Call the laborers and give them their hire," Matt. 20 [8]. So Paul, knowing the mysteries of God, says: "Every man shall receive his own reward, according to his own labor," 1 Cor. 3 [8]. 6. Nevertheless, all Catholics confess that our works of themselves have no merit, but that God's grace makes them worthy of eternal life. Thus St. John says: "They shall walk with me in white; for they are worthy," Rev. 3 [4]. And St. Paul says to the Colossians, 1 [12]: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

*To Article V.*

In the fifth article the statement that the Holy Ghost is given by the Word and sacraments, as by instruments, is approved. For thus it is written, Acts 10 [44]: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." And John 1 [33]: "The same is He which baptizeth with the Holy Ghost." 2. The mention, however, that they here make of faith is approved so far as not faith alone, which some incorrectly teach, but faith which worketh by love, is understood, as the apostle teaches aright in Gal. 5 [3]. For in baptism there is an infusion, not of faith alone, but also, at the same time, of hope and love, as Pope Alexander declares in the canon *Maiores*, concerning baptism and its effect; which John the Baptist also taught long before, saying, Luke 3 [16]: "He shall baptize you with the Holy Ghost and with fire."

*To Article VI.*

Their Confession in the sixth article, that faith should bring forth good fruits, is acceptable and valid, since "faith without works is dead," James 2 [17], and all Scripture invites us to works. For the wise man says: "Whatsoever thy hand findeth to do, do it with thy might," Eccles. 9 [10]. "And the Lord had respect to Abel and to his offering," Gen. 4 [4]. He saw that Abraham would "command his children and his household after him to keep the way of the Lord, and to do justice and judgment," Gen. 18 [19]. And: "By myself have I sworn, saith the Lord, for because thou hast done this thing, I will bless thee and multiply thy seed," Gen. 22 [16 sq.]. Thus he regarded the fast of the Ninevites, Jonah 3, and the lamentations and tears of King Hezekiah, 4 [2]; 2 Kings 20. 2. For this cause all the faithful should follow the advice of St. Paul: "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith," Gal. 6 [10]. For Christ says: "The night cometh when no man can work," John 9 [4].

3. But in the same article their ascription of justification to faith alone is diametrically opposite the truth of the Gospel, by which works are not excluded; because "glory, honor and peace to every man that worketh good," Rom. 2 [10]. Why? Because David, Ps. 61 [62: 12], Christ, Matt. 16 [27], and Paul, Rom. 2 [6] testify that God will render to every one according to his works. Besides, Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father," Matt. 7 [21]. 4. Hence, however much one may believe, if he work not what is good, he is not a friend of God. "Ye are my friends," says Christ, "if ye do



whatsoever I command you," John 15 [14]. 5. On this account their frequent ascription of justification to faith is not admitted, since it pertains to grace and love. For St. Paul says: "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing," 1 Cor. 13 [2]. Here St. Paul certifies to the princes and the entire Church that faith alone does not justify. Accordingly, he teaches that love is the chief virtue, Col. 3 [14]: "Above all these things put on charity, which is the bond of perfectness." 6. Neither are they supported by the word of Christ: "When ye shall have done all these things, say, We are unprofitable servants," Luke 17 [10]. For if the doers ought to be called unprofitable, how much more fitting is it to say to those who only believe, When ye shall have believed all things say, We are unprofitable servants! This word of Christ, therefore, does not extol faith without works, but teaches that our works bring no profit to God; that no one can be puffed up by our works; that, when contrasted with the divine reward, our works are of no account and nothing. 7. Thus St. Paul says: "I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us," Rom. 8 [18]. For faith and good works are gifts of God, whereby, through God's mercy, eternal life is given. 8. So, too, the citation at this point from Ambrose is in no way pertinent, since St. Ambrose is here expressly declaring his opinion concerning legal works. For he says: "Without the law," but, "Without the law of the Sabbath, and of circumcision, and of revenge." And this he declares the more clearly on Rom. 4, citing St. James concerning the justification of Abraham without legal works before circumcision. For how could Ambrose speak differently in his comments from St. Paul in the text when he says: "Therefore by the deeds of the law there shall no flesh be justified in his sight"? Therefore, finally, he does not exclude faith absolutely, but says: "We conclude that a man is justified by faith without the deeds of the law."

#### *To Article VII.*

The seventh article of the Confession, wherein it is affirmed that the Church is the congregation of saints, cannot be admitted without prejudice to faith if by this definition the wicked and sinners be separated from the Church. 2. For in the Council of Constance this article was condemned among the articles of John Huss of cursed memory, and it plainly contradicts the Gospel. For there we read that John the Baptist compared the Church to a threshing-floor, which Christ will cleanse with his fan, and will gather the wheat into his garner, but will burn the chaff with unquenchable fire, Matt. 3 [12]. 3. Wherefore this article of the Confession is in no way accepted, although we read in it their

confession that the Church is perpetual, since here the promise of Christ has its place, who promises that the Spirit of truth will abide with it for ever, John 14 [16]. And Christ himself promises that he will be with the Church alway unto the end of the world. 4. They are praised also in that they do not regard variety of rites as separating unity of faith, if they speak of special rites. For to this effect Jerome says: "Every province abounds in its own sense" [of propriety]. But if they extend this part of the Confession to universal Church rites, this also must be utterly rejected, and we must say with St. Paul: "We have no such custom," 1 Cor. 11 [16]. "For by all believers universal rites must be observed," St. Augustine, whose testimony they also use, well taught to Januarius; for we must presume that such rites were transmitted from the apostles.

~ *To Article VIII.*

The eighth article of the Confession, concerning wicked ministers of the Church and hypocrites—viz. that their wickedness does not injure the sacraments and the Word—is accepted with the Holy Roman Church, and the princes commend it, condemning on this topic the Donatists and the ancient Origenists, who maintained that it was unlawful to use the ministry of the wicked in the Church—a heresy which the Waldenses and Poor of Lyons revived. Afterwards John Wiclif in England and John Huss in Bohemia adopted this.

~ *To Article IX.*

The ninth article, concerning Baptism—viz. that it is necessary to salvation, and that children ought to be baptized—is approved and accepted, and they are right in condemning the Anabaptists, a most seditious class of men that ought to be banished far from the boundaries of the Roman Empire in order that illustrious Germany may not suffer again such a destructive and sanguinary commotion as she experienced five years ago in the slaughter of so many thousands.

*To Article X.*

The tenth article gives no offence in its words, because they confess that in the Eucharist, after the consecration lawfully made, the body and blood of Christ are substantially and truly present, if only they believe that the entire Christ is present under each form, so that the blood of Christ is no less present under the form of bread by concomitance than it is under the form of the wine, and the reverse. 2. Otherwise, in the Eucharist the body of Christ is dead and bloodless, contrary to St. Paul, because "Christ, being raised from the dead, dieth no more," Rom. 6 [9]. 3. One matter is added as very necessary to the article

of the Confession—viz. that they believe the Church, rather than some teaching otherwise and incorrectly, that by the almighty Word of God in the consecration of the Eucharist the substance of the bread is changed into the body of Christ. For thus in a general council it has been determined, canon *Firmiter*, concerning the exalted Trinity and the Catholic faith. 4. They are praised, therefore, for condemning the Capernaites, who deny the truth of the body and blood of our Lord Jesus Christ in the Eucharist.

#### To Article XI.

In the eleventh article their acknowledgment that private absolution with confession should be retained in the Church is accepted as catholic and in harmony with our faith, because absolution is supported by the word of Christ. For Christ says to his apostles, John 20 [23]: "Whosoever sins ye remit, they are remitted unto them." 2. Nevertheless, two things must here be required of them: *one*, that they compel an annual confession to be observed by their subjects, according to the constitution, canon *Omnis Utriusque*, concerning penance and remission, and the custom of the Church universal. 3. *Another*, that through their preachers they cause their subjects to be faithfully admonished when they are about to confess that although they cannot state all their sins individually, nevertheless, a diligent examination of their conscience being made, they make an entire confession of their offences—viz. of all which occur to their memory in such investigation. But in regard to the rest that have been forgotten and have escaped our mind it is lawful to make a general confession, and to say with the Psalmist, Ps. 18 [19:12]: 'Cleanse me, Lord, from secret faults.'

#### To Article XII.

In the twelfth article their confession that such as have fallen may find remission of sins at the time when they are converted, and that the Church should give absolution unto such as return to repentance, is commended, since they most justly condemn the Novatians, who deny that repentance can be repeated, in opposition both to the prophet who promises grace to the sinner at whatever hour he shall mourn, Ezek. 18 [21], and the merciful declaration of Christ our Saviour, replying to St. Peter, that not until seven times, but until seventy times seven in one day, he should forgive his brother sinning against him, Matt. 18 [22].

2. But the second part of this article is utterly rejected. For when they ascribe only two parts to repentance, they antagonize the entire Church, which from the time of the apostles has held and believed that there are three parts of repentance—contrition, confession and satisfaction. Thus the ancient doctors, Origen,

Cyprian, Chrysostom, Gregory, Augustine, taught in attestation of the Holy Scriptures, especially from 2 Kings 12, concerning David, 2 Chron. 33, concerning Manasseh, Ps. 31, 37, 50, 101, etc. 3. Therefore Pope Leo X. of happy memory justly condemned this article of Luther, who taught: "That there are three parts of repentance—viz. confession, contrition and satisfaction—has no foundation in Scripture or in holy Christian doctors." 4. This part of the article, therefore, can in no way be admitted; so, too, neither can that which asserts that faith is the second part of repentance, since it is known to all that faith precedes repentance; for unless one believe he will not repent. 5. Neither is that part admitted which makes light of pontifical satisfactions, for it is contrary to the Gospel, contrary to the apostles, contrary to the fathers, contrary to the councils, and contrary to the universal Catholic Church. 6. John the Baptist cries: "Bring forth fruits meet for repentance," Matt. 3 [8]. St. Paul teaches: "As ye have yielded your members servants to uncleanness, even so now yield your members servants to righteousness unto holiness," Rom. 6 [19]. He likewise preached to the Gentiles that they should repent and be converted to God, bringing forth fruits meet for repentance, Acts 20 [21]. So Christ himself also began to preach and teach repentance: "Repent, for the kingdom of heaven is at hand," Matt. 4 [17]. Afterward he commanded the apostles to pursue this mode of preaching and teaching, Luke 24 [47], and St. Peter faithfully obeyed him in his first sermon, Acts 2 [38]. 7. So Augustine also exhorts that "every one exercise toward himself severity, so that, being judged of himself, he be not judged of the Lord," as St. Paul says, 1 Cor. 11 [31]. Pope Leo, surnamed the Great, said: "The Mediator between God and men, the man Christ Jesus, gave to those set over the churches the authority to assign to those who confess the doing of penance, and through the door of reconciliation to admit to the communion of the sacraments those who have been cleansed by a salutary satisfaction." Ambrose says: "The amount of the penance must be adapted to the trouble of the conscience." Hence diverse penitential canons were appointed in the holy Synod of Nice, in accordance with the diversity of satisfactions. Jovinian, the heretic, thought, however, that all sins are equal, and accordingly did not admit a diversity of satisfactions. 8. Moreover, satisfactions should not be abolished in the Church, contrary to the express Gospel and the decrees of councils and fathers, but those absolved by the priest ought to perform the penance enjoined, following the declaration of St. Paul: He "gave himself for us, to redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Tit. 2 [14]. Christ thus made satisfaction for us, that we might be zealous of good works, fulfilling the satisfactions enjoined.

*To Article XIII.*

The thirteenth article gives no offence, but is accepted, while they say that the sacraments were instituted not only to be marks of profession among men, but rather to be signs and testimonies of God's will toward us; nevertheless, we must request them that what they here ascribe to the sacraments in general they confess also specifically concerning the seven sacraments of the Church, and take measures for the observance of them by their subjects.

*To Article XIV.*

When, in the fourteenth article, they confess that no one ought to administer in the Church the Word of God and the sacraments unless he be rightly called, it ought to be understood that he is rightly called who is called in accordance with the form of law and the ecclesiastical ordinances and decrees hitherto observed everywhere in the Christian world, and not according to a Jeroboam<sup>1</sup> call, or a tumult or any other irregular intrusion of the people. Aaron was not thus called. 2. Therefore in this sense the Confession is received; nevertheless, they should be admonished to persevere therein, and to admit in their realms no one either as pastor or as preacher unless he be rightly called.

*To Article XV.*

In the fifteenth article their confession that such ecclesiastical rites are to be observed as may be observed without sin, and are profitable for tranquillity and good order in the Church, is accepted, and they must be admonished that the princes and cities see to it that the ecclesiastical rites of the Church universal be observed in their dominions and districts, as well as those which have been kept devoutly and religiously in every province even to us, and if any of these have been intermitted that they restore them, and arrange, determine and effectually enjoin upon their subjects that all things be done in their churches according to the ancient form. 2. Nevertheless, the appendix to this article must be entirely removed, since it is false that human ordinances instituted to propitiate God and make satisfactions for sins are opposed to the Gospel, as will be more amply declared hereafter concerning vows, the choice of food and the like.

*To Article XVI.*

The sixteenth article, concerning civil magistrates, is received with pleasure, as in harmony not only with civil law, but also with canonical law, the Gospel, the Holy Scriptures, and the uni-

---

<sup>1</sup> See 1 Kings 12: 20.

versal norm of faith, since the apostle enjoins that "every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation," Rom. 13 [1, 2]. 2. And the princes are praised for condemning the Anabaptists, who overthrow all civil ordinances and prohibit Christians the use of the magistracy and other civil offices, without which no state is successfully administered.

*To Article XVII.*

The confession of the seventeenth article is received, since from the Apostles' Creed and the Holy Scriptures the entire Catholic Church knows that Christ will come at the last day to judge the quick and the dead. 2. Therefore they justly condemn here the Anabaptists, who think there will be an end of punishments to condemned men and devils, and imagine certain Jewish kingdoms of the godly, before the resurrection of the dead, in this present world, the wicked being everywhere suppressed.

*To Article XVIII.*

In the eighteenth article they confess the power of the Free Will—viz. that it has the power to work a civil righteousness, but that it has not, without the Holy Ghost, the virtue to work the righteousness of God. This confession is received and approved. For it thus becomes Catholics to pursue the middle way, so as not, with the Pelagians, to ascribe too much to the free will, nor, with the godless Manicheans, to deny it all liberty; for both are not without fault. 2. Thus Augustine says: "With sure faith we believe, and without doubt we preach, that a free will exists in men. For it is an inhuman error to deny the free will in man, which every one experiences in himself, and is so often asserted in the Holy Scriptures." 3. St. Paul says: "Having power over his own will," 1 Cor. 7 [37]. Of the righteous the wise man says: "Who might offend, and hath not offended? or done evil, and hath not done it?" Eccles. 31 [10]. God said to Cain: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him," Gen. 4 [7]. Through the prophet Isaiah he says: "If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword." This also Jeremiah has briefly expressed: "Behold, thou hast spoken and done evil, as thou couldest," Jer. 3 [5]. We add also Ezek. 18 [31 sq.]: "Cast away from you all your transgressions whereby ye have transgressed; and make ye a new heart, and a new spirit; for

why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live." Also St. Paul: "The spirits of the prophets are subject to the prophets," 1 Cor. 14 [32]. Likewise, 2 Cor. 9 [7]: "Every man according as he purposeth in his heart; not grudgingly or of necessity." 4. Finally, Christ overthrew all the Manichæans with one word when he said: "Ye have the poor with you always, and whensoever ye will ye may do them good," Mark 14 [7]; and to Jerusalem Christ says: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23 [37].

*To Article XIX.*

The nineteenth article is likewise approved and accepted. For God, the supremely good, is not the author of evils, but the rational and defectible will is the cause of sin; wherefore let no one impute his misdeeds and crimes to God, but to himself, according to Jer. 2 [19]: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee;" and Hos. 13 [9]: "O Israel, thou hast destroyed thyself; but in me is thy help." And David in the spirit acknowledged that God is not one that hath pleasure in wickedness, Ps. 5 [4].

*To Article XX.*

In the twentieth article, which does not contain so much the confession of the princes and cities as the defence of the preachers, there is only one thing that pertains to the princes and cities—viz. concerning good works, that they do not merit the remission of sins, which, as it has been rejected and disapproved before, is also rejected and disapproved now. 2. For the passage in Daniel is very familiar: "Redeem thy sins with alms," Dan. 4 [24]; and the address of Tobit to his son: "Alms do deliver from death, and suffereth not to come into darkness," Tobit 4 [10]; and that of Christ: "Give alms of such things as ye have, and behold all things are clean unto you," Luke 11 [41]. 3. If works were not meritorious why would the wise man say: "God will render a reward of the labors of his saints"? Wisd. 10 [17]. Why would St. Peter so earnestly exhort to good works, saying: "Wherefore the rather, brethren, give diligence by good works to make your calling and election sure"? 2 Pet. 1 [10]. Why would St. Paul have said: "God is not unrighteous to forget your work and labor of love, which ye have showed towards his name"? Heb. 6 [10]. 4. Nor by this do we reject Christ's merit, but we know that our works are nothing and of no merit unless by virtue of Christ's passion. We know that Christ is "the way, the truth and the life," John 14 [6]. But Christ, as the Good Shepherd, who

"began to do and teach," Acts 1 [1], has given us an example that as he has done we also should do, John 13 [15]. He also went through the desert by the way of good works, which all Christians ought to pursue, and according to his command bear the cross and follow him, Matt. 10 [38]; 16 [24]. He who bears not the cross, neither is nor can be Christ's disciple. That also is true which John says: "He that saith he abideth in him ought himself also so to walk, even as he walked," 1 John 2 [6]. Moreover, this opinion concerning good works was condemned and rejected more than a thousand years ago in the time of Augustine.

*To Article XXI.*

In the last place, they present the twenty-first article, wherein they admit that the memory of saints may be set before us, that we may follow their faith and good works, but not that they be invoked and aid be sought of them. 2. It is certainly wonderful that the princes especially and the cities have allowed this error to be agitated in their dominions, which has been condemned so often before in the Church, since eleven hundred years ago St. Jerome vanquished in this arena the heretic Vigilantius. Long after him arose the Albigenses, the Poor Men of Lyons, the Picards, the Cathari old and new; all of whom were condemned legitimately long ago. 3. Wherefore this article of the Confession, so frequently condemned, must be utterly rejected and in harmony with the entire universal Church be condemned; for in favor of the invocation of saints we have not only the authority of the Church universal, but also the agreement of the holy fathers, Augustine, Bernard, Jerome, Cyprian, Chrysostom, Basil and this class of other Church teachers. 4. Neither is the authority of Holy Scripture absent from this Catholic assertion, for Christ taught that the saints should be honored: "If any man serve me, him will my Father honor," John 12 [26]. If, therefore, God honors saints, why do not we, insignificant men, honor them? Besides, the Lord was turned to repentance by Job when he prayed for his friends, Job 42 [8]. Why, therefore, would not God, the most pious, who gave assent to Job, do the same to the Blessed Virgin when she intercedes? 5. We read also in Baruch [3:4]: "O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites." Therefore the dead also pray for us. Thus did Onias and Jeremiah in the Old Testament. For Onias the high priest was seen by Judas Maccabæus holding up his hands and praying for the whole body of the Jews. Afterwards another man appeared, remarkable both for his age and majesty, and of great beauty about him, concerning whom Onias replied: "This is a lover of the brethren and of the people Israel, who prayeth much for the people and for the holy city—to wit, Jeremiah the



prophet," 2 Macc. 15 [12-14]. 6. Besides, we know from the Holy Scriptures that the angels pray for us. Why, then, would we deny this of saints? "O Lord of hosts," said the angel, "how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation? And the Lord answered the angel that talked with me comfortable words," Zech. 1 [12, 13]. Job likewise testifies: "If there be an angel with him speaking, one among a thousand, to show unto man his uprightness, he will pity him and say, Deliver him from going down to the pit," Job 33 [23, 24]. This is clear besides from the words of that holy soul, John the Evangelist, when he says: "The four beasts and the four and twenty elders fell down before the Lamb, having each one of them harps and golden vials, full of odors which are the prayers of saints," Rev. 5 [8]; and afterward: "An angel stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came up with the prayers of the saints, ascended up before God out of the angel's hand." 7. Lastly, St. Cyprian the martyr more than twelve hundred and fifty years ago wrote to Pope Cornelius, Book I. Letter 1, asking that "if any depart first, his prayer for our brethren and sisters may not cease." For if this holy man had not ascertained that after this life the saints pray for the living, he would have given exhortation to no purpose. 8. Neither is their Confession strengthened by the fact that there is one Mediator between God and men, 1 Tim. 2 [5]; 1 John [2:1]. For although His Imperial Majesty, with the entire Church, confesses that there is one Mediator of redemption, nevertheless the mediators of intercession are many. Thus Moses was both mediator and agent between God and men, Deut. 5 [31], for he prayed for the children of Israel, Ex. 17 [11]; 32 [11 sq.]. Thus St. Paul prayed for those with whom he was sailing, Acts 27; so too he asked that he be prayed for by the Romans, Rom. 15 [30], by the Corinthians, 2 Cor. 1 [11], and by the Colossians, Col. 4 [3]. So while Peter was kept in prison prayer was made without ceasing of the Church unto God for him, Acts 12 [5]. 9. Christ, therefore, is our chief Advocate, and indeed the greatest; but since the saints are members of Christ, 1 Cor. 12 [27] and Eph. 5 [30], and conform their will to that of Christ, and see that their Head, Christ, prays for us, who can doubt that the saints do the very same thing which they see Christ doing? 10. With all these things carefully considered, we must ask the princes and the cities adhering to them that they reject this part of the Confession, and agree with the holy universal and orthodox Church, and believe and confess, concerning the worship and intercession of saints, what the entire Christian

world believes and confesses, and was observed in all the churches in the time of Augustine. "A Christian people," he says, "celebrates the memories of martyrs with religious observance, that it may share in their merits and be aided by their prayers."

---

## PART II.

### REPLY TO THE SECOND PART OF THE CONFESSION.

#### I. *Of Lay Communion under One Form.*

As in the Confession of the princes and cities they enumerate among the abuses that laymen commune only under one form, and as, therefore, in their dominions both forms are administered to laymen, we must reply, according to the custom of the Holy Church, that this is incorrectly enumerated among the abuses, but that, according to the sanctions and statutes of the same Church, it is rather an abuse and disobedience to administer to laymen both forms. 2. For under the one form of bread the saints communed in the primitive Church, of whom Luke says: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread," Acts 2 [42]. Here Luke mentions bread alone. Likewise Acts 20 [7] says: "Upon the first day of the week, when the disciples came together to break bread." 3. Yea, Christ, the institutor of this most holy sacrament, rising again from the dead, administered the Eucharist only under one form to the disciples going to Emmaus, where he took bread and blessed it, and brake and gave to them, and they recognized him in the breaking of bread, Luke 24 [30, 31]; where indeed Augustine, Chrysostom, Theophylact and Bede, some of whom many ages ago and not long after the times of the apostles, affirm that it was the Eucharist. Christ also (John 6) very frequently mentions bread alone. 4. St. Ignatius, a disciple of St. John the Evangelist, in his Epistle to the Ephesians mentions the bread alone in the communion of the Eucharist. Ambrose does likewise in his books concerning the sacraments, speaking of the communion of laymen. In the Council of Rheims laymen were forbidden from bearing the sacrament of the body to the sick, and no mention is there made of the form of wine. Hence it is understood that the *viaticum* was given the sick under only one form. 5. The ancient penitential canons approve of this. For the Council of Agde put a guilty priest into a monastery and granted him only lay communion. In the Council of Sardica, Hosius prohibits certain indiscreet persons from receiving even lay communion, unless they finally repent. There has always been a distinction in the Church between lay communion under

one form and priestly communion under both forms. 6. This was beautifully predicted in the Old Testament concerning the descendants of Eli: "It shall come to pass," says God, 1 Kings 2 [1 Sam. 2: 36], "that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices,<sup>1</sup> that I may eat a piece of bread." Here Holy Scripture clearly shows that the posterity of Eli, when removed from the office of the priesthood, will seek to be admitted to one sacerdotal part, to a piece of bread. 7. So our laymen also ought, therefore, to be content with one sacerdotal part, the one form. For both the Roman pontiffs and cardinals and all bishops and priests, save in the mass and in the extreme hour of life for a *viaticum*, as it is called in the Council of Nice, are content with taking one form, which they would not do if they thought that both forms would be necessary for salvation. 8. Although, however, both forms were of old administered in many churches to laymen (for then it was free to commune under one or under both forms), yet on account of many dangers the custom of administering both forms has ceased. For when the multitude of the people is considered, where there are old and young, tremulous and weak and inept, if great care be not employed an injury is done the sacrament by the spilling of the liquid. Because of the great multitude there would be difficulty also in giving the chalice cautiously for the form of wine, which also when kept for a long time would sour and cause nausea or vomition to those who would receive it; neither could it be readily taken to the sick without danger of spilling. 9. For these reasons and others the churches in which the custom had been to give both forms to laymen were induced, undoubtedly by impulse of the Holy Ghost, to give thereafter but one form, from the consideration chiefly that the entire Christ is under each form, and is received no less under one form than under two. In the Council of Constance, of such honorable renown, a decree to this effect appeared, and so too the Synod of Basle legitimately decreed. 10. And although it was formerly a matter of freedom to use either one or both forms in the Eucharist, nevertheless when the heresy arose which taught that both forms were necessary, the Holy Church, which is directed by the Holy Ghost, forbade both forms to laymen. For thus the Church is sometimes wont to extinguish heresies by contrary institutions; as when some arose who maintained that the Eucharist is properly celebrated only when unleavened bread is used, the Church for a while commanded that it be administered with leavened bread; and when Nestorius wished to establish that the perpetual Virgin Mary was mother only of Christ, not of God, the Church for a

---

<sup>1</sup> Vulgate reads: "Ad unam partem sacerdotalem."

time forbad her to be called Christotokos, mother of Christ. 11. Wherefore we must entreat the princes and cities not to permit this schism to be introduced into Germany, into the Roman Empire, or themselves to be separated from the custom of the Church universal. 12. Neither do the arguments adduced in this article avail, for while Christ indeed instituted both forms of the sacrament, yet it is nowhere found in the Gospel that he enjoined that both forms be received by the laity. For what is said in Matt. 26 [27]: "Drink ye all of it," was said to the twelve apostles, who were priests, as is manifest from Mark [14: 23], where it is said: "And they all drank of it." This certainly was not fulfilled hitherto with respect to laymen; whence the custom never existed throughout the entire Church that both forms were given to laymen, although it existed perhaps among the Corinthians and Carthaginians and some other churches. 13. As to their reference to Gelasius, Canon *Comperimus*, Of Consecration, Dist. 2, if they examine the document they will find that Gelasius speaks of priests, and not of laymen. Hence their declaration that the custom of administering but one form is contrary to divine law must be rejected. 14. But most of all the appendix to the article must be rejected, that the procession with the Eucharist must be neglected or omitted, because the sacrament is thus divided. For they themselves know, or at least ought to know, that by the Christian faith Christ has not been divided, but that the entire Christ is under both forms, and that the Gospel nowhere forbids the division of the sacramental forms; as is done on Parasceve<sup>1</sup> by the entire Church of the Catholics, although the consecration is made by the celebrant in both forms, who also ought to receive both. 15. Therefore the princes and cities should be admonished to pay customary reverence and due honor to Christ the Son of the living God, our Saviour and Glorifier, the Lord of heaven and earth, since they believe and acknowledge that he is truly present—a matter which they know has been most religiously observed by their ancestors, most Christian princes.

## II. *Of the Marriage of Priests.*

Their enumeration among abuses, in the second place, of the celibacy of the clergy, and the manner in which their priests marry and persuade others to marry, are verily matters worthy of astonishment, since they call sacerdotal celibacy an abuse, when that which is directly contrary, the violation of celibacy and the illicit transition to marriage, deserves to be called the worst abuse in priests. 2. For that priests ought never to marry Aurelius testifies in the second Council of Carthage, where he says: "Be-

---

<sup>1</sup> Holy or Maundy Thursday.

cause the apostles taught thus by example, and antiquity itself has preserved it, let us also maintain it." And a little before a canon to this effect is read: "Resolved, That the bishops, presbyters and deacons, or those who administer the sacraments, abstain, as guardians of chastity, from wives." From these words it is clear that this tradition has been received from the apostles, and not recently devised by the Church. 3. Augustine, following Aurelius in the last question concerning the Old and New Testaments, writes upon these words, and asks: "If perhaps it be said, If it is lawful and good to marry, why are not priests permitted to have wives?" 4. Pope Calixtus, a holy man and a martyr, decided thirteen hundred years ago that priests should not marry. The like is read also in the holy Councils of Cæsarea, Neocæsarea, Africa, Agde, Gironne, Meaux, and Orleans. Thus the custom has been observed from the time of the Gospel and the apostles that one who has been put into the office of priest has never been permitted, according to law, to marry. 5. It is indeed true that on account of lack of ministers of God in the primitive Church married men were admitted to the priesthood, as is clear from the Apostolic Canons and the reply of Paphnutius in the Council of Nice; nevertheless, those who wished to contract marriage were compelled to do so before receiving the subdiaconate, as we read in the canon *Si quis eorum*, Dist. 32. This custom of the primitive Church the Greek Church has preserved and retained to this day. 6. But when, by the grace of God, the Church had increased, so that there was no lack of ministers in the Church, Pope Siricius, eleven hundred and forty years ago, undoubtedly not without the Holy Ghost, enjoined absolute continence upon the priests, Canon *Plurimos*, Dist. 82—an injunction which Popes Innocent I., Leo the Great and Gregory the Great approved and ratified, and which the Latin Church has everywhere observed to this day. 7. From these facts it is regarded sufficiently clear that the celibacy of the clergy is not an abuse, and that it was approved by fathers so holy at such a remote time, and was received by the entire Latin Church.

8. Besides, the priests of the old law, as in the case of Zacharias, were separated from their wives at times when they discharged their office and ministered in the temple. But since the priest of the new law ought always to be engaged in the ministry, it follows that he ought always to be continent. 9. Furthermore, married persons should not defraud one the other of conjugal duties except for a time, that they may give themselves to prayer, 1 Cor. 7 [5]. But since a priest ought always to pray, he ought always to be continent. 10. Besides, St. Paul says: "But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, that he may please the Lord. But he that is married careth for the things

that are of the world, how he may please his wife," 1 Cor. 7 [32, 33]. Therefore let the priest who should please God continually flee from anxiety for a wife, and not look back with Lot's wife, Gen. 19 [26]. 11. Moreover, sacerdotal continence was foreshadowed also in the Old Testament, for Moses commanded those who were to receive the law not to approach their wives until the third day, Ex. 19 [15]. Much less, therefore, should the priests, who are about to receive Christ as our Legislator, Lord and Saviour, approach wives. 12. Priests were commanded likewise to wear linen thigh-bandages, to cover the shame of the flesh (Ex. 28 [42]); which, says Beda, was a symbol of future continence among priests. 13. Also, when Ahimelech was about to give the blessed bread to the servants of David he asked first if they had kept themselves from women, and David replied that they had for three days, 1 Kings 21 [1 Sam. 21 : 4, 5]. Therefore, they who take the living Bread which came down from heaven, John 6 [32 sq.], should always be pure with respect to them. They who ate the passover had their loins girded, Ex. 12 [11]. Wherefore the priests, who frequently eat Christ our Passover, ought to gird their loins by continence and cleanliness, as the Lord commands them: "Be ye clean," he says, "that bear the vessels of the Lord," Isa. 52 [11]. "Ye shall be holy, for I am holy," Lev. 19 [2]. Therefore let priests serve God "in holiness and righteousness all their days," Luke 1 [75]. 14. Hence the holy martyr Cyprian testifies that it was revealed to him by the Lord, and he was most solemnly enjoined, to earnestly admonish the clergy not to occupy a domicile in common with women. 15. Hence, since sacerdotal continence has been commanded by the pontiffs and revealed by God, and promised to God by the priest in a special vow, it must not be rejected. For this is required by the excellency of the sacrifice they offer, the frequency of prayer, and liberty and purity of spirit, that they care how to please God, according to the teaching of St. Paul. 16. And because this is manifestly the ancient heresy of Jovinian, which the Roman Church condemned and Jerome refuted in his writings, and St. Augustine said that this heresy was immediately extinguished and did not attain to the corruption and abuse of priests, the princes ought not to tolerate it to the perpetual shame and disgrace of the Roman Empire, but should rather conform themselves to the Church universal, and not be influenced by those things which are suggested to them. 17. For as to what Paul says, 1 Cor. 7 [2]: "To avoid fornication, let every man have his own wife," Jerome replies that St. Paul is speaking of one who has not made a vow, as Athanasius and Vulgarius understand the declaration of St. Paul: "If a virgin marry, she hath not sinned" [1 Cor. 7 : 28], that here a virgin is meant who has not been consecrated to God. So in reference to: "It is better to

'marry than to burn" [1 Cor. 7 : 9], the pointed reply of Jerome against Jovinian is extant. For the same St. Paul says [1 Cor. 7 : 1]: "It is good for a man not to touch a woman." For a priest has the intermediate position of neither marrying nor burning, but of restraining himself by the grace of God, which he obtains of God by devout prayer and chastising of the flesh, by fastings and vigils. 18. Furthermore, when they say that Christ taught that all men are not fit for celibacy, it is indeed true, and on this account not all are fit for the priesthood; but let the priest pray, and he will be able to receive Christ's word concerning continence, as St. Paul says: "I can do all things through Christ which strengtheneth me," Phil. 4 [13]. For continence is a gift of God, Wisd. 8 [21]. 19. Besides, when they allege that this is God's ordinance and command, Gen. 1 [28], Jerome replied concerning these words a thousand years ago: "It was necessary first to plant the forest, and that it grow, in order that that might be which could afterwards be cut down." Then the command was given concerning the procreation of off-spring, that the earth should be replenished, but since it has been replenished so that there is a pressure of nations, the commandment does not pertain in like manner upon those able to be continent. 20. In vain, too, do they boast of God's express order. Let them show, if they can, where God has enjoined priests to marry. 21. Besides, we find in the divine law that vows once offered should be paid, Ps. 49 and 75; Eccles. 5 [Ps. 50 : 14; 76 : 11; Eccles. 5 : 4]. Why, therefore, do they not observe this express divine law? 22. They also pervert St. Paul, as though he teaches that one who is to be chosen bishop should be married when he says: "Let a bishop be the husband of one wife;" which is not to be understood as though he ought to be married, for then Martin, Nicolaus, Titus, John the Evangelist, yea Christ, would not have been bishops. Hence Jerome explains the words of St. Paul, "that a bishop be the husband of one wife," as meaning that he be not a bigamist. The truth of this exposition is clear, not only from the authority of Jerome, which ought be great with every Catholic, but also from St. Paul, who writes concerning the selection of widows: "Let not a widow be taken into the number under threescore years, having been the wife of one man," 1 Tim. 5 [9].

23. Lastly, their citation of what was done among the Germans is the statement of a fact, but not of a law. For while there was a contention between the Emperor Henry IV. and the Roman Pontiff, and also between his son and the nobles of the Empire, both divine and human laws were equally confused, so that at that time the laity rashly attempted to administer sacred things, to use filth instead of holy oil, to baptize, and to do much else foreign to the Christian religion. The clergy likewise went beyond their sphere—a precedent which cannot be cited as law.

24. Neither was it regarded unjust to dissolve sacrilegious marriages which had been contracted to no effect in opposition to vows and the sanctions of fathers and councils; as even to-day the marriages of priests with their so-called wives are not valid. 25. In vain, therefore, do they complain that the world is growing old, and that as a remedy for infirmity rigor should be relaxed, for those who are consecrated to God have other remedies of infirmities; as, for instance, let them avoid the society of women, shun idleness, macerate the flesh by fasting and vigils, keep the outward senses, especially sight and hearing, from things forbidden, turn away their eyes from beholding vanity, and finally dash their little ones—*i. e.* their carnal thoughts—upon a rock (and Christ is the Rock), suppress their passions, and frequently and devoutly resort to God in prayer. These are undoubtedly the most effectual remedies for incontinence in ecclesiastics and servants of God. 26. St. Paul said aright that the doctrine of those who forbid marriage is a doctrine of demons. Such was the doctrine of Tatian and Marcion, whom Augustine and Jerome have mentioned. But the Church does not thus forbid marriage, as she even enumerates marriage among the seven sacraments; with which, however, it is consistent that on account of their superior ministry she should enjoin upon ecclesiastics superior purity. 27. For it is false that there is an express charge concerning contracting marriage, for then John the Evangelist, St. James, Laurentius, Titus, Martin, Catharine, Barbara, etc. would have sinned. Nor is Cyprian influenced by these considerations to speak of a virgin who had made a solemn vow, but of one who had determined to live continently, as the beginning of Letter XI. Book I. sufficiently shows. For the judgment of St. Augustine is very explicit: "It is damnable for virgins who make a vow not only to marry, but even to wish to marry." Hence the abuse of marriage and the breaking of vows in the clergy are not to be tolerated.

### III. *Of the Mass.*

Whatever in this article is stated concerning the most holy office of the mass that agrees with the Holy Roman and Apostolic Church is approved, but whatever is added that is contrary to the observance of the general and universal orthodox Church is rejected, because it grievously offends God, injures Christian unity, and occasions dissensions, tumults and seditions in the Holy Roman Empire. 2. Now, as to these things which they state in the article: *First*, it is displeasing that, in opposition to the usage of the entire Roman Church, they perform ecclesiastical rites not in the Roman but in the German language, and this they pretend that they do upon the authority of St. Paul, who taught that in



the Church a language should be used which is understood by the people, 1 Cor. 14 [19]. 3. But if this were the meaning of the words of St. Paul, it would compel them to perform the entire mass in German, which even they do not do. But since the priest is a person belonging to the entire Church, and not only to his surroundings, it is not wonderful that the priest celebrates the mass in the Latin language in a Latin Church. 4. It is profitable to the hearer, however, if he hear the mass in faith of the Church; and experience teaches that among the Germans there has been greater devotion at mass in Christ's believers who do not understand the Latin language than in those who to-day hear the mass in German. 5. And if the words of the apostle be pondered, it is sufficient that the one replying occupy the place of the unlearned to say *Amen*, the very thing that the canons prescribe. Neither is it necessary that he hear or understand all the words of the mass, and even attend to it intelligently; for it is better to understand and to attend to its end, because the mass is celebrated in order that the Eucharist may be offered in memory of Christ's passion. 6. And it is an argument in favor of this that, according to the general opinion of the fathers, the apostles and their successors until the times of the Emperor Hadrian celebrated the mass in the Hebrew language alone, which was indeed unknown to the Christians, especially the converted heathen. But even if the mass had been celebrated in the primitive Church in a tongue understood by the people, nevertheless this would not be necessary now, for many were daily converted who were ignorant of the ceremonies and unacquainted with the mysteries; and hence it was of advantage for them to understand the words of the office; but now Catholics imbibe from their cradles the manners and customs of the Church, whence they readily know what should be done at every time in the Church. 7. Moreover, as to their complaints concerning the abuse of masses, there is none of those who think aright but does not earnestly desire that the abuses be corrected. But that they who wait at the altar live of the altar is not an abuse, but pertains equally to both divine and human law. "Who goeth a warfare any time at his own charges?" says Paul. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" 1 Cor. 9 [7, 13]. Christ says: "The laborer is worthy of his hire," Luke 10 [7].

8. But worthy of censure, above all things, is the discontinuance of the private mass in certain places, as though those having fixed and prescribed returns are sought no less than the public masses on account of gain. But by this abrogation of masses the worship of God is diminished, honor is withdrawn from the saints, the ultimate will of the founder is overthrown and defeated, the dead deprived of the rights due them, and the

devotion of the living withdrawn and chilled. Therefore the abrogation of private masses cannot be conceded and tolerated. 9. Neither can their assumption be sufficiently understood that Christ by his passion has made satisfaction for original sin, and has instituted the mass for actual sin; for this has never been heard by Catholics, and very many who are now asked most constantly deny that they have so taught. For the mass does not abolish sins, which are destroyed by repentance as their peculiar medicine, but abolishes the punishment due sin, supplies satisfactions, and confers increase of grace and salutary protection of the living, and, lastly, brings the hope of divine consolation and aid to all our wants and necessities.

10. Again, their insinuation that in the mass Christ is not offered must be altogether rejected, as condemned of old and excluded by the faithful. For Augustine says this was a very ancient heresy of the Arians, who denied that in the mass an oblation was made for the living and the dead. For this is opposed both to the Holy Scriptures and the entire Church. 11. For through Malachi the Lord predicted the rejection of the Jews, the call of the Gentiles and the sacrifice of the evangelical law: "I have no pleasure in you, he saith, neither will I accept an offering at your hand. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering," Mal. 1 [10, 11]. But no pure offering has already been offered to God in every place, except in the sacrifice of the altar of the most pure Eucharist. This authority St. Augustine and other Catholics have used in favor of the mass against faithless Jews, and certainly with Catholic princes it should have greater influence than all objections of the adversaries. 12. Besides, in speaking of the advent of the Messiah the same prophet says: "And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years," Mal. 3 [3, 4]. Here in the Spirit the prophet foresaw the sons of Levi—*i. e.* evangelical priests, says Jerome—about to offer sacrifices, not in the blood of goats, but in righteousness, as in the days of old. Hence these words are repeated by the Church in the canon of the mass under the influence of the same Spirit under whose influence they were written by the prophet. 13. The angel also said to Daniel: "Many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand." And again: "The wise shall understand; and from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two

hundred and ninety days," Dan. 12 [10, 11]. Christ testifies that this prophecy is to be fulfilled, but that it has not been as yet fulfilled, Matt. 24 [15]. Therefore the daily sacrifice of Christ will cease universally at the advent of the abomination—*i. e.* of Anti-christ—just as it has already ceased, particularly in some churches, and thus will be unemployed in the place of desolation—*viz.* when the churches will be desolated, in which the canonical hours will not be chanted or the masses celebrated or the sacraments administered, and there will be no altars, no images of saints, no candles, no furniture. 14. Therefore all princes and faithful subjects of the Roman Empire ought to be encouraged never to admit or pass over anything that may aid the preparers of Anti-christ in attaining such a degree of wickedness, when the woman—*i. e.* the Catholic Church—as St. John saw in the Spirit, will flee into the wilderness, where she will have a place prepared of God, that she may be nourished there twelve hundred and sixty days, Rev. 12 [6]. 15. Finally, St. Paul says, Heb. 5 [1]: "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." But since the external priesthood has not ceased in the new law, but has been changed to a better, therefore even to-day the high priest and the entire priesthood offer in the Church an external sacrifice, which is only one, the Eucharist. 16. To this topic that also is applicable which is read, according to the new translation, in Acts 13 [1, 2]: Barnabas, Simeon, Lucius of Cyrene, Manaen and Saul sacrificed—*i. e.* they offered an oblation, which can and ought justly to be understood not of an oblation made to idols, but of the mass, since it is called by the Greeks *liturgy*. 17. And that in the primitive Church the mass was a sacrifice the holy fathers copiously testify, and they support this opinion. For Ignatius, a pupil of St. John the Apostle, says: "It is not allowable without a bishop either to offer a sacrifice or to celebrate masses." And Irenæus, a pupil of a pupil of John, clearly testifies that "Christ taught the new oblation of the New Testament, which the Church, receiving from the apostles, offers to God throughout the entire world." This bishop, bordering upon the times of the apostles, testifies that the new evangelical sacrifice was offered throughout the entire world. Origen, Cyprian, Jerome, Chrysostom, Augustine, Basil, Hilary, etc., teach and testify the same, whose words for brevity's sake are omitted. 18. Since, therefore, the Catholic Church throughout the entire Christian world has always taught, held and observed as it to-day holds and observes, the same ought to-day to be held and observed inviolably. 19. Nor does St. Paul in Hebrews oppose the oblation of the mass when he says that by one offering we have once been justified through Christ. For St. Paul is speaking of the offering of a victim—*i. e.* of a bloody sacrifice, of a lamb slain,

viz. upon the altar of the cross—which offering was indeed once made, whereby all sacraments, and even the sacrifice of the mass, have their efficacy. Therefore he was offered but once with the shedding of blood—viz. upon the cross; to-day he is offered in the mass as a peace-making and sacramental victim. Then he was offered in a visible form capable of suffering; to-day he is offered in the mass veiled in mysteries, incapable of suffering, just as in the Old Testament he was sacrificed typically and under a figure. 20. Finally, the force of the word shows that the mass is a sacrifice, since “mass” is nothing but “oblation,” and has received its name from the Hebrew word *misbeach*, altar—in Greek *thysiasterion*, on account of the oblation. 21. It has been sufficiently declared above that we are justified not properly by faith, but by love. But if any such statement be found in the Holy Scriptures, Catholics know that it is declared concerning *fides formata*, which works by love (Gal. 5), and because justification is begun by faith, because it is the substance of things hoped for, Heb. 11 [1]. 22. Neither is it denied that the mass is a memorial of Christ’s passion and God’s benefits, since this is approved by the figure of the paschal lamb, that was at the same time a victim and a memorial, Ex. 12 [13, 14], and is represented not only by the Word and sacraments, but also by holy postures and vestments in the Catholic Church; but to the memory of the victim the Church offers anew the Eucharist in the mysteries to God, the Father Almighty. 23. Therefore the princes and cities are not censured for retaining one common mass in the Church, provided they do this according to the sacred canon, as observed by all Catholics. But in abrogating all other masses they have done what the Christian profession does not allow.

24. Nor does any one censure the declaration that of old all who were present communed. Would that all were so disposed as to be prepared to partake of this bread worthily every day! But if they regard one mass advantageous, how much more advantageous would be a number of masses, of which they nevertheless have unjustly disapproved. 25. When all these things are properly considered we must ask them to altogether annul and repudiate this new form of celebrating the mass that has been devised, and has been already so frequently changed, and to resume the primitive form for celebrating it, according to the ancient rite and custom of the churches of Germany and all Christendom, and to restore the abrogated masses according to the ultimate will of their founders; whereby they would gain advantage and honor for themselves and peace and tranquillity for all Germany.

#### IV. Of Confession.

As to confession, we must adhere to the reply and judgment given above in Article XI. For the support which they claim

from Chrysostom is false, since they pervert to sacramental and sacerdotal confession what he says concerning public confession, as his words clearly indicate when in the beginning he says: "I do not tell thee to disclose thyself to the public or to accuse thyself before others." Thus Gratian and thus Peter Lombard replied three hundred years ago; and the explanation becomes still more manifest from other passages of Chrysostom. 2. For in his twenty-ninth sermon he says of the penitent: "In his heart is contrition, in his mouth confession, in his entire work humility. This is perfect and fruitful repentance." Does not this most exactly display the three parts of repentance? 3. So in his tenth homily on Matthew, Chrysostom teaches of a fixed time for confession, and that after the wounds of crimes have been opened they should be healed, penance intervening. But how will crimes lie open if they are not disclosed to the priest by confession? Thus in several passages Chrysostom himself refutes this opinion, which Jerome also overthrows, saying: "If the serpent the devil have secretly bitten any one, and without the knowledge of another have infected him with the poison of sin, if he who has been struck be silent and do not repent, and be unwilling to confess his wound to his brother and instructor, the instructor, who has a tongue wherewith to cure him, will not readily be able to profit him. For if the sick man be ashamed to confess to the physician, the medicine is not adapted to that of which he is ignorant." 4. Let the princes and cities, therefore, believe these authors rather than a single gloss upon a decree questioned and rejected by those who are skilled in divine law. 5. Wherefore, since a full confession is, not to say, necessary for salvation, but becomes the nerve of Christian discipline and the entire obedience, they must be admonished to conform to the orthodox Church. For, according to the testimony of Jerome, this was the heresy of the Montanists, who were condemned over twelve hundred years ago because they were ashamed to confess their sins. It is not becoming, therefore, to adopt the error of the wicked Montanus, but rather the rite of the holy fathers and the entire Church—viz. that each one teach, according to the norm of the orthodox faith, that confession, the chief treasure in the Church, be made in conformity to the rite kept among them also in the Church.

#### V. *Of the Distinction of Meats.*

What they afterwards assert concerning the distinction of meats and like traditions, of which they seem to make no account, must be rejected. 2. For we know from the apostle that all power is of God, and especially that ecclesiastical power has been given by God for edification; for this reason, from the Christian and devout heart of the holy Church the constitutions of the same holy,

catholic and apostolic Church should be received as are useful to the Church, as well for promoting divine worship as for restraining the lust of the flesh, while they enable us the more readily to keep the divine commands, and when well considered are found in the Holy Scriptures; and he who despises or rashly resists them grievously offends God, according to Christ's word: "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me," Luke 10 [16]. 3. A prelate, however, is despised when his statutes are despised, according to St. Paul, not only when he says: "He that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit," 1 Thess. 4 [8], but also to the bishops: "Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to rule<sup>1</sup> the Church of God," Acts 20 [28]. 4. If prelates, therefore, have the power to rule, they will have the power also to make statutes for the salutary government of the Church and the growth of subjects. For the same apostle enjoined upon the Corinthians that among them all things should be done in order, 1 Cor. 14 [40]; but this cannot be done without laws. 5. On that account he said to the Hebrews: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account," Heb. 13 [17]. Here St. Paul reckons not only obedience, but also the reason for obedience. 6. We see that St. Paul exercised this power, as, in addition to the Gospel, he prescribed so many laws concerning the choice of a bishop, concerning widows, concerning women, that they have their heads veiled, that they be silent in the church, and concerning even secular matters, 1 Thess. 4 [1, 2, 6]; concerning civil courts, 1 Cor. 6 [1 sq.]. And he says to the Corinthians very clearly: "But to the rest speak I, not the Lord," 1 Cor. 7 [12], and again he says elsewhere: "Stand fast and hold the traditions which ye have been taught, whether by word or our epistle," 2 Thess. 2 [15]. 7. Wherefore, the princes and cities must be admonished to render obedience to ecclesiastical statutes and constitutions, lest when they withdraw obedience that is due God, obedience may be withdrawn also from them by their subjects, as their subjects attempted in the recent civil insurrection, not to allow themselves to be seduced by false doctrines. 8. Most false also is their declaration that the righteousness of faith is obscured by such ordinances; nay, he is rather mad and insane who would observe them without faith. For they are given to believers, and not to Turks or Ishmaelites. "For what have I to do to judge them that are without?" 1 Cor. 5 [12]. 9. Moreover, in extolling here faith above all things they antagonize St. Paul,

---

<sup>1</sup> Vulgate.

as we have said above, and do violence to St. Paul, whom they pervert to evangelical works when he speaks of legal works, as all these errors have been above refuted. 10. False also is it that ecclesiastical ordinances obscure God's commands, since they prepare man for these, as fasts suppress the lust of the flesh and help him from falling into luxury. 11. False also is it that it is impossible to observe ordinances, for the Church is not a cruel mother who makes no exceptions in the celebration of festivals and in fasting and the like. 12. Furthermore, they falsely quote Augustine in reply to the inquiries of Januarius, who is diametrically opposed to them. For in this place he most clearly states that what has been universally delivered by the Church be also universally observed. But in indifferent things, and those whose observance and non-observance are free, the holy father Augustine states that, according to the authority of St. Ambrose, the custom of each church should be observed. "When I come to Rome," he says, "I fast on the Sabbath, but when here I do not fast." 13. Besides, they do violence to the Scriptures while they endeavor to support their errors. For Christ [Matt. 15] does not absolutely disapprove of human ordinances, but of those only that were opposed to the law of God, as is clearly acknowledged in Mark 7 [8, 9]. Here also Matt. 15 [3] says: "Why do ye also transgress the commandment of God by your tradition?" So Paul [Col. 2] forbids that any one be judged in meat or in drink, or in respect to the Sabbath, after the Jewish manner; for when the Church forbids meats it does not judge them to be unclean, as the Jews in the synagogue thought. So the declaration of Christ concerning that which goeth into the mouth [Matt. 15:11] is cited here without a sure and true understanding of it, since its intention was to remove the error of the Jews, who thought that food touched by unwashen hands became unclean, and rendered one eating it unclean, as is manifest from the context. Nor does the Church bring back to these observances Moses with his heavy hands. 14. In like manner they do violence to St. Paul, for, 1 Tim. 4 [1, 4], he calls that a doctrine of demons that forbids meats, as the Tatianites, Marcionites and Manichæans thought that meats were unclean, as is clear from the words that follow, when St. Paul adds: "Every creature of God is good." But the Church does not forbid meats on the ground that they are evil and unclean, but as an easier way to keep God's commandments; therefore the opposite arguments fail. 15. If they would preach the cross and bodily discipline and fasts, that in this way the body be reduced to subjection, their doctrine would be commendable; but their desire that these be free is condemned and rejected as alien to the faith and discipline of the Church. 16. Nor does the diversity of rites support them, for this is properly allowed in regard to particular matters, in order that each indi-

vidual province may have its own taste satisfied, as Jerome says; but universal ecclesiastical rites should be universally observed, and special rites should be observed each in their own province. 17. Also, they make no mention of Easter, for the Roman pontiffs reduced the Asiatics to a uniform observance of Easter with the universal Church. In this way Irenæus must be understood, for without the loss of faith some vigils of the apostles were not celebrated with fasting throughout Gaul, which Germany nevertheless observes in fasts. 18. The princes and cities must also be admonished to follow the decision of Pope Gregory, for he enjoins that the custom of each province be observed if it employs nothing contrary to the Catholic faith, Canon *Quoniam*, Distinct. xii. Hence we are not ignorant that there is a various observance of dissimilar rites in unity of faith, which should be observed in every province as it has been delivered and received from the ancients, without injury, however, to the universal rites of the entire Catholic Church.

#### VI. *Of Monastic Vows.*

Although many and various matters have been introduced in this article by the suggestion of certain persons,<sup>1</sup> nevertheless, when all are taken into consideration with mature thought, since monastic vows have their foundation in the Holy Scriptures of the Old and New Testaments, and most holy men, renowned and admirable by miracles, have lived in these religious orders with many thousand thousands, and for so many centuries their ordinances and rules of living have been received and approved throughout the entire Christian world by the Catholic Church, it is in no way to be tolerated that vows are licentiously broken without any fear of God. 2. For, in the Old Testament, God approved the vows of the Nazarenes, Num. 6 [2 sqq.] and the vows of the Rechabites, who neither drank wine nor ate grapes, Jer. 36 [6, 19]; while he strictly requires that the vow once made be paid, Deut. 23 [21 sq.]: "It is ruin to a man after vows to retract," Prov. 20 [25]; "The vows of the just are acceptable," Prov. 15 [8]. 3. God also teaches specifically through the prophet that monastic vows please him. For in Isa. 56 [4, 5] it is read as follows: "Thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant, Even unto them will I give in mine house and within my walls a place and a name better than that of sons and of daughters. I will give them an everlasting name that shall not be cut off." But to what eunuchs does God make these promises? To those, undoubtedly, whom

---

<sup>1</sup> Another text, *Cod. Pflug.*, reads "preachers."



Christ praises, "which have made themselves eunuchs for the kingdom of heaven's sake," Matt. 19 [12]; to those, undoubtedly, who, denying their own, come after Christ and deny themselves and follow him, Luke 9 [23], so that they are governed no longer by their own will, but by that of their rule and superior. 4. In like manner, according to the testimony of the apostle, those virgins do better who, contemning the world and spurning its enticements, vow and maintain virginity in monasteries, than those who place their necks beneath the matrimonial burden. For thus St. Paul says, 1 Cor. 7 [28]: "He that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better." Also, concerning a widow, he continues: "She is happier if she so abide, after my judgment." 5. No one is ignorant of the holiness of the hermit Paul, of Basil, Anthony, Benedict, Bernard, Dominic, Francis, William, Augustine, Clara, Bridget, and similar hermits, who indeed despised the entire realm of the world and all the splendor of the age on account of love to our Lord Jesus Christ. 6. Moreover, the heresy of the Lampsacians was condemned in most ancient times, which the heretic Jovinian attempted in vain to revive at Rome. Therefore, all things must be rejected which in this article have been produced against monasticism—viz. that in the time of Augustine fraternities were free, that vows were added afterwards to monasteries; whereas the order was contrary—viz. that monasteries succeeded vows.

7. Of nunneries it is sufficiently ascertained that, though pertaining to the weaker sex, how in most cloisters the holy nuns persevered far more constantly to vows once uttered, even under these princes and cities, than the majority of monks; even to this day it has been impossible to move them from their holy purpose by any prayers, blandishments, threats, terrors, difficulties or distresses. 8. Wherefore, those matters are not to be admitted which are interpreted unfavorably, since it has been expressly declared in the Holy Scriptures that the monastic life, when kept with proper observance, as may by the grace of God be rendered by any monks, merits eternal life; and indeed Christ has promised to them a much more bountiful reward, saying: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life," Matt. 19 [29]. 9. That monasteries, as they show, were formerly literary schools, is not denied; nevertheless, there is no ignorance of the fact that these were at first schools of virtues and discipline, to which literature was afterwards added. 10. But since no one putting his hand to the plough and looking back is fit for the kingdom of heaven, Luke 9 [62], all marriages and breaking of vows by monks and nuns should be regarded as condemned,

according to the tenor not only of the Holy Scriptures, but also of the laws and canons, "having damnation, because they have cast off their first faith," as St. Paul says, 1 Tim. 5 [12]. Moreover, that vows are not contrary to the ordinance of God has been declared with reference to the second article of the alleged abuses. 11. That they attempt to defend themselves by dispensations of the Pope is of no effect. For although the Pope has perhaps made a dispensation for the king of Aragon, who, we read, returned to the monastery after having had offspring, or for any other prince on account of the peace of the entire kingdom or province, to prevent the exposure of the entire kingdom or province to wars, carnage, pillage, debauchery, conflagrations, murders, —nevertheless, in private persons who abandon vows in apostasy such grounds for dispensations cannot be urged. 12. For the assumption is repelled that the vow concerns a matter that is impossible. For continence, which so many thousands of men and virgins have maintained, is not impossible. For although the wise man says [Wisd. 8:21]: "I knew that I could not otherwise be continent, unless God gave it me," nevertheless Christ has promised to give it. "Seek," he says, "and ye shall find," Luke 11 [9]; Matt. 18 [28]; and St. Paul says: "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it," 1 Cor. 10 [13]. 13. They are also poor defenders of their cause when they admit that the violation of a vow is irreprehensible, and it must be declared that by law such marriages are censured and should be dissolved, C. *Ut Continentiæ*, xxvii. Q. 1., as also by the ancient statutes of emperors. But when they allege in their favor C. *Nuptiarum*, they accomplish nothing, for it speaks of a simple not of a religious vow, which the Church observes also to this day. The marriages of monks, nuns or priests have therefore never been ratified. 14. Futile also is their statement that a votive life is an invention of men, for it has been founded upon the Holy Scriptures, inspired into the most holy fathers by the Holy Ghost. 15. Nor does it deny honor to Christ, since monks observe all things for Christ's sake, and imitate Christ. False, therefore, is the judgment whereby they condemn monastic service as godless, whereas it is most Christian. For the monks have not fallen from God's grace, as the Jews of whom St. Paul speaks, Gal. 5 [4], when they still sought justification by the law of Moses; but the monks endeavor to live more nearly to the Gospel, that they may merit eternal life. Therefore, the allegations here made against monasticism are impious. 16. Moreover, the malicious charge that is still further added, that those in religious orders claim to be in a state of perfection, has never been heard of by them; for those in these orders claim not for themselves a state of perfection, but

only a state in which to acquire perfection—because their regulations are instruments of perfection, and not perfection itself. In this manner Gerson must be received, who does not deny that religious orders are states wherein to acquire perfection, as he declares in his treatises, “Against the Proprietors of the Rule of St. Augustine,” “Of Evangelical Counsels,” “Of Perfection of Heart,” and in other places. 17. For this reason the princes and cities should be admonished to strive rather for the reformation of the monasteries by their legitimate superiors than for their subversion—rather for the godly improvement of the monks than that they be abolished; as their most religious ancestors, most Christian princes, have done. 18. But if they will not believe holy and most religious fathers defending monastic vows, let them hear at least His Imperial Highness, the Emperor Justinian, in “Authentica,” *De Monachis*, Coll. ii.

## VII. *Of Ecclesiastical Power.*

Although many things are introduced here in the topic Of Ecclesiastical Power, with greater bitterness than is just, yet it must be declared that to most reverend bishops and priests, and to the entire clergy, all ecclesiastical power is freely conceded that belongs to them by law or custom. 2. Besides, it is proper to preserve for them all immunities, privileges, preferments and prerogatives granted them by Roman emperors and kings. Nor can those things that have been granted ecclesiastics by imperial munificence or gift be allowed to be infringed by any princes or any other subject of the Roman Empire. 3. For it is most abundantly proved that ecclesiastical power in spiritual things has been founded upon divine right, of which St. Paul indeed says: “For though I should boast somewhat more of our authority which the Lord hath given us for edification, and not for your destruction,” 2 Cor. 10 [8], and afterwards: “Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction,” 2 Cor. 13 [10]. Paul also displays his coercive disposition when he says: “What will ye? Shall I come unto you with a rod, or in love and in the spirit of meekness?” 1 Cor. 4 [21]. And of judicial matters he writes to Timothy: “Against an elder receive not an accusation but before two or three witnesses,” 1 Tim. 5 [19]. 4. From these passages it is very clearly discerned that bishops have the power not only of the ministry of the Word of God, but also of ruling and coercitive correction in order to direct subjects to the goal of eternal blessedness. But for the power of ruling there is required the power to judge, to define, to discriminate and to decide what is expedient or conducive to the aforesaid goal. 5. In vain, there-

fore, and futile is all that is inserted in the present article in opposition to the immunity of churches and schools. Accordingly, all subjects of the Roman Empire must be forbidden from bringing the clergy before a civil tribunal, contrary to imperial privileges that have been conceded; for Pope Clement the Martyr says: "If any of the presbyters have trouble with one another, let whatever it be be adjusted before the presbyters of the Church." Hence Constantine the Great, the most Christian Emperor, was unwilling in the holy Council of Nice to give judgment even in secular cases. "Ye are gods," he says, "appointed by the true God. Go, settle the case among yourselves, because it is not proper that we judge gods." 6. As to what is further repeated concerning Church regulations has been sufficiently replied to above. Nor does Christian liberty, which they bring forth as an argument, avail them, since this is not liberty, but prodigious license, which, inculcated on the people, excites them to fatal and most dangerous sedition. 7. For Christian liberty is not opposed to ecclesiastical usages, since they promote what is good, but it is opposed to the servitude of the Mosaic law and the servitude of sin. "Whosoever committeth sin is the servant of sin," says Christ, John 8 [34]. 8. Hence their breaking fasts, their free partaking of meats, their neglect of canonical hours, their omission of confession—viz. at Easter—and their commission and omission of similar things, are not a use of liberty, but an abuse thereof, contrary to the warnings of St. Paul, who earnestly warned them, saying: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another," Gal. 5 [13]. Hence no one ought to conceal his crimes under the pretext of Gospel liberty, which St. Peter also forbade: "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." 1 Pet. 2 [16]. 9. As to what they have added concerning abuses, all the princes and estates of the Empire undoubtedly know that not even the least is approved either by His Imperial Majesty or by any princes or any Christian man, but that both the princes and the estates of the Empire desire to strive with a common purpose and agreement, in order that, the abuses being removed and reformed, the excesses of both estates may be either utterly abolished or reformed for the better, and that the ecclesiastical estate, which has been weakened in many ways, and the Christian religion, which has grown cold and relaxed in some, may be restored and renewed to its pristine glory and distinction. 10. To this, as is evident to all, His Imperial Majesty has thus far devoted the greatest care and labor, and kindly promises in the future to employ for this cause all his means and zeal.

## CONCLUSION.

From the foregoing—viz. the Confession and its Reply—since His Imperial Majesty perceives that the Elector, the princes and the cities agree on many points with the Catholic and Roman Church, and dissent from the godless dogmas that are disseminated all over Germany, and the pamphlets circulated everywhere, and that they disapprove of and condemn them,—His Holy Imperial Majesty is fully convinced, and hopes that the result will be, that when the Elector, princes and cities have heard and understood this Reply they will agree with united minds in regard to those matters also in which they perhaps have not agreed hitherto with the Roman Catholic Church, and that in all other things above mentioned they will obediently conform to the Catholic and Roman Church and the Christian faith and religion. 2. For such conduct on their part His Imperial Majesty will be peculiarly grateful, and will bestow his special favor upon them all in common, and also, as opportunity offers, upon them individually. For (which may God forbid!) if this admonition, so Christian and indulgent, be unheeded, the Elector, princes and cities can judge that a necessary cause is afforded His Imperial Majesty that, as becometh a Roman Emperor and Christian Cæsar and a defender and advocate of the Catholic and Christian Church, he must care for such matters as the nature of the charge committed to him and his integrity of conscience require.

---

## VI. OPINION OF PHILIP MELANCHTHON CONCERNING THE FOUNDATION OF THE DOCTRINE OF THE SACRAMENTARIANS.<sup>1</sup>

[Augsburg, about August 1, 1530.]

I. THE Zwinglians think that the Lord's body can be in but one place.

II. They also earnestly contend that Christ's body cannot be anywhere except locally, because to be at the same time in different places is inconsistent with the nature of a body.

III. And for this reason they think that Christ's body is circumscribed in a place in heaven, so that at the same time it can in no way be elsewhere, and that it is truly and really apart from the bread, and cannot be in the bread and with the bread.

IV. Bucer, therefore, is wrong in contending that he agrees with us. For we say that it can be in different places, whether this occur locally or by some other secret movement whereby different places are present at the same time, as one point, to the

---

<sup>1</sup> C. R. 2 : 222 sq. ; Cœlestine, pp. 299 sqq.

person of Christ. We affirm also a true and real presence of Christ's body with the bread.

V. Bucer never dares to say whether he is willing to adopt the opinion of Zwingli or Ecolampadius, that the body of Christ is really with the bread without geometric remoteness.

VI. We can quote concerning the presence of the body such declarations as: "I am in their midst," because we do not absolutely bind Christ's body, so that it is necessarily circumscribed to but one place.

VII. The words "by the contemplation of faith" have to these men no meaning except that of the remembrance of the absent Christ.

VIII. Bucer himself diffuses mist when he says of the words, "By the contemplation of faith," that it is said by some to have no greater emphasis than if one were to recall an absent friend. But our men ascribe much more to this presence, as that which occurs by the most certain Word of God and the powerful co-operation of the Holy Ghost.

IX. Here they wish presence to be understood only concerning efficacy and the Holy Ghost.

X. We, however, require not only the presence of the power, but of the body. This Bucer disguises purposely.

XI. They think simply that the body of Christ is in heaven, and not either with the bread or really in the bread.

XII. Nevertheless, they say that Christ's body is truly present, but by the contemplation of faith—*i. e.* the imagination.

XIII. This is plainly the opinion of these men. They practise imposition upon men in saying that the body is truly present, and nevertheless adding afterwards, "by the contemplation of faith"—*i. e.* the imagination. Thus again they deny the real presence.

XIV. We teach that Christ's body is truly and really present with the bread or in the bread.

XV. Bucer, moreover, seems to me to be preparing a plot when he says that we agree:

I. Because we deny transubstantiation and say the bread remains.

II. Although we say Christ's body is really present, nevertheless Luther does not say that it is locally present—*viz.* in a mass by circumscription—but in that mode whereby Christ's person, or the entire Christ, is present to all creatures.

III. Hence Bucer argues: If Christ's body is present in that mode whereby the entire Christ is present to all things, it follows that Christ's body is fixed locally in some place, and that other things, because they have remote places, are present to the body not really, but adjectively. Thus he maintains that the presence is only imaginary.

But Bucer is deceived by this imagination, because he never concedes a real and true presence.

We must also say what we do say, that the presence is true and real, and must not dispute as to whether it be real or of what nature.

We deny transubstantiation and that the body is locally in the bread. We reject also the opinion of those who say that the body is contained in the bread, like wine in a goblet or fire in glowing iron. But nevertheless we confess that Christ's body is truly present in the Holy Supper, and we declare confidently that the present Christ distributes his body and blood for us to eat and drink; and we maintain that he uses the ministry of the Word and the sacrament of his body and blood for accomplishing this. For as we confess that through baptism we are regenerated, so we believe that through the sacrament of the Eucharist Christ's body and blood are presented and tendered us. We say, moreover, that Christ's body and blood are appropriated only by inscrutable faith, as Cyril says, although we do not shrink from the words of Chrysostom, declaring: "O miracle! O mercy of God! who is seated above with the Father that hour he is held by the hands of all, and gives himself to those willing to receive and embrace him!" and many other declarations of this father, as well as others, although we use them more rarely, as Chrysostom himself teaches, saying: "Would you not rather pass into heaven, and, dismissing all carnal thought of the soul, survey with disembodied soul and pure mind the things which are in heaven?" With Augustine also we confess that Christ, on account of the mode of a true body, is in a place in heaven, not indeed locally, but in that mode that properly belongs to this sacrament. For we confess on both sides that only in their true use do the sacraments have the nature of sacraments and are sacraments. We believe also that the covenant, by which in the bread and wine Christ's body and blood are tendered us, is there present, and is there ratified with those alone for whom that body was delivered and that precious blood shed, as the evangelists themselves testify. Nevertheless, we confess that even believers cannot so conduct themselves towards this sacrament as not to become guilty of the body and blood of Christ, which are truly present and not absent. **FOR THE SACRAMENTS OF CHRISTIANS ARE SIGNS AND TESTIMONIES OF A PLAINLY PRESENT AND NOT OF AN ABSENT CHRIST.**





### **PART III.**

#### **DOCUMENTS PERTAINING TO THE HISTORY AND INTERPRETATION OF THE FORMULA OF CONCORD.**



## CONTENTS.

---

- I. LUTHER ON THE DESCENT OF CHRIST INTO HELL (1533).**
- II. THE WITTENBERG CONCORD (1536), WITH BUCER'S EX-  
HORTATION AND EXPLANATION.**
- III. THE LEIPSIC INTERIM (1549).**
- IV. THE CATALOGUE OF TESTIMONIES, APPENDIX OF ANDREÄ  
AND CHEMNITZ TO ART. VIII. (1580).**



## I. LUTHER ON THE DESCENT OF CHRIST INTO HELL.

[From a Sermon at Torgau in 1533. See FORMULA OF CONCORD, pp. 522, 643.]

As we have now buried Christ the Lord, and heard how he died, we must also resurrect him again, and celebrate the day of Easter, on which he entered upon another and new life, in which he can no more die, and has become a Master over death and all creatures in heaven and earth. This is declared by this article when we say : “ *Descended into hell, on the third day arose from the dead.* ”

For before he arose and ascended into heaven, and while yet lying in the grave, he also descended into hell, in order that he might deliver us from it who were to be held as prisoners in it ; just as he became subject to death and was laid in the grave, so that he might deliver his own therefrom. But I will not discuss this article profoundly and minutely, as to how this took place or what the phrase “ descended into hell ” means, but will be content with the simplest meaning that the words convey, as we must represent the matter to children and uneducated people. There have indeed been many who have attempted to bring this matter down to the level of reason and common sense ; they have, however, accomplished nothing thereby, but were led only farther away from the faith. Therefore, if any one wishes to get on well and not be hindered, the safest thing for him to do is to stick to the words and understand them in a simple way as best he can.

In this way it has been the custom to represent in fresco-painting how Christ went down, clad in a priestly robe and with a banner in his hand—how he reaches hell and with his banner beats and drives out the devil, takes hell by storm and delivers his followers. And in this way, too, the children have been taught in their plays the night before Easter. And I am glad to see it thus set before the simple-minded in paintings and plays and songs, etc. ; and so we should let well enough alone, and not worry ourselves with profound and curious questions as to how it may have taken place, since it surely did not occur physically, for he remained those three days in the grave.

Although we might with acuteness and subtilty discuss the question as to how it really occurred (as, indeed, teachers have disputed whether he descended personally and by actual presence of his soul, or only by virtue of his power and effectively), this cannot be grasped or fathomed by our reasonings, and these dis-

putants have not themselves understood it. For I may well refrain from attempting to describe in language or to grasp with my senses what is going on in the state of being that is far beyond and above this life. For I cannot even understand everything that belongs to this life; as, for instance, what were the thoughts and feelings of our Saviour in the garden when he compassionately endured the bloody sweat; but I must let it stand as it is in the Word and in the Creed. Still less can we think or tell how he descended into hell; but, as we are compelled to form conceptions and images of that which is conveyed to us in words, and cannot think of or understand anything without such an image, it is proper and right that we look at it literally, just as it is painted—namely, that he descends with the banner, breaks to pieces and destroys the gates of hell; and we should give ourselves no concern about deep and incomprehensible reasonings on the subject.

For such paintings well exhibit the force and value of this article; therefore it is held forth, preached and believed how that Christ destroyed the power of hell and stript the devil of all his might. If I have this, I have the real gist and meaning of it, and am not to ask or curiously inquire any further as to how this took place or was possible, just as such cavilling and rationalizing concerning the other articles is forbidden, and is, besides, of no avail. Otherwise, if I wanted to be as smart as some who carry their heads very high and make fun of our simplicity, I too could joke about it and ask what kind of a banner he had, whether it was made of cloth or of paper, and how it happened that it was not burned in hell; also, what kind of gates and castles hell has, etc.; and thus, after a heathenish fashion, I could laugh at the Christians as the greatest fools for believing such things. That is a wretched and an easily acquired art that everybody may know without their teaching; yes, even swine and kine may be adepts in it. So, too, I could grandly allegorize about it, and show the meaning of banner and staff or cloth and gates of hell.

For we are, thank God, not so dumb as to believe or say that this took place physically or with standard of wood and cloth, or that hell is a wooden or iron building. But we have nothing to do with such questions, cavils and explanations, simply saying that one may form an idea from such rude pictures of what this article means; just as other doctrines concerning divine things are represented by rude outward images, as Christ himself everywhere in the Gospels exhibits to the people the mystery of the kingdom of heaven by visible images and by parables, or as we paint the child Jesus stamping upon the head of a serpent, and as Moses represented him to the Jews in the wilderness by the brazen serpent (Num. 21 : 9); also as did John the Baptist

when he called him the Lamb of God (John 1 : 29). For such images clearly and easily help us to understand and to remember anything, besides giving pleasure and comfort ; and if they were of no other use they serve to ward off the devil with his dangerous darts and temptations, who tries to lead us astray from the Word with his lofty reasonings, so that we may grope and scramble about with our reason in the grand articles until he at last overthrow us.

And we have undoubted proof that the old fathers spoke and sung in this same way about it ; so too it is sung in the old hymns ; and we sing at Easter :

"He who shattered hell,  
And in it bound the hateful devil," etc.

For if a child or unlettered person hear this, he does not think anything else than that Christ conquered the devil and took away all his power ; that is the true and Christian way to think about it ; it exactly hits the real truth and the meaning of this article, although not strictly describing the fact or expressing it just as it occurred. But what of that, if it does not injure my faith, but gives me clearly the real meaning that I can and am to get out of it ? And, though I search diligently ever so long, I cannot understand anything more about it, but am very likely to lose the real meaning of it if I am not thoroughly guarded and do not cling firmly to the Word. We must present the truth in child-like and simple figures to the rude people as best we can. Otherwise, one of two things will happen : either they will not learn or understand anything about it, or if they want to be wise and reason profoundly about it they may lose their faith altogether.

I speak in this way because I see that the world now wants to be wise in the devil's name, and to love it according to their own notions in the articles of faith, and to get to the bottom of everything. So here, when it hears that Christ descended into hell, it rushes in and is determined at once to reason it out how it occurred, and starts all manner of far-fetched and useless questions : Whether the soul alone descended, or whether the divinity went along with it ? Also, what he did there ? And how he managed the matter with the devil ? And many such matters of which they can know nothing. But we ought to let such useless questions alone, and simply fix and fasten our heart and thoughts upon the words of the Creed, which says : "I believe on the Lord Jesus Christ, the Son of God, dead, buried and descended into hell ; that is, on the whole person, God and man, with body and soul, undivided, born of the Virgin, suffered, died and is buried ; therefore here too I must not divide it, but believe and say that the same Christ, God and man, in one person, descended into hell, but did not remain there ; as Ps. 16 : 10 says of him : 'Thou

wilt not leave my soul in hell, nor suffer thine Holy One to see corruption.' The word *soul* is here applied to him according to the scriptural use of the term, not meaning an existence distinct from the body, but the whole man, as he here calls himself, the Holy One of God."

But how this could be, that the man lies in the grave and yet descends into hell—that we must leave unexplained and uncomprehended, for it certainly did not take place physically and comprehensibly, although we must imagine and paint it rudely and physically, and thus speak of it by comparisons, as if a powerful general or a giant were to enter a fortified castle with his army and banners and weapons and destroy it, and capture and bind the enemies therein, etc. Therefore, if you are asked about this article, how the descent to hell took place, answer simply thus: I really do not know that, nor shall I be able to understand or explain it; but I can roughly paint it for you, and give you a picture of it that will speak clearly and plainly of hidden things: that he went and took the banner as a conquering hero, and with it burst open the gates, and made such an ado among the devils that one tumbled out of a window this way and another that way out of a hole.

And now here you come, you half-fledged witling, with your bespattered sophistry and begin to mock: Is it then so, as I hear, that hell has wooden gates, made by the carpenter? How, then, has it stood so long without being burned up? Answer: That I knew very well before your wisdom was born, and you needn't teach me, that hell is not built of wood and stone, nor has it such gates and windows, locks and bolts, as a house or castle on earth, and he didn't destroy it with a banner made of cloth. Thank God, I can speak of these things just as smartly as any one of these cavillers, and, besides, can nicely explain and interpret the meaning of such images and figures. But I will rather be content with the childlike understanding and the simple, clear words of this article than to plunge with them into the profound reasonings which they do not themselves understand, and with which the devil is leading them astray. For such an image cannot harm or mislead me, but is of service and helps me more firmly to grasp and hold this article, and its meaning remains clear and undistorted (God may decide whether the portals, gates and banners are wooden or iron, or whether there were none at all), since we must by means of figures form our ideas of things that we do not actually know, even if they do not exactly fit or are not really as they are represented.

And so I believe here that Christ himself personally has destroyed hell and bound the devil. God may decide whether the banner, portal, gate and chain were of wood or iron, or whether there were none at all: no matter about that, if I only hold on



to that which I am to believe concerning Christ, and which is represented by such images. This is the principal matter, the benefit and the power that we derive from it, that neither hell nor devil can capture or harm me or any who believe on him.

This is now what we have to say in the plainest manner in regard to this article: That we should hold fast to the words and cling to this main point, that for us, through Christ, hell has been torn to pieces and the devil's kingdom and power utterly destroyed; that to accomplish this he died, was buried, and descended thither, so that it should no longer harm or overwhelm us, as he himself says, Matt. 16 : 18.

For, although hell itself remains hell and holds captive the unbelieving (so also death, sin and all misfortune), that they must remain therein and perish, and alarms and distresses even ourselves according to the flesh and the outward man, so that we have to fight and struggle with it, yet in faith and in the spirit is all destroyed and rent asunder, so that it can no longer harm us.

This has all been accomplished by this one Man: that Christ our Lord descended into hell, otherwise the world with all its powers would not have been able to redeem any one from the bonds of the devil, or to remove the pain and the power of hell for one sin, though all the saints had gone down to hell for the sin of one man; but all that ever came upon earth would have had to remain therein for ever if the holy, almighty Son of God had not descended thither in his own person and conquered and destroyed it by his divine power. For no Carthusian hood or Carmelite hempen girdle, nor the holiness of all the monks, nor the power and might of the whole world, could have extinguished a little spark of the fire of hell. But it is done when this Man himself comes down with his banner; then all the devils have to run and flee as from their death and poison, and all hell with its fire becomes extinguished before him, so that no Christian needs to fear it, and if he were to go down thither he should suffer none of the pain of hell; just as through Christ he does not taste death, but presses through death and hell to eternal life.

[Erlangen Edition, xx. 165 sq; Walch x. 1354 sq.]

---

## II. THE WITTENBERG CONCORD, SOMETIMES CALLED THE FORMULA OF CONCORD OF 1536.

[With Bucer's Exhortation and Explanation. In explanation of Smalcald Articles, pp. 330, 354, and Formula of Concord, pp. 603 sq.].

[Of the three authors of the Tetrapolitan Confession, Bucer and Capito subscribed this document. The details of the conference in Luther's house, with the

arguments of the preliminary discussion, the final cordial acceptance by Luther of the other side on the basis of this statement, the tears of joy shed by Capito and Bucer, their common participation of the Lord's Supper, the three Sunday services—Alberus preaching in the morning, Bucer in the afternoon, and Luther at vespers—are given in Seckendorf, iii. p. 130 sq.; Meurer's *Luther*, Eng. trans., pp. 502 sqq. An entire chapter of Löscher's *Ausführliche Historia Motuum* is devoted to this subject. See also Köstlin's *Luther's Theologie*, ii. pp. 189 sqq.; Planck's *Geschichte der Entstehung*, iii. part i. p. 376 sqq.; Dorner's *Hist. of Prot. Theol.*, Eng. trans., i. p. 333 sq.; Frank's *Die Theologie der Concordienformel*, iii. pp. 24, 59, 108, 134; Thomasius's *Dogmengeschichte*, ii. pp. 356 sqq.; *Luth. Diet.*, 1877, p. 235.

The Concord failed, partly from the ambiguity of the word "unworthy," which Bucer interpreted in such way as to render a further qualification necessary in Smalcald Articles, part iii. Art. VI. (330), as explained in the Formula of Concord, as well as from his inability to influence to any great extent his absent associates, who thought that, instead of effecting a compromise, he had, under the force of Luther's arguments and the spell of his presence, conceded almost everything. Melancthon from the very beginning was averse to the negotiations, and writes on the day the Concord was signed that he had no hope of any permanent good (C. R. iii. p. 81). Luther, however, was much delighted at the reception it received among some of the Swiss, and Dec. 1, 1537, wrote to them a cordial letter, although he intimates that complete agreement had not been reached (*De Wette's Luther's Briefe*, v. p. 83 sqq.). Löscher, too (i. p. 219), gives proof of Bucer's sincerity, citing frank acknowledgments of his former error made to others than Lutherans—e. g. the bishop of Hereford, England. At the conference of theologians at Smalcald (1537), Bucer and Blaurer were present, and when there was a general review of the articles of faith in order to learn whether there were any dissent in doctrine, "the princes expressly testified that they would maintain the 'Formula of Concord,' while concerning the sacraments "Bucer satisfied us all, even the more rigid" (Melanch., March 1, 1537, C. R. iii. p. 292). Nevertheless, at Gotha, where Bucer overtook Luther on his premature departure from Smalcald, Luther arraigned him very plainly for the inconsistencies in which he was involved by his attempts to mediate (Erl. ed., *Luth. Works*, 65 : 92). Nor have we found any evidence of retraction of the interpretation of "the unworthy" as given in his "Explanation." The translation is made from C. R. iii. pp. 75 sqq., where the "Exhortation and Explanation" are also found.]

FORMULA OF CONCORD BETWEEN THE WITTENBERG DOCTORS  
AND THE DOCTORS OF THE STATES OF THE EMPIRE IN  
UPPER GERMANY CONCERNING THE PRESENCE OF THE  
BODY AND BLOOD OF CHRIST IN THE LORD'S SUPPER.  
WRITTEN BY THE ORDER AND REQUEST OF BOTH PAR-  
TIES BY PHILIP MELANCHTHON, IN THE YEAR OF CHRIST  
1536.

WE have heard Dr. Bucer explaining his opinion, and that of others who have been with him, concerning the sacrament of Christ's body and blood, in this way :

I.

We confess that, according to the words of Irenæus, the Eucharist consists of two things, an earthly and a heavenly. They hold and teach, therefore, that with the bread and wine the body

and blood of Christ are truly and substantially present, offered and received.

## II.

And although they deny that transubstantiation occurs, and do not hold that a local inclusion in the bread occurs, or any lasting connection without the use of the sacrament, yet they concede that, by the sacramental union, the bread is the body of Christ; *i. e.* they hold that when the bread is held out the body of Christ is at the same time present and truly tendered. For, apart from use, when it is laid by in the pyx or displayed in processions, as occurs among the Papists, they hold that the body of Christ is not present.

## III.

Then, too, they hold that this institution of the sacrament is efficacious in the Church, and depends upon the worth neither of minister nor communicant. Wherefore, as Paul says that the unworthy also eat, so they hold that the body and blood of the Lord are truly extended also to the unworthy, and that the unworthy receive, where the words and institution of Christ are retained. But these partake for judgment, as Paul says, because they abuse the sacrament when they use it without repentance and faith. For it has been set forth for the purpose of witnessing that the benefits of Christ are applied to those, and that they become members of Christ and are washed by the blood of Christ, who repent and sustain themselves by faith in Christ.

Since, however, only a few of us have met, and it is necessary on both sides to refer this matter to other preachers and superiors, it is not yet allowable for us to come to terms concerning an agreement before we have referred it to the rest.

Since, however, all profess that in all articles they want to hold and teach according to the Confession and Apology of the princes professing the Gospel, we are especially anxious that harmony be sanctioned and established. And we have the hope that if the rest, on both sides, would so agree, there would be thorough harmony.

Dr. WOLFGANG CAPITO, minister of the church at Strasburg.

M. MARTIN BUCER, minister of the church at Strasburg.

Lic. MARTIN FECHT, minister of the Word of the church at Ulm.

Lic. JACOB OTHER, minister of the church at Eslingen.

M. BONIFACE LYCOSTHENES [WOLFHARDT], minister of the Word of the church at Augsburg.

WOLFGANG MUSCULUS, minister of the Word of the church at Augsburg.

M. GERVASIUS SCHOLASTICUS, pastor of the church at Memmingen.

M. JOHN BERNHARDI, minister of the church at Frankfort.

MARTIN GERMANI, minister of the church at Fürfeldt.

M. MATTHEW AULBERT, pastor of the church of Reutlingen.

JOHN SEBRADINUS, deacon of Reutlingen.

MARTIN LUTHER, Wittenberg doctor.

Dr. JUSTUS JONAS.

Dr. CASPAR CRUCIGER.

Dr. JOHN BUGENHAGEN, Pomeranus.

PHILIP MELANCHTHON.

JUSTUS MENIUS, of Eisenach.

FREDERICK MYCONIUS, of Gotha.

Dr. URBAN REGIUS, superintendent of the churches of the duchy of Luneburg.

GEORGE SPALATIN, pastor of the church at Altenburg.

DIONYSIUS MELANDER, minister of the church at Cassel; and many others.

### *Of Baptism.*

Of the baptism of infants, all without doubt agreed that it is necessary that infants be baptized. For since the promise of salvation pertains also to infants, and does not pertain to those who are outside the Church, it is necessary that it be applied to infants by the ministry and to add them to the members of the Church. And since of such infants as are in the Church it is said: "It is not the will of your Father that one of them perish," it is manifest that through baptism there come to infants the forgiveness of original sin and the gift of the Holy Ghost, who is efficacious in them according to their measure. For we reject the error of those who imagine that infants please God and are saved without any action of God, since Christ says clearly: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Although, therefore, we do not understand of what nature that action of God in infants is, nevertheless it is certain that in them new and holy movements are wrought, just as in John, when in the womb, new movements occurred. For although we must not imagine that infants understand, nevertheless these movements and inclinations to believe Christ and love God are in a measure like the movements of faith and love. This is what we say when we say that infants have faith. For we speak thus that it may be understood that infants cannot become holy and be saved without a divine action in them.

Although, therefore, it is the custom in some places that baptism be publicly administered on certain days, nevertheless men should be taught that if there be danger to the life of infants they have them meanwhile baptized, and that ministers ought to grant baptism to such.

*Of Absolution.*

Concerning absolution, all desire that private absolution also be preserved in the Church, both on account of the consolation to consciences and because the discipline is very useful to the Church, in which men are heard privately, so that the inexperienced may be instructed. For, indeed, the more uncultivated have need of such conversation and examination. But for this reason the old confession and enumeration of offences are neither to be approved nor required, but this conversation is preserved, because of the absolution and institution.

All subscribed as above. Done the second day after *Exaudi*, May 29, 1536.

---

## BUCER'S EXHORTATION TO HIS COLLEAGUES.

CONCORD in this will be confirmed and ratified if we truly hold as these articles (viz. Of the Supper, Baptism, and Absolution) set forth, and if each one of us so teach in good faith. And as to the article Of the Eucharist, we must unreservedly (*pleno ore*) condemn as error the doctrine that in the Lord's Supper, when it is celebrated according to the Word of the Lord, nothing is given and received but bread and wine; also we must affirm and teach that the true body and true blood of the Lord are truly given and received in the Holy Supper; nevertheless, as has been said, not united naturally with the bread, nor included locally in the bread, nor in the food taken into the body (*cibum ventris*<sup>1</sup>). Finally, that the truth of this sacrament, as of the Word of God and all the sacraments, depends upon the word and institution of the Lord, and not upon the merits of men either receiving or administering; and that whoever receive the sacrament unworthily receive judgment.

Let him, then, who acknowledges these things as true, and intends in good faith so to teach, give his signature and show what he has determined to do; to him who will not we offer to answer in a friendly manner concerning all things which may hinder his subscription.

## BUCER'S EXPLANATION OF THE WITTENBERG CONCORD, PUBLICLY MADE AT STRASBURG.

## I.

Two things are here expressed: First, we confess that in the Holy Supper there are two things—*i. e.* bread and wine, and

---

<sup>1</sup> The expression of the First Helvetic Confession of the same year (1536), Art. XXII., in whose formulation Bucer had assisted—*peritulum ventris cibum*.

the body and blood of the Lord; *i. e.* the Lord Jesus himself. Secondly, that the body and blood of Christ are present, offered and received with the bread and wine, and that truly and substantially.

The former is so expressed that it may be manifest that we acknowledge the earthly objects in the Supper, bread and wine, to be not only signs, as many have suspected. So, too, that Dr. Luther and his associates do not teach that Christ is naturally united with the elements of bread and wine, or offered after any mode of the present life. It is a heavenly object, and is offered in a heavenly mode. Hence no imagination must here be entertained of any change or inclusion of place, neither with respect to the infirmity of the transitory condition either of us the recipients of these mysteries or of the symbols which we receive. The Lord deals with us who are in the body according to the measure of our weakness.

The second declaration, that the body of Christ is offered and received, is presented for the same reason—viz. that not only the distinction between a sacrament and a sacramental object (for the statement is: *with the bread and wine*), but also the true offering here of the true Christ, may be expressed, for which reason there is an addition of the words: “are present and offered;” likewise, “truly and substantially;” by all which nothing else is meant than that in the Holy Supper there is a true offering of Christ himself, which indeed is the work of Christ, but for this Christ uses the ministry of the Word.

## II.

This entire article has been presented to exclude the superstition of the Papists, to which they who assert the presence of Christ in the Supper have seemed to some to incline. For from this superstition the common people imagine a circumscriptive presence of Christ under the forms of bread and wine as long as they refrain, and that, too, a presence that of itself is salutary. Hence they who are in no way solicitous about the true use of the sacrament, that receiving it they may have Christ more and more living in them, and they may live in him, and may worthily celebrate the benefit of his death, hasten with such zeal to witness the sacrament, to adore it with outward worship, and to bear it about against all inconveniences.

We therefore expressly deny three things: Transubstantiation, local inclusion, and sacramental union of Christ with the symbols apart from the lawful use of the sacrament. Lest, however, we may seem to not fully acknowledge that this sacrament is the communion of the Lord's body and blood, as Paul calls it, and the words of the Lord, “Take, eat; this is my body,” etc., we

have wished, on the other hand, to express that we firmly believe the sacramental union and offer.

Hence it is stated: "When the bread is held out the Lord's body is truly held out," etc. For this reason the bread is said to be the Lord's body. For as the Lord said when he offered the bread: "Take, eat; this is my body," it is most clearly manifest that he bade them receive of him and eat, with the bread, also his actual and true body, and not merely its figure or image. For he adds: "Given for you." The Lord's body is therefore truly offered and received.

### III.

In the third article also two things are expressed: First, that the sacrament of the Eucharist is determined by the Lord's institution, and does not depend upon the worth of the minister or the recipient. Secondly, that this, and not merely the symbols, is given also to the unworthy, and received by them.

The first is stated lest we might seem, with most of the Catholics, to deprive the Church of the truth of the sacraments because of the unworthiness either of ministers or of communicants. For when the sacrament is celebrated in the Church in accordance with the Lord's institution, all in the Church have an entire sacrament—*i. e.* the sacrament and the sacramental object—even though there be among ministers or communicants unworthy and treacherous persons, as was Judas at the first Supper. Nevertheless, should their dishonesty be apparent to the Church, they ought to be excluded from these sacred rites.

Secondly, that the Lord's body is offered with the bread to the unworthy also, and is received by them, is stated because of Paul's words (1 Cor. 11), who writes that they who take "unworthily are guilty of the body and blood of the Lord;" and he here speaks of those who are in the Church and have faith, yet do not discern the Lord's body—*i. e.* do not properly estimate this gift of Christ.

For only three classes of men can take the sacraments. Those who here despise and ridicule all things, and are altogether godless, and do not believe the Lord in anything, acknowledge and hold that there is nothing but bread and wine, and on this account receive no more, because they pervert the Lord's words and institution. Others believe the words of the Lord, who here offers his body, and receive the sacrament with such faith as to receive likewise the sacramental object, yet they do not worthily estimate this gift of God. By this indignity they render themselves guilty of the Lord's body and blood, which, nevertheless, he has wished them to receive, and they do receive it because they embrace the Lord's words and institution; but they do not eat truly, as Augustine says—*i. e.* they do not fully enjoy this quickening food,

which they do not sufficiently let sink into the mind. The third are they who not only believe the Lord's institution, and adapt themselves for receiving the sacrament, but who at the same time weigh, consider and embrace all things by a living faith, and hence fully receive the virtue of this food. Thus is it also with the Word of the Gospel. This is of itself and by the Lord's institution the word of salvation to whomsoever it may be announced or by whomsoever believed. This some hear altogether without faith; since they do not understand it, so far as they are concerned, they receive nothing but the empty sound of words. Others believe and understand, yet do not lay it aright to heart. These also hear the Gospel as a word of salvation, and thus also hear and appropriate the salvation in it, but as they do not sufficiently examine it or meditate upon it, but let it slip from mind, they rob themselves of the Word. Wherefore, they fully enjoy it who hear it in a perfect heart and weigh it aright, who are hearers of the third and best class.

### III. THE LEIPSIK INTERIM.

DECEMBER, 1548.

[So important is this document in the interpretation of the Formula of Concord that we have translated it from the *Corpus Reformatorum*, vii. pp. 259 sqq. For its relation to the Formula of Concord see Historical Introduction, *anté*, p. 53. The first part, treating of Justification and Good Works, was prepared by Melancthon about July 8, 1548, at the conference held at Meissen, where the theologians present besides himself were George, prince of Anhalt (bishop of Merseburg), Caspar Cruciger, John Pfeffinger, Daniel Gresser, George Major and John Forster, having been summoned by the Elector Maurice of Saxony for two purposes—viz.: first, to prepare a statement of their reasons for rejecting the Augsburg Interim; and secondly, to compose a summary of doctrine to be sent to the Emperor as a Confession. The two articles mentioned are the beginning of this Confession, which never proceeded any further, as this purpose was soon abandoned. The portion elaborated was, however, with a few modifications, presented by the theologians as their judgment in the conferences at Pegau, Aug. 24th, and at Torgau, Oct. 18th and 19th, where the Leipsic Interim appears in its first form. The rest of the document was a gradual growth, also beginning with the conference at Meissen, and reaching almost its final form in the conference at Zelle, Nov. 19th, and known as the Zelle Interim, which was presented by the Elector Maurice in the conference at Jüterbock, Dec. 7th, to the Elector of Brandenburg, who also approved it. These documents were afterwards revised, and were, with a very few changes, finally adopted and transmitted by Maurice to the civil authorities, Dec. 21, 1548.

The whole purpose of this paper is to secure the peaceable possession of the doctrine of Justification by yielding in matters which its authors and endorsers regarded less serious. The letter of Melancthon, written for George, prince of Anhalt, to F. Burchard, about Dec. 18th (C. R. vii. 251 sqq.), expresses this clearly: "They hope to be able to avoid dangers if they receive some rites which are not in themselves vicious, and we are accused of unjust obstinacy if in such things



we are unwilling to serve public tranquillity. Although they err in this declaration when they think they can avoid dangers, nevertheless we do not contend so terribly concerning such rites, since there are more important controversies, the struggles of which are most severe. In order, therefore, to retain necessary things, we are not too exacting with respect to those that are unnecessary, especially since these rites have, to a great extent, remained in the churches of these regions. . . . We know that much is said against this moderation; but such devastation of the churches as is occurring in *Sueria* would be a greater scandal. . . . Nor am I moved by the outcries that when a weakening of front has been made the adversaries will afterwards seek a change of other matters. A Confession is now being heard concerning necessary matters. In this, with God's aid, we will hereafter show constancy the more cheerfully, since they will not be able to cast it against us that we are obstinate in small and unnecessary matters. The affair will show that we are contending for great causes. Perhaps also the delay while these things are being discussed will profit the churches. But even though the delay be of no advantage, yet the consolation is not useless that we have so long spared the weak, and that we have not at once, in the very beginning, desolated the churches, which would occur were we to yield in nothing to the powerful. Besides this very appointment of rites, whereof many complain too passionately as an infringement of liberty, is not of itself vicious." The controversy opened at once, the representatives of the cities on Dec. 24th presenting a formal protest to Maurice against the reinstitution of Extreme Unction and the Festival of Corpus Christi, as well as against the wording of the article on Baptism, which gave no security against the restoration of the chrism, and the defect of the *Interim* in affording candidates for ordination no protection against the unnecessary and unchristian vows required under the Papacy. Four days later the nobility presented their grievances. The former received from the theologians the curt answer, Dec. 28th (C. R. vii. p. 270): "We have learned of your further request, and are satisfied with the articles delivered, which not we alone, but some other superintendents and theologians with us, prepared and weighed well; for this reason any change is impossible. For these [articles] can be well received and maintained without any violence to a good conscience. Otherwise we would not have delivered them, but would have warned against them. Doubt not that God will grant the bishops grace to administer their office aright."

It is our judgment that obedience should be rendered the Roman Imperial Majesty, and such disposition should be shown that His Imperial Majesty and every one may note that we are all inclined to quiet, peace and unity. This we faithfully advise, and, as far as possible, will for ourselves always serve and admonish. For as some of us speak and write without cause, our mind and intention is directed to no dissension or unnecessary proceedings, but to all that already mentioned. This we testify before God himself, to whom all men's hearts are known, and this too our work shall and will prove.

Accordingly, we judge, first, that all that the ancient teachers have held in regard to *adiaphora*—i. e. matters of indifference, which may be observed without injury to the Divine Scriptures, and, on the other hand, are still in use—be henceforth observed, and that therein no burden or augmentation should be sought or applied, since this cannot occur without injury to a good conscience.

Secondly, so far as concerns the doctrine, first, of the state and nature of man before and after the fall, there is no controversy.

*The Article of Justification*

is similar to that at Pegau.

*How Man is Justified before God.*

As now it is said that out of God's wonderful, fathomless counsel his Son has been appointed Mediator and Saviour, and that for his sake the forgiveness of sins, the Holy Ghost, righteousness and eternal life are assuredly given, it should be known further how this exalted and great grace and blessings are received. Namely, thus:

Although God does not justify man by the merit of his own works which man does, but out of mercy, freely, without our merit, that the glory may not be ours, but Christ's, through whose merit alone we are redeemed from sins and justified, yet the merciful God does not work with man as with a block, but draws him, so that his will also co-operates if he be of understanding years. For such a man does not receive the benefits of Christ unless his will and heart be moved by prevenient grace, so that he is terrified before God's wrath and has dislike of sin. For since sin causes enmity between God and man, as Isaiah writes, no one can come to the throne of grace and mercy unless by true repentance he turn from his sins. Hence John when he prepared the way of the Lord, preached with great earnestness: "Repent, for the kingdom of heaven is at hand." And there is no doubt whatever that in conversion there must be pain and terror before God's wrath; and as long as security remains, which perseveres in sins against conscience, there is no conversion and no forgiveness. Isaiah therefore says: "With whom will God dwell? With him that is poor and of a contrite spirit, and trembleth at God's Word." Moses also says: "The Lord thy God is a consuming fire"—i. e. he is truly and terribly incensed against all sin, and proclaimed his sentence shortly after the Fall by his Word and by punishments, and afterwards on this account gave his law with authentic testimonials, and taught therein that death, ravages and other plagues are admonitions whereby we should recognize his wrath. Besides, he wishes that in his Church until its final redemption sin should be reprov'd in the heart by the Word and Holy Ghost, as it is written: "The Holy Ghost will reprove the world of sin" [John 16].

But God has not only revealed his wrath, but has also given with it his gracious promise—viz. the Gospel of the Son of God—and it is his immutable will, confirmed by his oath and the blood of his Son and many miracles, that he will assuredly for-

give sins, bestow on us the Holy Ghost, receive, renew and make us heirs of eternal blessedness, for his Son's sake, and not because of our merit or worth, if in this terror and pain we truly believe and trust that for the sake of the Mediator sins are assuredly forgiven us.

This true faith believes all the articles of faith. For every one must acknowledge God, and, together with other articles, believe also this: I believe the forgiveness of sins, that it is imparted to me, and not merely to others. For although many who live in an evil conscience, if they also confess the Christian doctrine, boast of their faith, yet it is not a living and justifying faith. For such a heart does not believe that the forgiveness of sins is given it individually, neither does it appropriate the promise, but flees from God, and both comfort in God and true invocation of him are absent. There is no doubt that the faith of the devil, who is grievously terrified before God's judgment, is a far different thing from this true faith, which appropriates the promise and gracious comfort, as Paul clearly testifies (Rom. 4), that he speaks of that faith which appropriates the promise, which is not merely knowledge, as in the devil or in men who live in evil conscience, but this faith, together with the other articles, believes the forgiveness of sins, appropriates the promise and is at heart a true trust upon the Son of God, which works consolation, invocation and other virtues; of which faith the words of Isaiah, which Paul quotes in Rom. 10, speak: "He that trusteth in him shall not be brought to confusion." And it is sure that there is no other way to God and to attain forgiveness of sins and grace than this alone through the Son of God, as it is written: "No one cometh to the Father, but by the Son." Therefore, the Holy Ghost is likewise given in our hearts if we thus grasp by faith the divine promises, and comfort and support ourselves therewith, as is clearly expressed in Gal. 3, that we receive the promise of the Holy Ghost by faith; and the Holy Ghost then works in the heart steadfast trust and life, and enkindles all necessary virtues, firm faith, invocation, fear of God, love, good intentions, hope and other virtues. And they who have thus received the forgiveness of sins and the Holy Ghost, and in whom the Holy Ghost begins faith and trust in the Son of God, love and hope, then become heirs of eternal salvation for the Saviour's sake, as Paul writes (Rom. 6): "Eternal life is a gift of God, through Jesus Christ our Lord."

And as God has always graciously continued to build and maintain a Church ever since he received again Adam and Eve, and gave them the promise of a future Saviour, he has continued also to maintain this understanding of forgiveness and faith, although indeed among many it was often obscured, who sought forgiveness by their own works, or remained fettered by doubts,

as the heathen, among whom the remembrance of the promise no longer remains; yet God has clearly expressed this meaning in his Scriptures, and continues to declare it in his Church, in order that the knowledge and honor of his Son may not be effaced, and that he may continue to collect a Church and save many men.

But in the Christian Church all men should know both parts and truly believe. He who lives in sins against conscience should assuredly judge that he is in God's wrath, and that if he be not converted he will fall into eternal punishment; so again in true conversion it is God's earnest will and command that we accept his promise, and believe that not because of our worth, but because of the Redeemer and Mediator, God is gracious to us, will forgive our sins, and will accept and help us, etc.

But as some say that this is strange language, and that every one, nevertheless, experiences that much doubt concerning God still inheres and remains in the heart, this is indeed true; much doubt, struggling and fleeing from God are and remain in all men. This weakness is the injury resulting from original sin. But God, on the other hand, has given us his promise to comfort and strengthen us, that we may overcome doubt and flee to God for refuge. And when St. Paul says: "I know nothing by myself; yet am I not hereby justified," he does not teach that we should doubt, but wishes us to assuredly hold both points—viz. that the conscience should stand erect, but that therewith still many faults remain in us, and therefore we should know that we are nevertheless righteous—*i. e.* pleasing to God, for his Son's sake; and that is correct which Augustine says: "The certainty of entire trust should be in the precious blood of Christ." And it is divine, immutable truth that in the heart which has received through faith the forgiveness of sins the Holy Ghost, prayer, love, hope and other virtues enter, and there must be therein a good intention and a good conscience, as Paul says, that faith and a good conscience must be together. John also says: "He that loveth not abideth in death."

This is all certainly true. And although, by the help of divine grace, they are able to live without vices and mortal sins, yet at the same time it must be known that in this weak life there is still much inclination against God's commandments, much ignorance, doubt and manifold irregularities, as St. Paul says to the Romans, chap. 7: "I see another law in my members, warring against the law of my mind." And the Psalmist says: "In thy sight shall no man living be justified." And Daniel says: "We do not present our supplications before thee for our righteousness, but for thy great mercies."

Although, therefore, a new obedience has been begun, yet we must not think that one has on this account forgiveness of sins,

and is thus so pure that he needs no forgiveness of sins and no Mediator. The Son of God is, and continually remains, Mediator, and in God's secret counsel stands and prays for us that the grievous wrath of God against sin may not be poured out upon us. And it is not enough to say that God will not take account of the weakness that remains, and considers the person to be without sin, thus causing false confidence in one's own righteousness; but there must be in us both—viz. a good conscience and inchoate obedience; and besides this humility and faith—viz. that we confess that we still have sin, and that there is in us serious pain and displeasure at our sins; that we also confess that we have merited punishment, and are therein subject to God, as Daniel says: "O Lord, righteousness belongeth unto thee; but unto us shame and confusion of face." Besides, there must also be a necessary confidence that God will certainly receive persons, and, for his Son's sake, be gracious. This trust that thus contemplates the Mediator in God's judgment must always in this weak life overshadow the other virtues. When, therefore, Paul says: "Being justified by faith," this expression must not be understood in such sense as that faith alone is a preparation—viz. a confession—and procures other virtues because of which the person is truly justified; but his own honor should be accorded the Son of God, that he is and remains Mediator. We should also abide in this humility, that we confess we still have sins and need grace, and that God will certainly be thus gracious to us if, in this humility, we believe he is gracious to us for his Son's sake.

And that this consolation is necessary for all the godly every one experiences in his heart. In all anxiety and with intent invocation we all exclaim: "Alas, I am a poor sinner; I am not worthy that God should hear me." In such need we should not teach a man to imagine: "I have now many excellent virtues, and therefore I am pure;" but he should flee for refuge to the Son of God, and know that he should trust in the same because of the promise, as Daniel writes: "Not for our righteousness, but through mercy for the Lord's sake"—i. e. for the sake of the promised Saviour.

From all this it is clear both that it is true that in us a new obedience should begin, and yet that faith and trust in the Son of God must continue to abide, and receive the consolation that God is gracious to us for his Son's sake; and where this faith ceases there cannot be love and refuge to God and true prayer; but this faith works consolation, love and prayer, as it is said, and is not without love.

In those thus reconciled, virtues and good works should be called righteousness, yet not in the sense that the person on this account has forgiveness of sins or that the person is, in God's judgment, without sin, but that, for his Son's sake, God regards

this weak, inchoate obedience of believers in this miserable, infirm, impure nature with pleasure; and of these works as righteousness John speaks when he says: "He that doeth righteousness is righteous." And it is true that where the works are contrary to God, there is contempt of God, and no conversion to God has occurred in the heart. As is the tree, so also are the fruits; as we have still further to say.

### *Of Good Works.*

We also have no doubt that our doctrine and interpretation of good works is in agreement with the Divine Scriptures and the understanding of the Catholic Church of all times; and since our writings on this subject have been published, there is no need of a long statement here. Yet, that there may be a definite rule, we declare that those works are good and necessary which God has commanded, according to the Ten Commandments and their explanation sufficiently set forth in the writings of the apostles. According to this rule, a distinction is to be made between a good and an evil conscience. And, as before said, it is God's serious command that we should live in good conscience, and, as St. Paul writes, hold faith and a good conscience. He who perseveres in sins contrary to conscience is not converted to God, and is still God's enemy, and God's wrath abides upon him if he be not converted. This is precisely in accord with Gal. 5: "Of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." God, too, has comprised both in an oath—viz. that this conversion is necessary, and that the forgiveness of sins should be believed: "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Therefore, where there is no conversion there is no grace. This all intelligent persons know without a long explanation.

Further, if any one who has been in God's grace acts against God's command or his conscience, he grieves the Holy Ghost, loses grace and righteousness and falls beneath God's wrath; and if he be not again converted he falls into eternal punishment, as Saul and others. This is clearly expressed in Rom. 8: "We are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh ye shall die"—i. e. if ye follow your wicked inclinations contrary to conscience, ye shall fall into eternal punishment. And such sins merit not only eternal punishment after this life, but also many grievous punishments in this life, whereby their perpetrators and many others with them are surprised; as David's adultery and murder were punished.

For these reasons, to speak briefly, it is readily understood that good works are necessary, for God has commanded them; and if the course of life be in opposition thereto, God's grace and the

Holy Ghost are rejected, and such sins merit eternal condemnation. But virtues and good works please God thus, as we have said, in the reconciled, because they believe that God receives their person for Christ's sake, and will be pleased with this imperfect obedience; and it is true that eternal life is given for the sake of the Lord Christ out of grace, and at the same time that all are heirs of eternal salvation who are converted to God and by faith receive forgiveness of sins and the Holy Ghost. Nevertheless, the new virtues and good works are so highly necessary that if they were not quickened in the heart there would be no reception of divine grace. Thus, there must be in us a reception of divine grace, and its consolation is not an indolent thought, but life and deliverance from great trouble, as King Hezekiah says, Isa. 38: "God, as a lion, did break all my bones; but he hath delivered my soul, and cast all my sins behind my back." Paul says: "We will be clothed upon, so that we shall not be found naked." And Rev. 2: "Be thou faithful unto death, and I will give thee a crown of life." In these passages two things are comprised: the first, that in this life the beginning must be made of eternal salvation; the second, that before our end we must not fall away therefrom.

Thus regeneration and eternal life are in themselves a new light, fear of God, love, joy in God and other virtues; as the passage says: "This is life eternal, to know thee the only true God, and me, Jesus Christ." As, now, this true knowledge must shine in us, it is certainly true that these virtues, faith, love, hope and others, must be in us, and are necessary to salvation. All this is easy for the godly to understand who seek to experience consolation from God. And since the virtues and good works please God, as has been said, they merit also a reward in this life, both spiritual and temporal, according to God's counsel, and still more reward in eternal life, because of the divine promise.

But by this the error of the monks is in no way confirmed, that eternal salvation is merited by the worth of our works; also, that we can communicate our merit to others; but faith acknowledges our own weakness and flees for refuge to the Son of God, and receives this eternal consolation from his merit and treasure because of his gracious and exceeding abundant rich promise, and knows that we are always in conversion under obligation to believe God, who has there promised grace, and confirmed this promise with his oath, and regards despair as an affront against God, and thus the greatest sin.

Good works are adorned further in the Divine Scriptures with many temporal promises and great praise, whereof we have besides given Christian instruction at length in our writing, as we will continue always to do. For God wishes to be recognized

and invoked also in temporal gifts, and that this invocation be made in faith and a good conscience.

What is to be said further of works which God has not commanded will be mentioned hereafter.

*Of Ecclesiastical Power and Authority.*

What the true Christian Church, which is collected in the Holy Ghost, acknowledges, determines and teaches in regard to matters of faith should be taught and preached, as it neither should nor can determine anything contrary to the Holy Scriptures.

*Of Ecclesiastical Ministers.*

That hereafter learned men should be presented and appointed to the prebendaryships in the bishoprics who have such understanding in the Divine Scriptures that they are competent to exercise the episcopal office, and for the care of the archdiaconate and the jurisdiction of the Church, and can rightly administer the same. And that by the statutes and customs which obtain in some bishoprics only qualified persons should be made canons—godly men who would be serviceable in the episcopal office, and would not be a hindrance; but since in the Papal ordinances and decrees they have been cashiered and dismissed, and it was found that the chapters were full of idle and unlearned men, learned pastors and ministers should be ordained who are capable and fit to teach the Word of God and in a Christian way to preside over the people.

And that all other ministers should be subject and obedient to the chief and other bishops who administer their episcopal office according to God's command, and use the same for edification and not for destruction; which ministers should be ordained also by such bishops upon presentation by the patrons. These ministers also when they transgress, and especially the priests whose life is immoral or who urge impure doctrine, should be punished by the ordinary means, as by the deprivation of their office, and finally by excommunication.

*Of Baptism.*

That infant baptism, together with exorcism, the assistance and confession of sponsors, and other ancient Christian ceremonies, should be taught and retained.

*Of Confirmation.*

That confirmation should be taught and retained, and especially that the youth when they have come to mature years should be examined as to their faith by their bishops or by persons to whom



this is entrusted, that they confess it, and ratify the promises and renunciation of the devil made for them at baptism by their sponsors; and thus by the aid of divine grace be confirmed and established by the laying on of hands and Christian prayer and ceremonies.

#### *Of Repentance.*

That repentance, confession and absolution, and what pertains thereto, be diligently taught and preached, that the people confess to the priests, and receive of them absolution in God's stead, and be also diligently admonished and urged to prayer, fasting and almsgiving. Also, that no one be admitted to the highly-venerable sacrament of the body and blood of Christ unless he have first confessed to the priest and received of him absolution. Besides, that the people be diligently taught and instructed that in this sacrament we are united with Jesus Christ our Saviour as the Head with the members of his body, so that by it we are nursed and nourished to all good. Also, that we grow in communion with the saints. For "we, being many, are one bread and one body," as St. Paul says.

That the people should be taught also that whoever partakes of this sacrament unworthily eats and drinks damnation to himself, and should therefore be urged to forsake his sinful life and to true repentance, prayer, alms, temperance and other Christian virtues. For whoever will receive and support life must avoid the cause of death, and must follow and obey the Physician who beckons us on and has gone before.

#### *Of [Extreme] Unction.*

Although in this country the unction has not been in use for many years, yet since it is written in Mark and James how the apostles used it, since James says: "Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up,"—such unction, according to the apostle, may be hereafter observed, and Christian prayer and words of consolation from the Holy Scriptures be spoken over the sick; and that the people should be instructed concerning this in such way as to reach the true understanding, and that all superstition and misunderstanding be removed and avoided.

#### *Ordination of Ministers.*

Also, that, as has been said, ministers should hereafter be ordained with Christian ceremonies, upon the presentation of patrons, by such bishops as administer their episcopal office, and that no one be allowed in the ministry unless, as has been said,

he be presented by the patrons and have the permission of the bishops, so that no one may unbecomingly force himself or have himself appointed in a disorderly way. And that the sham examinations whereby many unlearned and unsuitable men have become pastors and church officers, to the grievous damage of conscience, be abolished; and that the bishops earnestly and diligently examine candidates for ordination, and especially those presented by patrons for ecclesiastical offices, in all ways themselves, and with the counsel, presence and co-operation of godly and learned men, in order that they may be found so qualified and suitable in doctrine, intelligence, life and walk as to be able aright to feed the flock of the Lord with God's Word, provide it with doctrine and example, and to administer their office.

#### *Of Marriage.*

That in all estates in this country marriage be observed according to God's institution.

#### *Of the Mass.*

That the mass be observed henceforth in this country with ringing of bells, with lights and vessels, with chants, vestments and ceremonies. In places where there are sufficient persons the priests and ministrants should go in a becoming way before the altar in their regular church vestments and robes, speak in the beginning the *Confiteor*, and that the *Introit*, the *Kyrie eleison*, the *Gloria in excelsis Deo, et in terra*, etc., and the *Dominus vobiscum*, the Collects, the Epistle, and all that now current in Latin, be sung. And when the Epistle is sung, it should then be also read to the people in German; the *Gradual*, the *Hallelujah*, the *Sequence*, or a *Tractus* according to the occasion of the time or festival. The Gospel to be sung in Latin, and read to the people in German. The *Credo in unum Deum* according to the Creed throughout, as is customary in the chapters. In parishes where there is no chapter, for the *Gradual* the old German hymns may be sung: at Christmas, *Ein Kindelein so löblich*; at Easter, *Christ ist erstanden*; at Whitsunday, *Nun bitten wir den heiligen Geist*, etc.; and instead of the Creed, *Wir glauben all an einen Gott*, etc. The sermon to be on the Gospel. The *Dominus vobiscum*, the *Oremus*, the *Offertorium*, the *Præfatio*, the *Sanctus*, the *Consecratio*, the Lord's Prayer in German, the *Agnus Dei*, the *Communio* and administration of the sacrament, the *Communicatio*, or partaking, Collects, the Benediction.

#### *Of Images.*

The images and pictures of the sufferings of Christ and of the saints may be also retained in the churches, and the people should be taught that they are there only as remembrancers, and to these

things no divine honor should be attached. To the images and pictures of the saints, however, no superstitious resort should occur or be encouraged.

### *Of Singing in the Churches.*

In the churches where they have been formerly observed the "canonical hours," the devout Psalms, should be sung in the chapters and towns at their times and on other high festivals, and also on Sundays. And therefore the usual ancient chants also be retained, according to the time and the chief festivals. There may be singing at and after burial, at the request of those who desire it, in memory of the dead and of our promise and sure resurrection.

### *Of Holidays.*

Sunday; our Lord's Birthday; St. Stephen's Day; St. John the Evangelist's Day; the Circumcision of the Lord; Day of the Three Holy Kings; Easter and the two days following; the Ascension of the Lord; Whitsunday, with the two days following; *Corpus Christi*; the Festivals of the Holy Virgin Mary; the days of the Holy Apostles; of St. John the Baptist; of St. Mary Magdalene; of St. Michael and some others, on which there should be only Church services, with preaching and mass and communion, as, of the Conversion of Paul; of the Beheading of John; Thursday, Friday and Saturday in Passion Week.

### *Of the Eating of Meat.*

Likewise, that on Fridays and Saturdays, also in fasts, the eating of meat be abstained from, and that this be observed as an external ordinance at the command of His Imperial Majesty. Yet that those whom necessity excuses, as hard laborers, travelers, women with child and those in childbed, old weak persons, and children, be not bound hereby.

### *Of the Deportment of Ministers.*

And we regard it becoming and good that pastors and ministers, in their dress as well as otherwise, by propriety of deportment demean themselves in a clerical and creditable way, and that with the co-operation and advice of the bishops or consistories they make an arrangement with one another, and observe it, so that in their apparel a distinction may be observed between ministers and worldly persons, and proper reverence may be paid the priestly estate. And that every one should give due consideration to his pastor, preacher and minister also with respect to doctrine and deportment, and report whatever faults may be found to the bishop or consistory, who should remedy the wrong.

## CONCLUSION.

In other articles we are ready to diligently observe the Scriptures and the ancient teachers, and to show our friends and gracious lords the bishops our judgment, and in a friendly and submissive manner to confer with Their Beloved and Princely Graces, and to settle our differences in a Christian way.

---

## IV. THE CATALOGUE OF TESTIMONIES.

[Appendix of Andreä and Chemnitz to Art. VIII. Formula of Concord. See *anté*, p. 61.]

*To the Christian Reader.*

SINCE, especially in reference to the article "Of the Person of Christ," some have falsely asserted that in the Book of Concord there is a deviation from the phrases and modes of speech received and approved by the ancient pure Church and fathers, and that, on the contrary, new, strange, self-devised, unusual and unheard-of expressions are introduced; and moreover, the testimonies of the ancient Church and fathers, to which this book appeals, are somewhat too extended to be incorporated, and which, having been carefully noted, were afterwards delivered to several electors and princes,—

For the purpose of furnishing a correct and thorough account to the Christian reader, a large number of them, in regard to particular points, are printed together at the close of this book, whereby he may perceive and immediately discover that in the aforesaid book nothing new has been introduced either in doctrine or in expressions, but that we have taught and spoken concerning this mystery just as first of all the Holy Scriptures, and afterwards the ancient pure Church, have done.

Thus, in the first place, that in the Book of Concord it is written "Concerning the Unity of the Person and the Distinction of the Two Natures in Christ, and their Essential Properties," as the ancient pure Church and its fathers and councils have spoken—viz. that there are not two persons, but one Christ, and in this person two distinct natures, the divine and the human nature, which are not separated, or intermingled or transformed the one into the other, but each nature has and retains its essential attributes, and in [all] eternity does not lay them aside; and that the essential attributes of the one nature, which are truly and properly ascribed to the entire person, never become attributes of the other natures,—the following testimonies of the ancient pure councils show:

## COUNCIL OF EPHESUS.

*Canon 4.*

If any one divide the expressions of Scripture concerning Christ in two persons or subsistences, and apply some indeed as though to a man, who is especially understood besides God the Word, but consider others worthy of God alone, the Word of God the Father, let him be anathema.

*Canon 5.*

If any one dare to say that the man Christ is the bearer of God (*theophoron*), and would not prefer saying that he is God, as truly by his nature the Son of God, according as the Word became flesh and became partaker of flesh and blood, just as we, let him be anathema.

*Canon 6.*

If any one do not confess that the same Christ is at once God and man, because, according to the Scriptures, the Word was made flesh, let him be anathema.

*Canon 12.*

If any one do not confess that the Word of God suffered in the flesh, and was crucified in the flesh, and tasted death in the flesh, and became the first-born from the dead, according as, being God, he is life and the giver of life, let him be anathema.

## COUNCIL OF CHALCEDON.

Cited by Evagrius, book 2, chap. 4.

Following, therefore, the holy fathers, we confess one and the same Son our Lord Jesus Christ, and we all unanimously teach that the same is perfect in divinity and perfect in humanity; that the same is truly God and truly man, of a rational soul and a body; consubstantial with the Father according to divinity, and consubstantial also with us according to humanity, in all things like us, yet without sin; according to divinity, begotten of the Father before all ages; according to humanity, born in these last days for us and our salvation of the Virgin Mary, the mother of God; one and the same Jesus Christ, the only-begotten Son and Lord, known in two natures inconfusedly, unchangeably, indivisibly, inseparably, the distinction of natures in no way being removed by the union, but rather the properties of both natures being preserved, and both concurring in one person and subsistence, not as though parted or divided into two persons, but one and the same Son, the Only-begotten God, the Word and the Lord Jesus Christ; as from the beginning the prophets declared

concerning him, and Christ himself taught us, and the Apostles' Creed has handed down to us.

#### LEO.

The tenth synodical letter of Leo (*Ad Flavianum*, cap. 3, fol. 92), which had the force of an instruction to the Council of Chalcedon, says as follows:

The properties of both natures being unimpaired and uniting in one person, humility has been assumed by majesty, weakness by strength, mortality<sup>1</sup> by eternity, and in order to remove that which is due our condition a nature that cannot be harmed has been united to one that can suffer, so that one and the same as our Mediator, he not only, from the one, could die, but also, from the other, could not die.

Also (cap. 4, fol. 93): He who is true God is likewise true man, while both the humility of man and the loftiness of God are reciprocal. For just as God does not change by his pity, so man is not consumed by divine honor; for each form does what is peculiar to it, with communication of the other—viz. the Word working what belongs to the Word, and the flesh executing what belongs to the flesh. One of these gleams with miracles, the other sinks beneath injuries. He is God, because in the beginning was the Word, and God was the Word, by whom all things were made. He is man, because the Word was made flesh, and made of a woman. Also, because of this unity of the person, which is to be understood in both natures, we read that the Son of man descended from heaven when the Son of God assumed flesh of the Virgin Mary.

And again (cap. 5, fol. 93): The Son of God is said to have been crucified and buried, although he suffered these things not in his divinity, by which he is consubstantial with the Father, but in the infirmity of human nature.

So far the words of the two councils, Ephesus and Chalcedon, with which also all the other holy fathers agree.

This is precisely what the learned men in our schools have thus far desired to indicate and declare by the words *abstract* and *concrete*, to which this book has also reference in a few words (Sol. Dec. viii. 43): "All of which the learned know well." These words in their true sense must necessarily be retained in the schools.

For concrete terms are those words which designate the entire person in Christ, such as *God*, *man*. But abstract terms are words whereby the natures in the person of Christ are understood and expressed, as *divinity*, *humanity*.

According to this distinction, the expressions in the concrete:

---

<sup>1</sup> Abstract for concrete.

"God is man," "man is God," are correct. On the other hand, the expressions in the abstract: "Divinity is humanity," "humanity is divinity," are incorrect.

In like manner, with respect to the essential attributes, the attributes of the one nature cannot be predicated of the other nature in the abstract, as though they be attributes also of the other nature. Therefore, the following expressions are false and incorrect if it would be said: "The human nature is Omnipotence, is from eternity." Just as the attributes themselves cannot be predicated of one another, as if any one would say: "Mortality is immortality," and the contrary; for by such expressions the distinction of natures and their attributes is renewed, they are confounded with one another, changed one into the other, and thus made equal and alike.

But since we ought not only to know and firmly believe that the assumed human nature in the person of Christ has and retains to all eternity its essence and all its natural essential attributes, but it is a matter of especial importance, and the greatest consolation for Christians is comprised therein, that we also know from the Holy Scriptures, and without doubt believe the majesty to which this his human nature has been elevated in deed and truth by the personal union, and of which it thus has become personally participant, as is amply explained in the Book of Concord; accordingly, and that likewise every one may see that also in this part of the book mentioned no new, strange, self-devised, unheard-of paradoxes and expressions have been introduced into the Church of God, the following catalogue of testimonies—first of all, from the Holy Scriptures, and then also of the ancient, pure teachers of the Church, especially of those fathers who were most eminent and leaders in the first four œcumenical councils—will clearly show, from which it may be understood how they have spoken concerning this subject.

And in order that the Christian reader may the more readily understand and judge therein, they have been arranged under the several distinct heads, as follows:

## I.

First, that the Holy Scriptures, as also the fathers, when they speak of the majesty which the human nature of Christ has received through the personal union, employ the words, "communication," "communion," "participation," "giving," "delivering," "putting under," "exaltation," etc.

Dan. 7:13: Behold, one like the Son of man came with the clouds of heaven, . . . and there was *given* him dominion and glory and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion which shall not

pass away, and his kingdom that which shall not be destroyed.

John 13 : 3: Jesus knowing that the Father had *given* all things into his hands.

Matt. 11 : 27: All things are *delivered* unto me of my Father.

Matt. 28 : 18: All power is *given* unto me in heaven and in earth.

Phil. 2 : 9: God hath *given* him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

Eph. 1 : 22: And hath *put* all things *under* his feet, Ps. 8 : 6 ; 1 Cor. 15 : 27 ; Heb. 2 : 8.

Phil. 2 : 9: Wherefore God also hath highly *exalted* him.

EUSEBIUS (*Demonstr. Evang.*, l. 4, c. 13, p. 169, ed. Paris, 1628): But the Word communicating the former from itself to man, and not receiving the latter from the mortal. Also furnishing divine power to the human, but not, on the other, being led into a participation by the mortal.

Again: Making this very One (man) worthy of the eternal life which is there with him, and of the communion in divinity and blessedness.

ATHANASIUS, in letter to Epictetus (tom. i. p. 589, ed. Colon.), quoted also by Epiphanius against the Dimoritæ (*Hæres.*, 77 ; *Contra Dimeritas*, t. 2, op. p. 1005, ed. Col.): The Word became flesh, not by an addition of divinity ; but in order that the flesh might rise up, not that the Word might be bettered, he came forth from Mary ; for there was rather a great addition to the human from the communion and union with it of the Word.

EPIPHANIUS (*Hæresi*, 69, against the Ariomanites, p. 344 ; p. 805, ed. Col.): It is manifest that the flesh which was of Mary and of our race was transformed into glory (in the transfiguration), having acquired the glory of the Godhead, heavenly honor, perfection and glory, which the flesh did not have from the beginning, but received there in communion with God the Word.

CYRIL (lib. 5, *Dialog.*, t. 5, p. 562, ed. Paris, 1638): How, therefore, does the flesh of Christ quicken? And he replies: According to the union with the living Word, which is accustomed to communicate the possession of his nature to his own body.

THEODORET, Eph. 1 (t. 3, p. 297, ed. Par., 1642): But it transcends every miracle that the nature assumed from us is *participant* of the same honor with Him who assumed it, so that no difference in worship appears, and that through the nature which is seen the nature which is not seen is worshipped.

DAMASCENUS (book 3, "Of the Orthodox Faith," caps. 7, 15): And this (the divine nature) imparts to the flesh its own excel-



lences, itself remaining impassible and not participating in the passions of the flesh.

Also, cap. 19: The flesh has communion with the divinity of the Word, because the divine operations are executed as through an organ of the body, and because the One who works is both divine and human. For it is necessary to know that just as his holy mind works also its natural operations, it participates in the divinity of the Word, that works and arranges and governs, perceiving and knowing and determining everything, not as the mere mind of man, but as united in person with God, being the mind of God.

## II.

That Christ has received this majesty in time, also not according to divinity or the divine nature, but according to his assumed human nature, or according to the flesh as man, or as the Son of man, humanly with respect to his body or humanity, on account of the flesh, because he is man or the Son of man.

Heb. 1 : 3 : When he had *by himself* purged our sins, sat down on the right hand of the Majesty on high.

Heb. 2 : 9 : We see *Jesus . . . for the suffering of death* crowned with glory and honor.

Luke 22 : 69 : Hereafter shall *the Son of man* sit on the right hand of the power of God.

Luke 1 : 32, 33 : The Lord God shall give *unto him* the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

John 5 : 26, 27 : He hath given to the Son to have life in himself, and hath given him authority to execute judgment also, *because he is the Son of man*.

ATHANASIUS (*Dialog. in Theodoret*, 2, p. 330): Whatever Scripture says that the Word received [in time<sup>1</sup>], and as to whatever he was glorified, it says on account of his *humanity*, and not on account of his divinity.

*Oration against the Arians*, 2 and 4 (p. 347, 490 sq., 492, ed. Col., 1686): Scripture does not mean that the substance of the Word has been exalted, but this refers to his *humanity*, and, on account of the *flesh*, he is said to be exalted. For since it is his body, he himself is properly said as *man* to be exalted and to receive *with respect to his body, according to humanity*, because the body receives those things which the Word always possessed according to his own Deity and perfection from the Father. He says, therefore, that *as a man he received* power, which as God he always has. And He who glorifies others says, "Glorify me," in order to show that he had flesh needing such things. And

<sup>1</sup> In Latin translation.

therefore, the *flesh of his humanity* receiving this glorification, *ne* so speaks as though he himself had received it. For we ought everywhere to notice that none of those things which he says that he received in time, he received in such a way as though he had not had it; for he had these things as being always God and the Word. But now he says that he received them *according to humanity*, so that, *his flesh in himself receiving them*, he might afterwards deliver them from his flesh to us to be firmly possessed.

Also, concerning the assumed humanity against Apollinarius (pp. 603 and 611, ed. Colon., 1686): When Peter says that Jesus was made of God Lord and Christ, he speaks not of his divinity, but of *his humanity*. His Word always was Lord, neither did he become Lord first after the cross, but his divinity made *humanity Lord and Christ*.

Also: Whatever the Scripture says that the Son has received, it understands as having been *received with respect to his body*, and that that body is the first-fruits of the Church. First, therefore, God raised up his body and exalted it, but afterwards the members of his body. By these words Athanasius explained what a little afterwards in his way he applied also to the entire Church.

BASIL THE GREAT, against Eunomius (lib. 4, p. 769, ed. Paris): That the Lord is celebrated, and received a name above every name; also: All power is given me in heaven and on earth; I live by the Father; Glorify thou me, with the glory which I had with thee before the world was,—must be understood of the incarnation, and not of Deity.

AMBROSE (lib. 5, *De Fide*, cap. 66, tom. 2, p. 109): You have learned that he can subject all things to himself undoubtedly according to the operation of Deity. Learn now that, according to his flesh, he receives all things that have been made subject, as it is written, Eph. 1: According to the flesh, therefore, all things that have been made subject are delivered to him.

Also (lib. 5, cap. 2, p. 99): For God does not give to the apostles participation in his seat, but to Christ, *according to humanity*, he has given participation in the divine seat.

And (cap. 6, p. 108): In Christ the common nature, *according to the flesh*, has obtained the prerogative of the heavenly seat.

CHRYSOSTOM (Heb. 1, Sermon 3, p. 117, tom. 4; *Homilies*, 3, p. 1493): *According to the flesh* saying, And let all the angels of God worship him.

THEOPHYLACT (on John 3, p. 235; ed. Paris, 1631, p. 605): And he gave all things into the hand of the Son, *according to humanity*.

ECUMENIUS, from Chrysostom (Heb. 1, t. 2, op. p. 324, ed. 1631): For as the Son is God, he has an eternal throne. "Thy throne," says God, "is for ever and ever." For not after the

cross and passion was he deemed worthy of this honor as God, but *as man* he received what he had as God. And a little after: *As man* he therefore hears, "Sit on my right hand." For as God he has eternal power.

CYRIL (lib. 9, *Thesauri*, cap. 3, tom. 2, p. 110): *As man* he ascended to the power of ruling.

Also (lib. ii. cap. 17): *As man* he sought his glory which he always had as God. Neither are these things said by him as though he were ever destitute of his own glory, but because he wished to bring his own temple into the glory which he always had as God.

Also (lib. 2, *Ad Reginas*): That he received glory, power and rule over all things must be referred to the conditions of *humanity*.

THEODORET, on Ps. 2 (tom. 1, p. 242): Since by nature Christ is Lord as God, he receives universal power also as man.

On Ps. 110 (tom. 1, p. 242): "Sit thou at my right hand." This was said according to the human nature. For as God has eternal power, so *as man* he has received what as God he had. *As man*, therefore, he hears, "Sit at my right hand." For as God he has eternal power.

Also on Heb. 1 (tom. 2, p. 154): Christ always received from the angels worship and adoration, for he always was God. But now they are adoring him also as *man*.

LEO (Epist. 23, p. 99; Ep. [23 and 83] 46 and 97, pp. 261 and 317, ed. Lugd., 1700), treating of Eph. 1, says: Let the adversaries of the truth declare when or according to *what nature* the Almighty Father raised his Son above all things, or to what substance [nature] he subjected all things. For to Deity, as to the Creator, all things were subject. If to this power were added, if sublimity were exalted, it would have been inferior to what exalted it, and would not have had riches of that nature of whose liberality it stood in need; but a person holding such things Arius receives into his fellowship.

Also (Epis. 83, p. 134): Although in Christ there is absolutely one and the same person of divinity and humanity, nevertheless we understand that exaltation and the name above every name pertain to that form which was to be enriched by the increase of so great glorification. For by incarnation nothing was withdrawn from the Word which would be returned to it by the gift of the Father. But the *human form* of a *servant* is humility, which has been *exalted* to the glory of divine power, so that divine things might not be done without the man, nor human things without God.

In the same place: Whatever Christ has received in time he has received *as man*, upon whom are conferred those things which he did not have. For, according to the power of the

Word, the Son also has all things without distinction that the Father has.

VIGILIUS (lib. v., *Against Eutyches*, Ep. 66 sq., ed. Divion., 1664): The divine nature does not need to be elevated to honors, to be enriched with increase of dignity, to receive the power of heaven and earth by the merit of obedience. Therefore, *according to the nature of the flesh*, He acquired these things who, according to the nature of the Word, never lacked any of them. For had the Creator no power and dominion over the creature, that in the last times he should obtain them as a gift?

NICEPHORUS (lib. 1, cap. 36, p. 86): Christ is seen by his disciples on the mountain in Galilee, and there he affirms that the highest power of heaven and earth have been delivered him—viz. *according to humanity*.

### III.

That, first of all, the Holy Scriptures, and then also the holy fathers of the ancient pure Church, speak concerning this mystery likewise in abstract terms—i. e. in such words as expressly indicate the human nature in Christ, and have respect to it in the personal union—viz. that the human nature actually and truly has received and uses such majesty.

John 6 : 54, 55 : Whoso eateth *my flesh* and drinketh *my blood* hath eternal life. . . . For *my flesh* is meat indeed, and *my blood* is drink indeed.

1 John 1 : 7 : The blood of Jesus Christ, his Son, cleanseth us from all sin.

Heb. 9 : 14 : The *blood* of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

Matt. 26 : 26, 27, 28 : Take, eat ; this is *my body*. . . . Drink ye all of it ; for this is *my blood* of the new testament.

EUSTACHIUS, in Theodoret, Dialogue 2 (p. 40) : Therefore he prophesied that he [Christ the *man*] would sit upon a holy throne, signifying that he has been made known as enthroned with the most Divine Spirit, on account of God dwelling inseparably in him.

The same, in Gelasius : The *man* Christ, who increased in wisdom and age and favor, received the government of all things.

The same, in same place : Christ, in his very body, came to his apostles, saying : "All power is given unto me in heaven and in earth." This power *the external temple* received, and not God (namely, according to his divinity), who built that temple (of his body) of extraordinary beauty.

ATHANASIUS, concerning the Arian and the Catholic Confession (tom. 2, op. p. 579, ed. Colon.) : God was not changed into human flesh or substance, but in himself glorified the nature

which he assumed, so that the human, weak and mortal flesh and nature obtained *divine glory*, so as to have all power in heaven and in earth, which it did not have before it was assumed by the Word.

The same (*l. c.*, pp. 597 and 603), concerning the assumed humanity against Apollinarius: Paul, Phil. 2, speaks of a *temple* which is his body. For not He who is the Highest, but *flesh*, is exalted, and to his *flesh* he gave a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is the Lord, to the glory of the Father. And he adds a general rule: When Scripture speaks of the glorification of Christ it speaks of the *flesh*, which has received glory. And whatever Scripture says that the Son has received, it declares with respect to his *humanity*, and not to his divinity; as when the apostle says that in Christ dwelleth all the fulness of the Godhead *bodily*, we must understand that this fulness dwells in the flesh of Christ.

The same in Theodoret, Dialogue 2 (tom. 3, p. 286): "Sit on my right hand" is said to the Lord's body. Also: It is therefore the body to which he says, "Sit on my right hand."

ATHANASIUS, "Of the Incarnation," as quoted in Cyril in his "Defence of the Anathema," 8, and in his book, *De Recta Fide ad Reginas*: If any one say that the flesh of our Lord as man is inadorable, and should not be adored as the *flesh of Lord and God*, the Holy Catholic Church anathematizes him.

The same (*De Susc. Human.*, p. 603, ed. Colon.): Whatever Scripture says that the Son has received, it understands that he has received *with respect to his body*, and that this body is the first-fruits of the Church. The Lord therefore first raised and exalted *his body*, but afterward also the members of his body.

HILARY (lib. 9, p. 136): That thus the man Jesus remained in the glory of God the Father, if *the flesh had been united* to the glory of the Word, and the assumed flesh had possessed the glory of the Word.<sup>1</sup>

EUSEBIUS OF EMISSA, in his homily on Sixth Holiday after Easter (*Feria 6, paschatos in homiliis 5, patrum*, p. 297): He who, according to his divinity, had always, with the Father and the Holy Ghost, power over all things, now also, according to his humanity, has received *power* over all things, so that the *man* who formerly suffered rules over heaven and earth; and verily he does here and there whatever he wishes.

GREGORY OF NYSSA, in Gelasius and Theodoret, Dial. 2: "Therefore, being exalted to the right hand of God." Who, then, was exalted? The low or the Highest? But what is low other than the human? What else than the divine is the Highest?

---

<sup>1</sup> Concrete for abstract.

But God, being the Highest, does not need to be exalted. Therefore, the apostle says that the human was exalted, and that it was exalted by being Lord and Christ. Therefore, by the word *made* the apostle does not express the eternal subsistence of the Lord, but the advancement of that which is low to the Highest—viz. to the right hand of God.

And shortly afterwards: Because the right hand of God, the Creator of all things that exist, which is the Lord, by whom all things were made, and without which nothing of those things that are subsist, has itself, through the union, raised up to its own height man who has been united with it.

BASIL THE GREAT, against Eunomius (lib. 2, p. 661): [When Peter, Acts 2, says:] "God hath made that same Jesus whom ye have crucified both Lord and Christ," by the demonstrative word he applies himself almost entirely to his *human* nature, manifestly seen by all. Shortly afterwards: So that in saying, "God hath made him both Lord and Christ," he says that power and dominion over all things were entrusted him by the Father.

EPIPHANIUS, against the Ariomanites (p. 327, c. 1; p. 728, ed. Paris, 1638): "This same Jesus whom ye crucified," in order that the holy *incarnate* dispensation might not be left by the impassible and uncreated Word, but might be united above to the uncreated Word. On this account God made that which was conceived of Mary and united to Deity both Lord and Christ.

AMBROSE (lib. 3, cap. 12, "Of the Holy Ghost," tom. 2, p. 157; p. 765, ed. Colon.): The angels adore not only the divinity of Christ, but also his *footstool*. And afterwards: The prophet says that the earth which the Lord Jesus took upon himself in the assumption of flesh is to be adored. Therefore by footstool the earth is understood, but by *earth* the *flesh of Christ*, which we to-day also adore in the mysteries, and which the apostles in the Lord Jesus, as we have above said, adored.

AUGUSTINE, "Of the Words of the Lord," Discourse 58 (tom. 10, p. 217): If Christ is not God by nature, but a creature, he is neither to be worshipped nor adored as God. But to these things they will reply and say: Why, then, is it that his *flesh*, which you do not deny to be a creature, you adore with his divinity, and are no less devoted to it than to Deity?

Also on Ps. 99: 5 (tom. 8, p. 1103): "Worship at his footstool." His footstool is the earth, and Christ took upon him earth of earth, because flesh is of earth, and he received flesh of the Virgin Mary. And because he walked here in flesh itself, he gave flesh itself to be eaten by us for salvation; but no one eats that *flesh* without first *worshipping*. Therefore, the way has been found how such footstool of the Lord is worshipped, so that we not only do not sin by worshipping, but sin by not worshipping.

CHRYSOSTOM, on Heb. 2 (p. 125): For it is really great and

wonderful and full of terror that our flesh should be seated above, and be worshipped by angels and archangels and seraphim and cherubim. Reflecting upon this, I am often astonished.

Also on 1 Cor. 10 (p. 174, t. 6, p. 740, and t. 5, p. 261, ed. Frankf.): This body, even when lying in the manger, the Magi worshipped, etc., and they took a long journey, and having come they worshipped with much fear and trembling.

Also, Epist. 65 to Leo: Let us learn to know what the nature is to which the Father said, Share in my seat. It is the nature to which it has been said, Dust thou art, and to dust shalt thou return.

THEOPHYLACT, from Chrysostom, on Matt. 28 (p. 311 [ed. Lutet., 8, 1631, pp. 184 and 605]): Since the *human nature* but recently condemned, united in person with God the Word, is seated in heaven, worshipped by angels, he says properly: "All power is given unto me in heaven and in earth." For the human nature which but recently served now in Christ rules over all things.

Also on John 3: He has also given all things into the hand of the Son, *according to humanity*.

CYRIL, "Concerning Incarnation," cap. 11 (tom. 4, p. 241; t. 5, p. 695): The Word introduced himself into that which he was not, in order that the *nature of men* also might become what it was not, resplendent, by its union, with the grandeur of divine majesty, which has rather been raised beyond nature than cast the unchangeable God beneath nature.

COUNCIL OF EPHESUS (Cyril, tom. 4, p. 140 [*Apologet. adv. Orient.*, t. 6, p. 196]), Canon II.: If any one do not confess that the *flesh* of the Lord is quickening, because it was appropriated to the Word, who quickens all things, let him be anathema.

Cyril also (*id.*, p. 140; t. 4, p. 85), in his explanation of this anathema, says that Nestorius was unwilling to ascribe quickening to the *flesh* of Christ, but explained the passages in John 6 as referring to the divinity alone.

THEODORET, Dialogue 2: And it [the body of the Lord] was deemed worthy of a seat on the right hand, and is worshipped by every creature, as it is called the body of the Lord of nature.

Also, on Ps. 8: The human nature in Christ has received of God such honor—viz. power over the universe.

LEO (p. 94 [Ep. 25, p. 246], Epist. 11): It is a promotion of the assumed and not of the assuming nature that God has exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess that he is Lord, to the glory of God the Father.

DAMASCENUS (lib. 3, cap. 18, p. 251): "His divine will was both eternal and omnipotent. But his human will not only began in time, but also endured natural and unblamable affec-

tions, and naturally was not indeed omnipotent; but as truly and by nature it has become the will of God the Word, it is also omnipotent." This is, as explained by a commentator: The divine will has, by its own nature, the power to do all things which it wishes; but Christ's human will does not have power to do everything by its nature, but as united to God the Word.

Also, cap. 19: *The flesh shares in the working divinity of the Word*, because divine operations are accomplished through the organ of the body, and because the person who works in a divine and at the same time in a human way is one. For it is necessary to know that *his holy mind* works also its natural operations, etc., shares in the divinity of the Word, working and managing and guiding, itself also *understanding and knowing and managing*, not as the mere mind of a man, but as personally united with God and become the mind of God.

Also, in the same book (cap. 12): The human nature does not essentially possess knowledge of the future; but the *soul of the Lord*, through its union with the Word and its personal identity, together with other divine miracles, was very rich also in knowledge of the future.

At the end of the chapter: We say that the one Christ, Master and Lord of all creation, at the same time God and man, knows also all things. For in him are hid all the treasures of wisdom and knowledge.

NICEPHORUS (lib. 18, cap. 36): Christ is seen by his disciples on the mountain in Galilee, and there asserts that the highest power in heaven and in earth has been delivered him—viz. according to his human nature—by the Father.

#### IV.

That the Holy Scriptures and the fathers have understood this majesty which Christ has received in time, not only of created gifts, but of the glory and majesty of divinity belonging to God, to which his human nature, in the person of the Son of God, has been exalted, so that it has received the power and efficacy of the divine nature—attributes peculiar to God.

John 17: 5: And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

Col. 2: 9: In him dwelleth all the fulness of the Godhead bodily.

HILARY, "Of the Trinity" (lib. 3, p. 28): The Word made flesh prayed that *that which was from time* might receive the glory of that brightness which is without time.

GREGORY OF NYSSA, in Gelasius and Theodoret, Dialogue 2, concerning the saying of Peter, Acts 2: "Being by the right hand



of God exalted," etc. (tom. 2, p. 333 [al. 330]): The right hand of God, through the union, raised to its own height the Man united to it.

Also concerning the soul: *God the Word* is never altered by the communion which he has *in body and soul*, neither is he partaker of their imperfection, but, *transmitting to them the power of his divinity*, he remains the same that he was even before the union.

BASIL THE GREAT, "On Christ's Nativity" (p. 231): How is Deity in flesh? Just as fire in iron, not transitively, but by impartation. For fire does not run out to the iron, but, remaining in its place, it shares with it its own peculiar power, which is not diminished by the impartation, but fills the entire mass that becomes partaker of it.

EPIPHANIUS, in *Ancoratus* (p. 504 [p. 86, ed. Colon.]): Strengthening *an earthly body* with divinity, he *united it into one power*, and brought it into one divinity, being one Lord, one Christ—not two Christs, nor two Gods, etc.

CYRIL, on John (lib. 4, cap. 23): You are not altogether unwise in denying that the flesh is quickening. For if it alone be understood, it can quicken nothing whatever, inasmuch as it needs one to quicken. But when you have examined the mystery of the incarnation with commendable care, and have learned to know the life dwelling in the flesh, although *the flesh can in no respect be quickening by itself, nevertheless you will believe that it has become quickening*. For since it has been united to the quickening Word, the whole has been rendered quickening. For it [the flesh of Christ] has not lowered the Word of God which has been joined to its corruptible nature, but has itself been elevated to the virtue of the better nature. Although, therefore, the nature of the flesh, as flesh, cannot quicken, nevertheless it does this because it has received *the entire operation of the Word*. For the body neither of Paul nor of Peter nor of others could do this; but of that very life in which the fulness of the Godhead dwells bodily. Therefore, the flesh of all others can do nothing, but only *the flesh of Christ* can quicken, because in it dwells the only-begotten Son of God.

AUGUSTINE, against Felicianus the Arian (cap. 11): I do not acknowledge that Deity experienced the violence done his body, just as we know that the flesh was glorified by the majesty of Deity.

THEODORET, chap. "Of Antichrist" (tom. 2, p. 411): The Word that became man did not confer partial grace upon the assumed nature, but it pleased [God] that the whole fulness of Deity dwell in it.

Also on Ps. 21 (tom. 1, p. 110): If the assumed nature was joined with the divinity which assumed it, it became also participant and associate of the same glory and honor.

Also on Heb. 1: The *human nature* itself after the resurrection attained divine glory.

DAMASCENUS (lib. 3, caps. 7 and 15): And this [*sc.* the divine nature] imparts to the flesh its own excellences, itself remaining impassible and not participating in the passions of the flesh.

## V.

That Christ as God has the same divine majesty in one way—viz. essentially and as his essential property, in and of himself; but as man he has it in another mode—viz. not in and of himself, but because of, and according to, the nature of the personal union.

John 14: 6: I am the life.

John 5: 26: He hath given to the Son to have life in himself, . . . *because he is the Son of man.*

CYRIL (lib. 12, *Thesauri*, cap. 15, tom. 2, p. 167 [tom. 5, ed. Paris, 1638]): There is one condition and property appertaining to the creature, and another to the Creator, but *our nature*, assumed by the Son of God, has exceeded its measure, and by grace has been transferred into the condition of the One assuming it.

The same, on John (lib. 2, cap. 144, tom. 1, p. 134 [tom. 4, ed. Paris, 1638]): Christ added the reason why he said that life and the power of judging had been given him by the Father, saying, *Because he is the Son of man*, in order that we may understand that all things were given him as *man*. For the only-begotten Son is not partaker of life, but is by nature life.

The same (lib. 3, cap. 37, tom. 1, p. 181): The body of Christ quickens, because it is the body of his life, retaining the power of the incarnate Word, and full of His power whereby all things are and live.

The same (lib. 4, cap. 14, p. 201): Since the *flesh* of the Saviour was joined to the Word of God, who is by nature life, it was rendered quickening.

And (cap. 18, p. 204): *My body* I have filled with life, I have assumed mortal flesh; but since, being naturally the life, I dwell in it [the flesh], *I have transformed it according to my life.*

Cap. 24, p. 210: *The nature of the flesh* cannot of itself quicken, neither is it understood to be alone in Christ, but it has united with it the Son of God, who is substantially the life. Therefore, when Christ calls his flesh quickening, he did not ascribe the power of quickening to it, as to himself or his own spirit. For the spirit quickens of itself, to whose virtue the flesh arises by the union. But how this occurs we can neither understand with the mind nor express with the tongue, but we acknowledge it in silence and firm faith.

The same (lib. 10, cap. 13, p. 501): The flesh of life, become

the flesh of the Only-begotten, *has been brought to the virtue of life.*

The same (lib. 11, cap. 21, p. 552): *The flesh itself* of Christ was not of itself holy, but by union with the Word, being in a measure conformed to the power of the Word, is the cause of salvation and sanctification to those who partake thereof. Therefore, we have not ascribed the efficacy of the divine working to the flesh as flesh, but to the nature of the Word.

Lib. 6, *Dialog.* (c. 5, op. ed. cit.): He is glorified by the Father, not because he is God, but since he was *man*, as if, not having as the fruit of his own nature, the power of working with divine efficacy, he received it, in a measure, by the union and ineffable concurrence which God the Word is understood to have with humanity.

The same, *De Recta Fide ad Theodosium* (p. 278): He has introduced his life into the assumed body by the dispensation through the union.

In same (p. 279): The Word quickens on account of the ineffable birth of the living Father. Yet we should see where *the efficacy of divine glory is ascribed also to his own flesh.* Also: We will confess that with respect to ability to quicken earthly flesh is inoperative, so far as its own nature is concerned.

EPIPHANIUS, against the Ariomanites (p. 337; *Hæres.*, 69; p. 789, ed. Colon.): For his human nature was not something subsisting apart by itself, neither did he speak with the divinity separated and the human nature existing apart, as though different persons, but with the human nature united with the divine (there being one consecration), and knowing already the things perfect in it, such as are now united in God and joined to God.

AUGUSTINE, "Of the Words of the Lord," Discourse 58 (tom. 10, pp. 217, 218): I indeed adore the *Lord's flesh*, yea the perfect humanity in Christ, because it has been assumed by the divine nature and united to Deity, and not as separate; but I confess that the Son of God is one and the same God and man. In a word, if you separate man from God, I never believe nor serve him.

Also: If any one disclaim worshipping *humanity*, not *naked or alone*, but united to divinity—viz. the one Son of God, true God and true man—he will die eternally.

*De Civitate* (lib. 10, cap. 24): The flesh of Christ, therefore, does not *by itself* cleanse believers, but through the Word, by which it has been assumed.

COUNCIL OF EPHESUS, Canon II. (in Cyril, t. 6, p. 196): If any one do not confess that the Lord's flesh is quickening, because it was appropriated to the Word and quickens all things, let him be anathema.

THEOPHYLACT, on John 3 (p. 605, at 184 ed. cit.): And he has given all things into the hand of the Son, *according to human-*

ity. But if according to divinity, what is meant? The Father has given all things to the Son by reason of nature, not of grace.

The same, on Matt. 28: If you would understand the declaration, "All power is given unto me in heaven and in earth," as spoken of God the Word, the meaning will be that both the unwilling and willing now acknowledge me as God who before served me after the manner of involuntary obedience. But if as spoken of the *human* nature regard it thus: viz. that I, before of a condemned nature, being *God according to the unconfused union with the Son of God*, have received power over all things.

DAMASCENUS (lib. 3, cap. 17): For not according to its [the flesh's] own operation, but by the Word united to it, he works divine things, the Word displaying in it his own operation. For glowing iron burns not by possessing in its nature the power to burn, but by possessing this from its union with the fire. Therefore in itself it was mortal, and by its personal union to the Word quickening.

The same (cap. 18): "His divine will [that of Christ] was both eternal and omnipotent, etc. But his human will not only began in time, but also endured natural and unblamable affections, and naturally was not indeed omnipotent; but as truly and by nature it has become the will also of God the Word, it is also omnipotent." This is as explained by a commentator: The divine will has, by its own nature, the power to do all things which it wishes; but Christ's human will does not have power to do everything by its nature, but as united to God the Word.

The same, in same book (cap. 21): The human nature does not possess essentially the knowledge of the future; but the soul of the Lord, on account of its union with the Word and its personal identity with the same, together with other divine endowments, was enriched also with knowledge of the future.

At the end of the chapter: We say that the one Christ, Master and Lord of all creation, at the same time God and man, knows also all things. For in him are hid all the treasures of wisdom and knowledge.

The same (lib. 2, cap. 22): For although it [*the soul of the Lord*] was of a nature that was ignorant of the future, nevertheless, being personally united to the Word, it had *the knowledge of all things*, not by grace, but by the personal union.

Shortly afterwards: And since in our Lord Jesus Christ the natures are distinct, the natural wills—*i. e.* the powers of will—are also distinct.

## VI.

That now the divine nature powerfully manifests and actually exerts its majesty, power and efficacy (which both is and remains peculiar to the divine nature) in, with and through the human

nature personally united to it; which majesty it has because the entire fulness of the Godhead dwells personally in the assumed flesh and blood of Christ.

Rom. 3:25: Whom God hath set forth to be a propitiation through faith in his blood.

Rom. 5:9: Being now justified by his blood.

Col. 1:20: Having made peace by the blood of his cross, by him to reconcile all things to himself.

ATHANASIUS, Oration 4, against the Arians (*Epist. ad Adelph. c. Arian*, t. 1, p. 161, ed. Colon.): Why should the *body of the Lord* be not worshipped, when the Word, by stretching out his bodily hand, healed the one sick of a fever, and by uttering a human voice raised Lazarus, and by extending his hands upon the cross overthrew the prince of the air?

The same, Dialogue 5, "Of the Trinity:" God, the Word, having been united to man, performs miracles, not apart from the human nature, but it has pleased him to work his divine power through and in and with it.

Shortly afterwards: And according to his good pleasure he rendered the humanity perfect above its own nature, and did not prevent it being a rational animal.

CYRIL, *De Recta Fide ad Theodosium* (t. 5, op.): The soul having been allotted union to the Word, descended into hell; but, using its divine virtue and efficacy, it said to the fettered ones, Go forth.

The same (lib. 1, *Ad Reginas*): Christ as God quickens through his own flesh.

## VII.

And that this communication of divine majesty occurs also in glory, without mingling, annihilation or denial of the human nature.

Matt. 16:27: The Son of man shall come in the glory of his Father.

Acts 1:11: Shall so come in like manner as ye have seen him go into heaven.

ATHANASIUS, Dialogue 5, "Of the Trinity:" And according to his good pleasure he rendered the humanity perfect above its own nature, and did not prevent it being a rational animal.

THEOPHYLACT, from Chrysostom, on Matt. 28 (p. 184): I, before of a condemned nature, being God according to the unconfused union with the Son of God, have received power over all things.

CYRIL (lib. 4, cap. 24, t. 4, p. 377; 3, p. 783): He has shown that his entire body is full of the quickening virtue of the Spirit, *not because it has lost the nature of flesh and been changed into*

*spirit*, but because, being united with the Spirit, it has derived the entire power to quicken.

The same, "Of the Incarnation" (cap. 8): In a coal, as an illustration, we can see God the Word united indeed to humanity, and that it has transformed the assumed nature into its glory and efficacy. As fire adheres to wood, so has God been united to humanity in a manner that cannot be judged, conferring also upon it the operation of his nature.

THEODORET, Dialogue 2 (t. 4, pp. 82, 112): And accordingly the body of the Lord arose incorruptible and impassible and immortal, and glorified with divine glory, and is worshipped by the heavenly powers. Nevertheless, it is a body, having the former circumscription.

The same, in Dialogue 3, approves this sentence of Apollinarius: If the mingling of fire with iron, which shows that iron is fire, so that it does those things that belong to iron, does not change the nature of the iron, neither is the union of God with the body a change of the body, although it furnishes the body with divine operations.

DAMASCENUS (lib. 3, cap. 17): The flesh of the Lord was enriched with divine operations on account of its complete personal union with the Word, in no way having suffered loss with respect to those things that are by nature its own.

The same (lib. 2, cap. 22): For although it [the soul of the Lord] was of a nature that was ignorant of the future, nevertheless, being personally united to the Word, it had the knowledge of all things, not by grace, but by the personal union shortly afterwards. And since in our Lord Jesus Christ the natures are distinct, the natural wills—*i. e.* the powers of will—are also distinct.

## VIII.

Also that, according to the nature, and because of the personal union, the human nature is participant and capable of the divine majesty which belongs to God.

Col. 2: 9, 3: In him dwelleth all the fulness of the Godhead bodily. In whom are hid all the treasures of wisdom and knowledge.

JUSTIN, in *Expositio Fidei* (p. 182 [p. 389, ed. Colon., 1686]): We do not say that he is in the Father, as in others; not because the essence that is in others is contracted, but because of the limited capacity of those who receive it not being sufficient for the admission of God.

Also: For a defiled body does not receive rays of divinity.

Shortly afterwards: Thus consider the Sun of Righteousness in substance equally present to all things, inasmuch as he is God; but that we all, being weak and having eyes dimmed by the dust

of sins, are incapable of receiving the light, yet that his own temple, his most pure eye, is capable of the splendor of all the light, as it has been formed by the Holy Ghost and is altogether separated from sin.

ORIGEN, *De Principiis* (lib. 2, cap. 6 [t. 1, op. pp. 698, 749, ed. Basil]): The entire soul of Christ receives the entire Word, and attains his light and splendor.

Lib. 4: The soul of Christ, united to the Word of God, is fully capable of receiving the Son of God.

AUGUSTINE (Ep. 57): Although God is completely present to all creatures, and dwells especially in believers, nevertheless they do not entirely receive him, but, according to the difference in their capacity, some possess and receive him more, and others less. But of our Head, Christ, the apostle says: In him dwelleth all the fulness of the Godhead bodily.

## IX.

Although it is known and undeniable that the Godhead, together with its divine majesty, cannot be locally circumscribed by the flesh, as though it were confined in a vessel, as Athanasius, Origen, Gregory of Nyssa and others correctly wrote, and as also the Book of Concord expressly rejects as an error the doctrine that the humanity of Christ has been locally extended into all places, or that, by the personal union, the human nature in Christ has been transformed into an infinite essence,—nevertheless, since the divine and human natures are personally and inseparably united in Christ, the Holy Scriptures and the holy fathers testify that wherever Christ is, there is not his half person, or alone the half, or only a part of his person, as the divine nature alone, separately and purely, without and beyond his assumed humanity personally united thereto or separated from it, and without the personal union with humanity; but that his entire person—viz. as God and man, according to the mode of the personal union with humanity, which is an inscrutable mystery—is everywhere present in a way and measure which is known to God.

Eph. 4:10: He ascended up far above all heavens, that he might fill all things. This Œcumenius explains thus: "For indeed he long ago filled all things with his divinity alone; and having become incarnate, that he might fill all things with his flesh, he descended and ascended."

THEOPHYLACT, on the same passage (*Comment. in Eph.*, p. 535, ed. Lond., 1636): In order that he might fill all things with his dominion and working, and that too in the flesh, since indeed before he already filled all things with his divinity. These things, moreover, are against Paul of Samosata and Nestorius.

LEO, Epist. 10 (Ep. 24, cap. 5, p. 245, and in Serm., p. 121, ed. cit.): The Catholic Church lives and advances in this faith, that in Christ Jesus neither the humanity is believed to be without the true divinity, nor the divinity without the true humanity.

The same (Discourse 3, "Of the Passion"): This the Catholic faith teaches, this it requires, that in our Redeemer we know that the two natures have united, and, their properties remaining, such a union of both substances has occurred that, from the time in which the Word became flesh in the womb of the Blessed Virgin, we dare not think of God without this—viz. that he is man; nor of man, without this—viz. that he is *God*.

In the same place: Each nature, by distinct operations, declares its truth, but neither separates itself from connection with the other, nor is there without the other, but God assumed the entire man, and so united himself to it and it to himself, that each nature is in the other, and neither has passed into the other with the loss of its own attributes.

## X.

But since the doctrine of this article is especially directed to the end that we may know where we should seek and may apprehend the entire person of the Mediator, God and man, the Book of Concord directs us, as also all other holy fathers, not to wood or stone or anything else, but to that to which Christ has pointed and directed us in his Word.

CYRIL (lib. 2, on John, cap. 32 [t. 3, p. 1063, ed. cit.]): The garments of Christ were divided into four parts, and his mantle alone remained undivided, which, I may say, was a sign of a mystery. For the four quarters of the world, brought to salvation, have shared his flesh among themselves in such a way that it has not been divided. For the Only-begotten, passing into each so as to be shared by each, and sanctifying their soul and body by his flesh, is in all indivisibly and entirely, since being one he is everywhere undivided.

THEOPHYLACT (on John, chap. 19 [p. 825, ed. cit.]): Therefore the holy body of Christ *is indivisible*, being divided and distributed among the four quarters of the earth; for both being distributed among them individually, and sanctifying the soul of each one with the body, the Only-begotten is *by his own flesh* entirely and indivisibly in all, being everywhere, for he has been in no wise divided, as Paul also exclaims.

CHRYSOSTOM (t. 4, p. 1773, ed. Basil. [t. 6, p. 846, ed. Frankf.], Homil. 17, *ad Ebr.*, p. 16, and Ambrose, cap. 10, *ad Hebraicos*): Since he is offered up in many places, are there many Christs? Not at all. But the one Christ is everywhere, being completely here and completely there, one body. For as He who is offered



in many places is one body, and not many bodies, so is he also one sacrifice. He is our High Priest, having offered the sacrifice that cleanses us. We also now offer that which, having been then offered, was not consumed. This is done in remembrance of that which was then done. "This do," says he, "in remembrance of me." For we do not make another sacrifice, as the high priest, but always the same. We rather bring about a remembrance of the sacrifice.<sup>1</sup>

---

#### CONCLUSION.

Christian reader, these testimonies of the ancient teachers of the Church have been here set forth, not because our Christian faith has been founded upon human authority. For the true saving faith should be founded upon no old or new Church teachers, but only and alone upon God's Word, which is comprised in the Scriptures of the holy prophets and apostles, as unquestionable witnesses of divine truth. But because fanatical spirits, by the special and ready craft of Satan, wish to lead men from the Holy Scriptures—which, thank God! even a private layman can now profitably read—to the writings of the fathers and the ancient Church teachers as into a broad sea, so that he who has not read them cannot therefore precisely know whether they and their writings are as these new teachers quote their words, and thus is left in grievous doubt,—we have been compelled by means of this catalogue to declare, and to exhibit to the view of all, that this new false doctrine has as little foundation in the ancient pure Church teachers as in the Holy Scriptures, but that it is diametrically opposite thereto. Their testimony they quote in support of a false opinion, contrary to the will of the fathers, just as they designedly and wantonly pervert the plain and clear words of Christ's testament and the pure testimony of the Holy Scriptures. On this account, the Book of Concord directs every one to the Holy Scriptures and the simple Catechism; for he who maintains this with simple faith provides best for his soul and conscience, since it is built upon a firm and immovable Rock, Matt. 7:17; Gal. 1; Ps. 119.

---

<sup>1</sup> Against the Propitiatory Sacrifice of the Mass of the Papists.



**PART IV.**  
**LATER ILLUSTRATIVE MATERIAL**



## CONTENTS.

---

- I. THE SAXON VISITATION ARTICLES OF 1592.
- II. DECREE OF COUNCIL OF UPSALA, 1593.
- III. THE PRINCIPLES OF FAITH AND CHURCH POLITY OF  
THE GENERAL COUNCIL OF THE EVANGELICAL  
LUTHERAN CHURCH IN NORTH AMERICA (1866).
- IV. THE PRINCIPLE OF CONFSSIONAL DEVELOPMENT, BY  
DR. G. L. PLITT OF ERLANGEN (1867).
- V. WHAT IS A FUNDAMENTAL DOCTRINE? ANSWERS OF DR.  
F. A. PHILIPPI OF ROSTOCK AND F. H. R. FRANK OF ERLANGEN.



## I. THE SAXON VISITATION ARTICLES.

[Prepared in 1592 by a commission of theologians consisting of Drs. Martin Mi-  
rus, George Mylius, Ægidius Hunnius, Burchard Hebard and Joshua Lonerus, and  
Wolfgang Mamphrasius, of whom Hunnius was the chief, to protect the churches  
of Saxony against the encroachments of Crypto-Calvinism; published in 1593.  
Commentaries on them have been published by Frederick Baldwin (1620), Daniel  
Henrici (1672) and Frederick Rappolt. Ægidius Hunnius also wrote a defence  
(1593). They were attacked the same year by the Reformed theologians Tos-  
sanus and Strimesius. Another attack by the latter author was published one  
hundred and thirty-seven years later, which was answered the following year by  
Weidner (Rostock, 1731). Pipping's *Concordienbuch* devotes chap. ix. of the *His-  
torico-Theological Introduction*, pp. 118-125, to these articles. (See also Müller, *Sym-  
Bücher*, Intr., cxlii.)]

### VISITATION ARTICLES.

PUBLISHED IN THE ELECTORATE AND PROVINCES OF UPPER  
SAXONY IN THE YEAR 1592. PRESENTED TO THE COUN-  
SELLORS OF THE CONSISTORIES, THE SUPERINTENDENTS, MIN-  
ISTERS OF CHURCHES AND SCHOOLS, AS WELL AS TO THE  
ADMINISTRATORS OF CHURCH PROPERTY, AND TO THE  
PATRONS AND CONTRIBUTORS, AND REQUIRED TO BE SUB-  
SCRIBED AND MAINTAINED.

#### ARTICLE I.

##### *Of the Holy Supper.*

THE true and pure doctrine of our churches concerning the  
Holy Supper :

I. That the words of Christ: "Take, eat, this is my body;  
drink, this is my blood," are to be understood *simply and accord-  
ing to the letter*, just as they sound.

II. That in the sacrament there are two things which are given  
[tendered] and received with one another: *one earthly—i. e.* bread  
and wine; and *one heavenly—i. e.* the body and blood of Christ.

III. That this [union, tendering and taking] occurs here on  
earth, and not above in heaven.

IV. That it [what is tendered and received] is *the true natural  
body of Christ* which hung on the cross, and the *true natural blood*  
which flowed from his side.

V. That the body and blood of Christ are received not only  
*spiritually* by faith, which can also occur without the Supper, but  
also *orally* there with the bread and wine, yet in an inscrutable

and supernatural way, as a pledge and assurance of the resurrection of our bodies from the dead.

VI. That the oral partaking of the body and blood of Christ occurs not only with the *worthy*, but also with the *unworthy* who go thither without repentance and true faith; nevertheless, with a different result—by the worthy for salvation, by the unworthy for judgment.

## ARTICLE II.

### *Of the Person of Christ.*

The true and pure doctrine of our churches on this article, “Of the Person of Christ:”

I. In Christ there are two distinct natures, the *divine* and the *human*. These remain to eternity *unconfused* and *inseparable*.

II. These two natures are *personally* so united with one another that there is only *one* Christ and *one* person.

III. Because of this personal union it is rightly said, and it is also in deed and truth so, that God is *man*, and *man* God—that Mary bore the *Son of God*, and God redeemed us *with his own blood*.

IV. Through this personal union and the exaltation that succeeded it, *according to his flesh* Christ has been placed *at God's right hand*, and has received all power in heaven and on earth, and has become partaker of all divine majesty, honor, power and glory.

## ARTICLE III.

### *Of Holy Baptism.*

The pure and true doctrine of our churches concerning this article, “Of Holy Baptism:”

I. That there is but *one* baptism and *one* absolution—not that which is wont to remove the filth of the body, but which washes us from sins.

II. Through baptism, as the washing of regeneration and of the renewing of the Holy Ghost, God saves us, and works in us such righteousness and purification from sins that he who perseveres in this covenant and confidence unto the end is not lost, but has eternal life.

III. All who are baptized in Christ Jesus are baptized into his death, and through baptism are buried with him into his death, and have put on Christ.

IV. Baptism is the washing of regeneration, because in it we are born anew, and sealed by the Spirit of adoption and pardoned.

V. For unless one be born of water and the Spirit, he cannot



enter the kingdom of God. Nevertheless, a case of necessity is not hereby intended.

VI. What is born of the flesh is flesh, and by nature we all are the children of God's wrath, for we all are begotten of sinful seed and are conceived in sins.

#### ARTICLE IV.

##### *Of Predestination and the Eternal Providence of God.*

The pure and true doctrine of our churches concerning this article:

I. That Christ has died for all men, and as the Lamb of God has borne the sins of the whole world.

II. That God created no one for condemnation, but wishes that all men be helped and come to the knowledge of the truth. He commands all to hear his Son Christ in the Gospel, and promises by it the power and working of the Holy Ghost for conversion and salvation.

III. That many men are condemned by their own guilt—some who are unwilling to hear the Gospel of Christ; others who have fallen from grace, either by error against the foundation or by sins against conscience.

IV. That all sinners who repent are received into grace, and none excluded, even though his sins were red as blood, since God's mercy is much greater than the sins of all the world, and God pities all his works.

#### THE FALSE AND ERRONEOUS DOCTRINE OF THE CALVINISTS.

##### *Of the Holy Supper.*

I. That the above-mentioned words of Christ are to be understood in a figurative way, and not just as they sound.

II. That in the Supper there are only bare signs, but the body of Christ is as far from the bread as the highest heaven is from the earth.

III. That Christ is present there only by his power and working, and not with his body—just as the sun is present and efficacious here on earth by its brilliancy and working, while the sun itself is above in heaven.

IV. That it is a typified body, which is only signified and prefigured [by the bread and wine].

V. That it is received not orally, but by faith alone, which elevates itself to heaven.

VI. That only the worthy receive it, but the unworthy, who have not such faith as can soar above to heaven, receive nothing but bread and wine.

## THE FALSE AND ERRONEOUS DOCTRINE OF THE CALVINISTS.

*Of the Person of Christ; which conflicts especially with the Third and Fourth Articles of the Purer Doctrine.*

I. That the expression God is man, and man is God, is figurative.

II. That the human nature has communion with the divine not in deed and truth, but only in name and words.

III. That it is impossible for God, with all his omnipotence, to cause the natural body of Christ to be simultaneously in more than one place.

IV. That by his exaltation Christ, according to his human nature, has received only created gifts and finite power, and neither knows nor can do all things.

V. That Christ, absent in his human nature, rules just as the King of Spain rules new islands.

VI. That it is damnable idolatry if the confidence and faith of the heart be placed in Christ not only according to his divine, but also according to his human nature, and the honor of adoration be directed to both natures.

## FALSE AND ERRONEOUS DOCTRINE OF THE CALVINISTS.

*Of Holy Baptism.*

I. That baptism is an outward washing of water, whereby an inner ablution from sins is only signified.

II. That baptism neither works nor confers regeneration, faith, the grace of God and salvation, but only signifies and seals these.

III. That not all who are baptized with water, but only the elect, receive therewith the grace of Christ or the gift of faith.

IV. That regeneration occurs not in and with baptism, but not till afterwards in adult years, and in some [many] not until old age.

V. That salvation depends not upon baptism, and accordingly baptism in case of necessity [*Nothtauf*] should not be allowed in the Church, but if the service of the Church cannot be enjoyed [in want of the ordinary ministry of the Church], the child should be allowed to die without baptism.

VI. That children of Christians are holy before baptism and from the wombs of their mothers; yea, that while still in their mothers' wombs they are in the covenant of eternal life; otherwise holy baptism could not be administered to them.

## FALSE AND ERRONEOUS DOCTRINE OF THE CALVINISTS.

*Of Predestination and the Providence of God.*

I. That Christ died not for all men, but only for the elect.

II. That God created the greater part of men for eternal condemnation, and is unwilling that they be converted and saved.

III. That the elect and regenerate cannot lose faith and the Holy Ghost and be condemned, even though they commit great sins and crimes of every kind.

IV. That they who are not elect must be condemned, and cannot attain salvation, even though they be baptized a thousand times and go daily to the Lord's Supper, and also live in as holy and irreproachable a way as is ever possible.

## II.—DECRETUM UPSALIENSE;

OR,

DECREE ADOPTED AND SIGNED AT THE GENERAL COUNCIL  
AND MEETING IN UPSALA DURING THE MONTHS OF FEB-  
RUARY AND MARCH IN THE YEAR OF OUR LORD 1593.

WE, Carl, by the grace of God hereditary prince of the kingdom of Sweden, Duke of Södermanland, Nerike and Wermland, and we, the undersigned, counsellors of the kingdom, bishops and clergy, who have been assembled at this meeting in Upsala, make known and openly confess, before those who are present and absent, that since there has been, as is well known, much strife and disagreement in our fatherland, Sweden, during the past years concerning matters of religion, and thereby great dissension and disgrace have occurred, and as we have learned from example and experiences in foreign countries and otherwise that nothing is to a kingdom more injurious than strife and discord, and nothing more beneficial and wholesome, more binding the hearts together, than unity and agreement, especially in religion; and in order that such a unity might be established and promoted in the kingdom, which could be brought about in no better way than by a free, general and Christian meeting, as has been the custom since the days of the apostles; and, furthermore, as His Majesty, our dearly beloved brother and gracious lord, a few years ago, shortly before his Christian death, consented that such a meeting should be held, etc.,—

Therefore it was by our unanimous desire and consent decided that there should be here in Upsala a general gathering of the principal estates of the kingdom, high and low, learned and lay, during this year, A. D. 1593, on the Lord's Day, *Esto Mihi*, February 25, for the purpose of establishing an agreement in matters of Christian doctrine, church ceremonies, church discipline, a legal election of archbishops and other bishops, and several other points considered necessary and useful.

Wherefore, in the name of the Holy Trinity, we have, on the day before mentioned, after a sincere supplication to God Almighty and a devout, careful and diligent consideration, adopted unanimously and voluntarily the following resolutions:

First, that we all unanimously abide by the pure and saving Word of God, found in the writings of the holy prophets, evangelists and apostles; that in all our churches it shall be taught, believed and confessed that the Holy Scriptures were given through the Holy Spirit, and that they contain completely everything belonging to the Christian doctrine concerning God Almighty and our salvation, concerning virtue and good works, and

that they are a foundation and support to a pure Christian faith, a canon whereby to judge, discern and prevent all disagreement in religion; that no explanations by the holy fathers or others are necessary, whoever they may be, who have added that which is not in harmony with the Holy Scriptures; that no man is allowed to explain God's Word according to his own mind, in which respect no regard or approval shall be given the highness, reputation or authority of any person; that nothing but the Holy Scriptures, as it has been said before, [shall have this authority].

Moreover, we consent and acknowledge that we will abide by the Apostles', Nicene and Athanasian symbols, and also by the oldest and true Unaltered Augsburg Confession, which was delivered by Electors and States to Charles V. at the great Diet of Augsburg, A. D. 1530.

Likewise, we acknowledge and will keep that religion both in doctrine and ceremonies printed in the ritual of 1572, and which prevailed in the kingdom during the latter part of the reign of our blessed king Gustaf, of blessed memory and in high favor with God, and during the lifetime of our blessed archbishop, Lars Petri Nericiani the elder.

But as there are retained in it some ceremonies which are used at the administration of Baptism and the Lord's Supper, such as the use of salt, candles and the elevation of the Host, also moving the missal from one corner to the other of the altar, and ringing of bells at the elevation of the Host—all of which have been laid aside in most of the Evangelical churches because they have been much misused, and more evil has come from the abuse than good from a right use of the ceremonies,—

Therefore, it is publicly and unanimously decided that all pastors, and also bishops in their visitations, shall diligently teach the people and admonish them faithfully not to abuse the ceremonies. Should they find that the abuse cannot be abolished unless the ceremonies be dispensed with, then may the bishops, with a few from each chapter in every diocese, convene with others of the most learned of the clergy, and consider, consult and decide upon how these ceremonies, before mentioned, may in time (without offence and tumult), and with quietness, be laid aside.

Concerning exorcism, we confess that we do not consider it so necessary at baptism that without it baptism would not be perfect; but as this ceremony well agrees with the baptismal act, reminding not the child, but those present, about the condition of man before baptism and about the efficacy of baptism, therefore we may in true Christian liberty very properly use it in our churches. But in order that no one may take offence at the words that seem too severe, thinking that they mean a bodily possession, we have agreed to change them thus: viz. for "*Farhå ut,*" etc., substitute "*Vik här efran.*" Yet we do not hereby con-

denn the churches in foreign countries and such persons in our kingdom as retain them and are nevertheless one with us in faith.

In regard to the liturgy which has been used by some of the clergy in the kingdom, and which has been found to be a root and cause of much evil and disturbance in matters of religion within the kingdom, and since it has been shown by the Word of God that it is in every respect superstitious, and in reality conformable to the Popish mass, which is offensive, opposed and derogatory to the merits of Christ our Saviour, serving as a gate and entrance for other horrible Popish heresies,—we have completely and sincerely, with heart and mouth, disapproved said liturgy and all its evil consequences in doctrine, ceremonies, discipline, or whatever it may be called, and unanimously and earnestly pledged ourselves never to receive, approve or use it.

Neither shall we receive or approve any other Popish doctrines or heresies, whatever they may be called, but reject them all together as human devices, contrived for worldly honor, dominion, power and riches, through which men are often misled.

Likewise, we reject entirely the heresies of the Sacramentarians, Zwinglians, Calvinists and Anabaptists, and all other heresies, whatever be their name, which we at no time will approve or agree to.

Finally, we have found that the principles of church discipline and a just church penance are in substance printed in the aforesaid ritual. But as it has for some time been very much neglected, we have each and every one, in his estate and dignity, promised to see to it that it be hereafter kept more diligently and faithfully, and be sincerely put into practice, and, where circumstances demand it, that which is furthermore necessary may be added by the common consent of the bishops and chapters. And although it should not be tolerated or allowed that such should settle in the kingdom who hold false doctrines and are not one in faith with us, in order that they may not lead others astray, yet that trade and commerce may not be hindered, we agree that those who have any heretical doctrines shall not be allowed or permitted to hold any public meetings in houses or otherwise; and in case any should be found guilty of that or of speaking evil of our religion, they shall be duly punished.

And in order that it may be known and manifest to all what we at this meeting have considered and decided upon, it shall, as early as possible, be printed and published.

All points and articles, and that contained herein, we have, by the gracious help of God the most high, unanimously promised, announced and pledged ourselves to maintain unto death, and shall never allow any one to induce, compel or press us there-

from, either by presents, favor, friendship, ties of kindred, threatenings, displeasure or disavowal, but will leave ourselves and our cause in the hands of God Almighty, to whom it wholly belongs; and His Divine Majesty will graciously help us to keep it and will powerfully defend us.

For further certainty and confirmation that all this, as has been decided at each point, may be held and followed honestly, sincerely, firmly, constantly, inviolably and in a Christian manner, and that each state may not expect from another anything but faithfulness, security, justice, help and assistance in this Confession thus adopted, we, Carl, by the grace of God, etc., and we, the undersigned, counsellors of the kingdom, bishops, knights, nobility, clergy and tradesmen, both for ourselves and our descendants, cheerfully and with a true heart with our own hands have subscribed this Confession, and caused our private and public seals to be suffixed, which all not now present, both clerical and lay, will also kindly do.

Done at Upsala, March 20, 1593.

### III. THE PRINCIPLES OF FAITH AND CHURCH POLITY OF THE GENERAL COUNCIL OF THE LUTHERAN CHURCH IN NORTH AMERICA.

[Presented by Dr. Charles Porterfield Krauth to the convention of representatives from Synods accepting the Unaltered Augsburg Confession at Reading Pa., Dec. 12, 1866, and after adoption referred to the several Synods. The Synods ratifying these principles met at Fort Wayne, Ind., Nov. 20, 1867, and on this basis founded the General Council.]

IN the name of the blessed Trinity and adorable Unity, God the Father, God the Son, and God the Holy Ghost, We, the Synods representing the congregations of the Evangelical Lutheran Church in America, which desire to form a Union on the basis of God's Word, and of the true Confession of the same, in order that among us the Gospel may be purely preached, and the sacraments be administered conformably to God's Word, that a thorough harmony in faith, worship and discipline may be maintained, and that all holy works may be promoted,—do hereby declare the Principles of Doctrine and Polity here annexed to be fundamental and unchangeable, and, in accordance with them, ordain and establish the Constitution thereafter following:

#### PRINCIPLES OF FAITH AND CHURCH POLITY.

##### *Of Faith.*

I. There must be and abide through all time one holy Christian Church, which is the assembly of all believers, among whom the Gospel is purely preached, and the Holy Sacraments are administered, as the Gospel demands.

To the true Unity of the Church it is sufficient that there be agreement touching the doctrine of the Gospel, that it be preached in one accord, in its pure sense, and that the sacraments be administered conformably to God's Word.

II. The true Unity of a particular Church, in virtue of which men are truly members of one and the same Church, and by which any Church abides in real identity, and is entitled to a continuation of her name, is unity in doctrine and faith and in the sacraments, to wit: That she continues to teach and to set forth, and that her true members embrace from the heart, and use, the articles of faith and the sacraments as they were held and administered when the Church came into distinctive being and received a distinctive name.

III. The Unity of the Church is witnessed to, and made manifest in, the solemn, public and official Confessions which are set forth, to wit: The generic Unity of the Christian Church in the general Creeds, and the specific Unity of pure parts of the Christian Church in their specific Creeds; one chief object of both classes of which Creeds is, that Christians who are in the Unity



of faith may know each other as such, and may have a visible bond of fellowship.

IV. That Confessions may be such a testimony of Unity and bond of Union, they must be accepted in every statement of doctrine in their own true, native, original and only sense. Those who set them forth and subscribe them must not only agree to use the same words, but must use and understand those words in one and the same sense.

V. The Unity of the Evangelical Lutheran Church, as a portion of the holy Christian Church, depends upon her abiding in one and the same faith, in confessing which she obtained her distinctive being and name, her political recognition, and her history.

VI. The Unaltered Augsburg Confession is by pre-eminence the Confession of that faith. The acceptance of its doctrines and the avowal of them without equivocation or mental reservation make, mark and identify that Church, which alone in the true, original, historical and honest sense of the term is the Evangelical Lutheran Church.

VII. The only churches, therefore, of any land, which are properly in the Unity of that Communion, and by consequence entitled to its name, Evangelical Lutheran, are those which sincerely hold and truthfully confess the doctrines of the Unaltered Augsburg Confession.

VIII. We accept and acknowledge the doctrines of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth of which God's Word is the only rule. We accept its statements of truth as in perfect accordance with the canonical Scriptures: we reject the errors it condemns, and believe that all which it commits to the liberty of the Church of right belongs to that liberty.

IX. In thus formally accepting and acknowledging the Unaltered Augsburg Confession we declare our conviction that the other Confessions of the Evangelical Lutheran Church, inasmuch as they set forth none other than its system of doctrine and articles of faith, are of necessity pure and scriptural. Pre-eminent among such accordant, pure and scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and by the general judgment of the Church, are these: the Apology of the Augsburg Confession, the Smalcald Articles, the Catechisms of Luther, and the Formula of Concord; all of which are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same scriptural faith.

#### *Of Ecclesiastical Power and Church Government.*

I. All power in the Church belongs primarily, properly and exclusively to our Lord Jesus Christ, "true God, begotten of the

Father from eternity, and true man, born of the Virgin Mary," Mediator between God and men, and Supreme Head of the Church. This supreme and direct power is not delegated to any man or body of men upon earth.

II. All just power exercised by the Church has been committed to her for the furtherance of the Gospel, through the Word and sacraments, is conditioned by this end, and is derivative and pertains to her as the servant of Jesus Christ.

The Church, therefore, has no power to bind the conscience, except as she truly teaches what her Lord teaches and faithfully commands what he has charged her to command.

III. The absolute directory of the Will of Christ is the Word of God, the canonical Scriptures, interpreted in accordance with the "mind of the Spirit," by which Scriptures the Church is to be guided in every decision. She may set forth no article of faith which is not taught by the very letter of God's Word, or derived by just and necessary inference from it, and her liberty concerns those things only which are left free by the letter and spirit of God's Word.

IV. The primary bodies through which the power is normally exercised, which Christ commits derivatively and ministerially to his Church on earth, are the congregations. The congregation, in the normal state, is neither the pastor without the people, nor the people without the pastor.

V. In congregations exists the right of representation. In addition to the pastor, who by their voluntary election is already *ex officio* their representative, the people have the right to choose representatives from their own number to act for them, under such constitutional limitations as the congregation approves.

VI. The representatives of congregations thus convened in Synod, and acting in accordance with those conditions of mutual congregational compact which are called a Constitution, are for the ends, and with the limitations defined in it, representatively, the congregations themselves.

A free, scriptural General Council or Synod, chosen by the Church, is, within the metes and bounds fixed by the Church which chooses it, representatively that Church itself; and in this case is applicable the language of the Appendix to the Smalcald Articles: "The judgments of Synods are the judgments of the Church."

VII. The congregations representatively constituting the various district Synods may elect delegates through those Synods to represent themselves in a more general body, all decisions of which, when made in conformity with the solemn compact of the Constitution, bind, so far as the terms of mutual agreement make them binding, those congregations which consent, and continue to consent, to be represented in that General Body.

VIII. If the final decision of any General Body thus constituted shall seem to any Synod within it in conflict with the faith, involving violation of the rights of conscience, it is the duty of that Synod to take such steps as shall be needed to prevent a compromise on its part with error. To this end it may withdraw itself from relations which make it responsible for departure from the faith of the Gospel or for an equivocal attitude towards it. Such steps should not be taken on any but well-defined grounds of conscience, not on mere suspicion, nor until prayerful, earnest and repeated efforts to correct the wrong have proved useless, and no remedy remains but withdrawal.

IX. The obligation under which congregations consent to place themselves to conform to the decisions of Synods does not rest on any assumption that Synods are infallible, but on the supposition that the decisions have been so guarded by wise constitutional provisions as to create a higher moral probability of their being true and rightful than the decisions in conflict with them which may be made by single congregations or individuals. All final decisions should be guarded with the utmost care, so that they shall in no case claim without just grounds to be the judgment of those congregations in whose name and by whose authority they are made; in the absence of which just grounds they are null and void.

X. In the formation of a General Body the Synods may know and deal with each other only as Synods. In such case the official record is to be accepted as evidence of the doctrinal position of each Synod, and of the principles for which alone the other Synods become responsible by connection with it.

XI. The leading objects for which Synods should be organized are—

1. The maintenance and diffusion of sound doctrine, as the same is taught in God's Word and confessed in the authorized standards of the Church.

2. When controversies arise in regard to articles of faith, to decide them in accordance with God's Word and the pure confessions of that Word.

3. The proper regulation of the human externals of worship, that the same, in character and administration, may be in keeping with the spirit of the New Testament and with the liberty of the Church, and may edify the Body of Christ.

4. The maintenance of pure discipline, to the fostering of holiness and fidelity in the ministry and people.

5. The devising and executing of wise and scriptural counsels and plans for carrying on the work of the Church in every department of beneficent labor for the souls and bodies of men, at home and abroad.

All these things are to be done that the saving power of the

Gospel may be realized, that good order may be maintained, and that all unsoundness in faith and life may be averted, that God may be glorified, and that Christ our King may rule in a pure, peaceful and active Church.

#### IV. THE PRINCIPLE OF CONFESSIONAL DEVELOPMENT.

[From the *Einleitung in die Augustana*, by the late Dr. G. L. Plitt of Erlangen, pp. 3 sqq.]

AGAINST the respect paid to the Augsburg Confession as a symbol objections have been raised in recent times with increased zeal: "It is un-Protestant and stands in conflict with evangelical freedom;" "In the Confessions of the Church there lie before us only testimonies concerning the manner in which more than three hundred years ago the leaders of the nation in churchly and theological spheres attained knowledge of their own faith, and concerning the scientific form, in which they have given to this knowledge an expression adapted to the average culture of the times." Thus, then, apart from the value which every historical document has to the investigator, it would be only to the Church of the time of the Confessions that they would have any essential importance. . . .

A Confession is of course never a law of faith, and is first of all only an historical document of a particular time; in both respects resembling the Holy Scriptures. But it is a document of a particular kind, and just on this account has become suitable as a symbol. That a symbol originates is no matter of chance or option, but of necessity. It is owing to the nature of the Church as a communion, which has also an historical visible side to its existence, and unfolds its being and fulfils its office in historical life. It is as impossible for the Church to be without a Confession as without preaching and divine service; and sooner or later the summons must come to the entire Church or an individual part of it to give to its Confession not only a clear, but also an established and definite, expression.

A doctrine of the Church is the result of the Church's consideration of her own nature—*i. e.* of the communion of man with God which is realized in her, and which, by her service, is being fulfilled to an always increasing extent. It is the facts of her experience of salvation which the Church, so far as she has become acquainted with them, brings into expression. In making the limitation: "So far as she has become acquainted with them," we thereby declare that this doctrine of the Church does not, in its entire extent, originate all at once. The Church is immediately certain of her salvation, which is decided in the person of

Jesus Christ, her living Head. But Jesus Christ is an historical person, the goal of a series of facts of salvation tending towards himself, and the beginning of another series arising with himself. It is this rich diversity included in that living unity which should become the subject of the Church's knowledge, and which she should clothe in expressions designating its true nature. She has always to do, not with just any sort of truths, but with the facts of her experience of salvation as these have found simplest expression in the so-called Apostles' Creed.

The knowledge of these manifold facts is only very gradually attained. No so-called accident, but inner necessity, determines the succession in which the treatment of the separate parts has been undertaken by the Church. Neither has the Church been impelled and led by any mere arbitrariness or natural desire for knowledge. On the contrary, she has waited until, through her history, which is guided by God, a definite call has reached her; she has constantly fulfilled the task which God himself points out to her, through her development, which is controlled by his Spirit and progresses among the nations of the world under his guidance. In this part also of Church history the providential control of God cannot fail to be discerned by any one who is at all willing to see it.

The particular agents of this work of attaining knowledge are persons standing in the faith of the Church and constrained by God's Spirit, as God generally effects all progress in Church history through persons filled with the Spirit. If they are to work successfully, they must, above all, be in personal communion with Christ himself, so that there may be in them a life flowing from the same source as that which passes through the Church of Christ. They are in a position to learn to know and to decide aright concerning the facts of salvation upon which the Church rests, only when these are to them facts of their own experience. Here the saying is applicable: "Like is understood only by like."

Moreover, since the Church is no longer at the beginning of her development and of her activity in the framing of dogmas, these agents will enter into close connection with the past of the Church, and, appropriating what the Church has received from the labor of the fathers as a permanent possession of knowledge, will make still further inquiry. This is, in case the above-mentioned first pre-requisite be present, no merely external connection, but a living growth, a healthy development. The results of this new inquiry, produced by the same Spirit, will connect themselves in a homogeneous manner with those which precede, in every case carrying them towards completion, and perhaps even correcting them. They fulfil this office of completing when they are occupied with a new and hitherto not yet especially cultivated object of knowledge, or when in them an

earlier work is again taken up which at that time, for some reason or other, did not come to a satisfactory conclusion. In the latter case, the further development may be a necessary correction of the earlier—necessary either because the facts of salvation therein concerned at the former time did not lie, so to say, in the focus of churchly life and effort, and thus were treated only incidentally; and secondarily because of their connection with that which, at the moment, especially occupied the attention of the Church. Hence there could readily arise a one-sided knowledge of them, and a derangement of their true relation to the other facts of salvation, until, by the divine guidance, they also in an especial way became the subject of the experience and investigation of the Church. Or the necessity of a correction may depend also upon the fact that at the earlier period the members of the Church who made the investigations were lacking in sufficient scientific qualifications or preparations. Nevertheless, the adjustment will limit itself then mostly to a statement adapted to the subject and the proper expression.

From what has just been taught it becomes clear that if the formulation of a dogma at any period is to attain a relatively satisfactory result, those making the investigations must be furnished also with the means which the science of that time offers.

All progress in knowledge, therefore, if it be healthy, connects itself with what has been learned before, and amplifies or corrects it. Of course it is not said thereby that such correction, with respect to the entire amount of the Church's treasure of doctrine, must be accomplished and acknowledged immediately and uniformly. Certainly, with every new, more profound and penetrating knowledge of one part of the great organism, a clearer light will fall also upon the other parts, and a more accurate insight into them will be rendered possible. But the Christian Church of a particular time may be so much occupied with some one point that, with respect to other points, it is meanwhile satisfied with what the fathers have apprehended, and concentrates all its powers upon the mastery of the problem which God has made directly the problem of its life. For it is the part of those later in the series to draw the inferences from what has been recently acquired, and to cause the newly-obtained light to shine also in other parts of the sphere of knowledge.

It is clear that the times when the life of the Church flows on in a calm, even current are not adapted to a further definition and settlement of the Church's doctrine. This occurs when a fact of salvation is called into question by adversaries, or even by members of the Church, or is apprehended in such a manner that Christian experience of salvation thereby suffers injury. Then the Church arises to defend her treasure and repel the error, which is not so offensive to the understanding as it is dangerous to souls. It be-

comes then the office of persons full of the Spirit to enter into the conflict, and with prayer and investigation to begin the work. Mostly, they are persons—and in their preparation and call we see again the providence of God—in whom first the true Church life has again been active. They experience in themselves the urgent danger; thus aroused, they call the Church to watchfulness and point out the peril. They go forth in the beginning of the struggle; they collect about them the other members of the Church in whom there is still healthy or convalescing life; and to strengthen their powers they plant themselves firmly upon their native soil, and connect themselves with the genuine past of the Church. From the present, however, everything pertaining to scientific means which is offered is utilized, in order that the facts of salvation of which in their hearts they are sure may now be correctly understood and be adequately expressed. The course of the controversy which will claim the entire sympathy of the Church moves only by means of antagonisms, for almost all Christian facts of salvation have a double side, a divine and a human, which are not to be made prominent only on the one side, but their harmonious connection with one another requires to be properly adjusted also on the part of the understanding. Before this happen the Church does not really attain tranquillity. It is therefore the duty of those who have been called by the divine guidance to conduct the affairs of the Church to beware of such one-sidedness, or at least, when the tendency of the struggle compels them with especial force to emphasize the one side, not to permit the other side to receive injury. They will contend the more successfully the less the merely human selfish *ego* attains control, the more they are truly churchly personalities, the more the entire life which agitates and shapes the times pulsates in them, so that they reflect in themselves the Church of their times, which is influenced by them, and of which they can be recognized as the noblest and most eminent members. The latter occurs chiefly when the Church elevates the knowledge attained by them in intense labor of spirit to the rank of dogma. With respect to this it is indifferent whether the appropriation be silently accomplished by a gradual acknowledgment or by a particular universal Church act. The result is the same: the extension of the Church's doctrine will become to the times that are to follow a symbol—*i. e.* a settled norm in doctrine and life for the Church and all individuals who will be living members of the Church.

In this sense, therefore, Confessions are first of all documents of a particular time—*i. e.* constituent parts of the history concerning which they testify. They are, however, necessary results, and just on that account necessarily become symbols. In the times which reflect themselves in them the history of the Church reaches a climax; the Church has obtained an especial knowledge

of its nature, or, what this presupposes, of its duties or its hopes. But history does not stand still; it incessantly continues to advance, even though no longer so swiftly and energetically as shortly before. It is then necessary that this additional history be determined and controlled by that which has preceded, for it is the history of the one Church of God in which the Spirit of Jesus Christ governs. Its work is not to form something anew, but to continue to form what has been begun—to develop. As in plants the new leaves grow forth from the same shoot and are nourished by the same sap as the old, so also in the Church the younger generations stand in living connection with the fathers. A healthy progress is not possible without a constant retrospect of the past, and especially of the momentous times when the waves of the Church's life rose highest. But of course we must add: "A return to the Confession of the fathers is healthful only when it has its foundation in living faith."<sup>1</sup> Of what has thus far been attained in acquaintance with the divine mysteries, in the treasures of true knowledge, the Church will not allow herself to be deprived, but this she seeks rather to make fruitful. Although the Church is constantly changing in her members, she builds herself up by constantly sinking deeper into these divine truths; by instruction she implants them into the hearts of the children growing up within her, and makes confession of them also before those who do not yet belong to her, that they may become life-truths also to them. It is one and the same truth to which the Church testifies, and into which, according to their wants and capabilities for knowledge, she introduces those who hearken. This testimony is an expression of the life of the Church, without which she could not be conceived of. Just on this account she does not commit to chance or to the inclination of an individual the issuing of such a testimony, but she herself undertakes this task, and fulfils it, through a permanent office, through officially-appointed witnesses; whereby, however, it is not meant that other members also of the Church, whom the Spirit of Christ impels, could not be qualified and would not be justified in acting as witnesses. It is manifest, then, that the official witnesses, who, in what comprises the fulfilment of the calling pertaining to the entire Church, dare not exercise a work of their own inclination, but they who stand there in the service of the Church, have to act only in the sense of the Church. As to what, therefore, concerns the doctrine they are throughout pointed to that which is firmly established as the faith of the congregation and the doctrine of the Church, and which is delivered to them in this capacity through the Confessions of the Church. The Confessions are to them the norm of their official activity.

---

<sup>1</sup> Kahn, *Ueber die Principien des Protestantismus*, p. 50.



Those who desire freedom in doctrine, in the sense ordinarily employed at the present day, place themselves thereby over the Church as lords, who assert the right to impose also upon the Church their arbitrary belief. They speak much of Christian freedom, and just thereby they enslave, or attempt to enslave, the Church. Under this liberal, fair-sounding expression often the most arrogant ambition is concealed, which directly reverses the relation of the Church and the teacher.

By this obligation required of the teachers no violence is done them. For the Church has not compelled them to accept the doctrines, but they have offered themselves to her for a service which the Church will not prevent them from abandoning at any moment. If, however, she has accepted their offer, she has done so upon the presumption that they who desire her ministerial office are also one with her in the faith—that to them communion with Christ is not merely an object of knowledge, but a matter of experience. But if this be actually the case, the decision of the Church, so far as they are in a condition to grasp it, will be to them in no respect anything strange; in the Church's statements of doctrine they will find again only the expression of what they themselves have experienced, and on this account, independently of any constraint, they cannot teach otherwise. They are not bound from without by the propositions of others, but from within by the life pulsating within them, and just on that account are free. This is what is meant when it is said above that on the part of the Church the symbols should be regarded as a law for those who belong to her. He who in the true sense is churchly, and at the same time of a sincere heart, will not complain of the constraint of the symbols.<sup>1</sup>

But to him who in heart does not stand in the centre of the faith of the Church, or who in the progress of knowledge has fallen into error, the symbol becomes of course a law; it is to him strange and more or less incomprehensible. He experiences now constraint, as he ought. No one can expect the Church to leave it to the option of the individual as to how he should exercise his office of testimony and confession. If she could in all cases be unconditionally certain concerning her ministers, she might pay no attention to a special obligation which every one imposes upon himself in assuming her ministry. But as she cannot know either whether all who apply for service in her ministry do this from a sincere heart, or whether all her teachers will in the future be preserved from error, she must at least maintain her rights and protect the welfare of the whole, so far as it is possible,

---

<sup>1</sup> "No one who is true to the Augsburg Confession will complain of these writings, but will cheerfully accept and tolerate them as witnesses." *Formula of Concord*, Sol. Dec., Intro. 11, M. 571.

against the subjective arbitrariness of the individual. The obligation to the symbols becomes necessary, and just those teachers of the Church who are the loudest in their complaints of it as an intolerable constraint prove thereby how necessary it is. Even to such teachers, that in the Confessions which is fixed and defined should naturally be not the mere words of the Confessions, but the acknowledged facts of salvation, concerning which the Church, in her symbols, makes confession. But as they little or not at all understand the spirit which has produced these writings, they must feel bound to the mere letters. The more externally they are related to the symbols the more externally do these oppose them.

Yet from the statement that Confessions are first of all historical documents of a particular time still more follows. The results of historical development are imperfect, and the knowledge of a Church, so far as at a certain period it may have advanced, always bears, especially in the scientific expression in which it clothes itself, traces of its time; neither in contents nor form is it exhaustive and perfect. When God grants the Church a new historical development, he revives the gifts of experience and understanding. As much as the fact should be emphasized that the Confessions originate under the guidance of the Divine Spirit, yet it must never be forgotten that, since they were composed by men, they must be imperfect, and therefore not only are capable of, but need, development and improvement.

This judgment is supported and enforced by still another consideration. In the examination up to this point, so far as it concerned the life of the Church, an important element has still been overlooked—the disturbing influence of sin. In the Church, as long as it struggles in the flesh, there is still sin, and even its most spiritual members, the foremost soldiers of the times, who direct the framing of Confessions, are not free from this disease. Their knowledge, as also that of the Church, is always somewhat clouded by sin, and therefore they not only remain imperfect, but may even be infected with errors. Application of this is to be made also to the symbols. It may indeed be said that the individual incurs the danger of stating erroneous principles more readily than does the Church; for in the common participation of many in the work there exists a means of correction; and then, too, the Church is contented more with simple expressions concerning the facts of her experience. But even here the possibility of an error still remains, and the history of the Church proves its reality. By sin the Church can fall into great error, and thus temporarily, at least in her external condition, become unchurchly. If in such times she proceeds to the framing of Confessions, they will not be testimonies of divine truths, but of her error and her sin.

At all events, the position stands firm that no symbol, even though it were up to the present time the most perfect, has an

unlimited validity, nor dare be used by the Church as an unconditional rule. Nothing but Holy Scripture is to be regarded as the sole judge deciding everything. "The other symbols and writings cited are not judges, as are the Holy Scriptures, but only a witness and declaration of the faith as to how, at any time, the Holy Scriptures have been understood and explained in the articles in controversy in the Church of God by those who then lived, and how the opposite doctrine was rejected and condemned;" "In this way the distinction between the Holy Scriptures of the Old and of the New Testament and all other writings is preserved, and the Holy Scriptures alone remain the only judge, rule and standard, according to which, as the only test-stone, all dogmas should and must be discerned and judged as to whether they be good or evil, right or wrong."<sup>1</sup> Thus the composers of the last Confession of the Lutheran Church themselves wished to prevent the abuse of symbols, which indeed occurred and has given occasion to the accusation of "a paper pope."

The Church, in working her way into the future, has constantly to look back into the past, not only in order to sustain her living connection with it, but also to amend the inherited deficiencies and infirmities and correct the errors that still continue. The knowledge acquired should be no dead treasure, but attains its true value only when it is made the living possession of every churchly communion of that time. This revivification is, then, also the most natural occasion for a perhaps necessary correction.

It appears from the above that the teacher who enters into the service of the Church is actually free with respect to the symbols when he truly shares the faith of the Church, and is thus in a full sense a living member of it. This true freedom he may, in case of necessity, exercise even with respect to the symbols. The facts upon which his salvation and that of the entire Church rests are to him immovably secure. He seeks to adjust them to his understanding, and, as far as possible, to verify them; in which work he will avail himself of all the scientific equipment which his times offer him. When he now has thus reached the conclusion that the scientific explanation and proof, the framing of the expressions, as all this occurs in the symbols, is not sufficient, that the present form no longer corresponds to the rightly-understood contents, he of course is not bound to that form, for, as the result of human work, it is that in the symbol which is changeable; as it is itself the expression of a particular time, with the passing away of that time it ceases to prevail. The teacher who is convinced that he has discovered a more suitable form has not only the right, but it is his duty, to bring this to the knowledge of the Church; and no intelligent person will see in his activity,

---

<sup>1</sup> Formula of Concord, Epitome, Introduction, § 8. 7.

directed to the improvement of the Church's doctrine, any opposition to the same. While he brings the results of his labor to publicity in the ordinary way, he invites those who stand by him in the service of the Church to examine them, and by their assent to support that which is true, and by well-founded contradiction to correct what may be false. Thus he does not abuse his freedom, but by it serves the Church; and it would be narrowness to cry out immediately concerning heresy when a doctrinal statement is made deviating, in the sense indicated, from the symbols. Thereby all progress would be made altogether impossible.

That one thus making an innovation will act with great prudence and forbearance is self-evident, provided he is at heart in a right relation to the Church. Above all, he will regard it a matter of great moment to investigate aright the symbol itself before he comes forward with his opposition. He will not only with all conscientiousness read, but will also study it, in order, so far as it is possible, to grasp its true sense; he will examine it according to the not generally easily observed distinction between what, on the one hand, belongs to the matter concerned and its simple designation, and, on the other, what may be a purely temporal addition. Such an investigation of the earnest labor of the fathers as would be not merely scientific would itself admonish still more to humility and modesty. Thus it is also clear that, by what has been just said, the current talk about the insufficiency of the symbols should not in the least be supported. This, too, often proceeds from those who themselves do not share in the faith of the Church, and, just on that account, are incapable of comprehending the true sense of her Confession; and with their voice there accords that of a large number of such as have scarcely superficially read the Confessions, not to say studied them. Such an opposition is neither scientifically nor morally justified.

It has already been alluded to that the Church, even in her leading members, may temporarily fall entirely into error. A Confession originating then will, besides some faults in the form, be also deficient in its contents. If, now, a minister of the Church, upon the ground of his own experience of salvation, recognizes this error, he not only may, but must, draw attention to it. His position in the ministry of the Church requires this; and he raises his voice not against the Church, but for her; concerning whom he must still indeed suppose that she does not discern her error, and that she would be glad to correct it as soon as she has attained true knowledge. As a living member of the true Church of Jesus Christ he comes forth, and, in order to obtain a firm foundation and basis, moves back to the beginning of the history of this Church, which regulates its entire course as it is attested in the divinely-composed documents. If the Church do not listen to his call—and every such call should be to her at least a sum-

mons to earnest self-examination—the witness of the truth becomes a protestant against obdurate error. But he must also then be contented not only that the Church of his time dismisses him from her service, but also excludes him from herself, and must be satisfied with the consciousness that he abides nevertheless a member of that Church whose Head is Jesus Christ.

From the above observations, which only repeat old truths, it is manifest of how great importance it must be to the minister of the Church to obtain the best possible understanding of her Confessions. But it will certainly become clear likewise that this knowledge is attained not by the study of the later dogmatics, but by the investigation, on all sides, of the period in which these documents originated. As they are the result of an historical development, the attempt ought to be made to comprehend this in all its tendencies. We ought to consider the condition of the Church when the agitation began which in its course led to the composition of the Confessions. The question should be asked as to what kind of a beginning it had, and whether and how far it was connected with the past of the Church. The antitheses arising, and becoming sharper in controversy, should be considered and be followed in their reciprocal action. Inquiry should be made as to whether that which begins anew its development could be maintained in its purity until the moment when, in the Confessions, it attains an expression to which all its adherents agree.

## V. WHAT IS A FUNDAMENTAL DOCTRINE?

### I. THE ANSWER OF PHILIPPI.<sup>1</sup>

WE have learned that the expiatory death of the God-man, through which the restoration of communion with God is imparted, and upon which it is founded, forms both the centre and the *foundation* of salvation. As this divine fact is the central *foundation-fact* of salvation, so also the divine testimony to the same is the central *foundation-doctrine* of salvation. Upon this foundation we rest in faith through the subjective reception of this testimony. On it we are placed, in so far as faith is a creation and work of God; on it we have placed ourselves, in so far as faith is our own act in consequence of the divine operation. Through faith in the expiatory death of the God-man, God is ours, and we have become God's; and thus we have the doctrine that through faith in this expiatory death the reciprocal communion between God and man has been restored, and salvation and blessedness have been acquired, attained, consummated.

<sup>1</sup> *Kirchliche Glaubenslehre*, 2d ed., vol. i. (1864), pp. 106–118.

Now, dogmatic theology is nothing more than the development, in its various directions, of this central fundamental doctrine. It has to unfold all the articles of faith contained in this one doctrine, to perceive already in the germ the type of the entire plant, and likewise to develop it thence with its stalk and leaves and flowers and fruit. What now belongs to the germ belongs also to the entire organic structure derived from it. The one fundamental doctrine forming the centre sets forth in itself the various ideas and doctrines of salvation that it contains; and therefore everything thus developed by inner necessity from this centre is just as fundamental as the centre itself. Thus, about the *central* fundamental doctrine (the constitutive article, *articulus constitutivus*, specially so called) the entire collection of *peripheral* fundamental doctrines (consecutive articles, *articuli consecutivi*) is formed, which again, on their part, enclose the centre in wider or narrower concentric circles. For as the circle is not without a centre, so also the centre is not a centre unless there be a circle. The soul permeates and animates the entire body, and is present as an entirety in each of the members, even when, by its entirety, it is present [in any particular part] in a peculiar mode; and hence it is only the totality of the organs that forms the entire, animated and living body; and thus, as Luther says, if a link of the golden chain which the articles of faith form be broken, the entire chain is rent asunder. There is, therefore, a continuous series of divine fundamental facts, and of divine fundamental testimonies corresponding to these facts, which taken together extend back to the centre—viz. the fact of redemption and the doctrine of redemption—and proceed therefrom. To demonstrate and explain this organic connection of fundamental facts and fundamental doctrines with each other, and with their centre, the foundation in the narrowest sense, and to learn therefrom to recognize the higher or the lower fundamentality of that which is fundamental, is precisely the office of scientific theology. Yet we have to consider not only the distinction between the central and the concentric or peripheral, but also the distinction between that which is *immediately* and that which is *mediately fundamental*. To the immediately fundamental belong all such doctrines as relate to divine facts which still continue to form the ground of our salvation—the facts of creation, of redemption and of sanctification. Here there is indeed that which is central and peripheral, but all is immediately fundamental. On the other hand, the mediate fundamental doctrines are such as either refer to divine facts, which, if they formerly constituted the foundation of our salvation, constitute it no longer (*e. g.* the original creation in the divine image), or as are not properly acts pertaining to salvation, but only acts preparatory to those of salvation, or acts of judgment following the rejection of the acts of salvation; or as refer to human acts (*e. g.* the original and

continued fall of man from God), to which the divine facts of judgment and salvation stand in the closest relation. But even these mediate fundamental doctrines still remain fundamental doctrines, in so far as they not only are inwardly connected with the immediate peripheral fundamental doctrines, but also have been organically developed with them from the one central fundamental doctrine; so that a holding in its purity of these doctrines, or an alteration of the same, must be reciprocal, as has actually been found to occur. We may name these mediate fundamental doctrines, in accordance with the expression of the fathers, although of course in a modified sense, *antecedent articles of faith* or *conservative articles of faith*.

That Jesus Christ is the foundation (*ὁ θεμέλιος*) upon which the congregation of God has been built, and on which it rests, the apostle Paul expressly testifies (1 Cor. 8 : 11), and that, too, as the crucified (1 Cor. 2 : 2) and risen One (1 Cor. 15 : 14, 17), who is the Son of God manifest in the flesh (1 John 2 : 22, 23; 4 : 2, 3), the Lord (1 Cor. 12 : 3). Hence we find also, especially in the Acts of the Apostles, that the preaching of the apostles concerning the resurrection of Jesus Christ from the dead is the fundamental testimony; in this we find what the apostles presented to the congregations as the chief point (*ἐν πρώτοις*, 1 Cor. 15 : 3. Cf. Acts 2 : 22-32; 10 : 34-43; 17 : 1-4). For, through the resurrection, Jesus Christ has been sealed as the incarnate Son of God, and his death as an expiatory death, so that the founding of our salvation upon the resurrection of Jesus Christ from the dead is nothing else than the founding it upon the expiatory death of the God-man. But as the apostle (1 Cor. 3 : 11) designates Christ as the foundation-stone, so also (Eph. 2 : 20) he calls the entire apostolic testimony the foundation-stone (*θεμέλιος*), but calls Christ the corner-stone (*ἀκρογωνιαίος*); and hence the inference, as it may otherwise be proved from the doctrine of Scripture regarded in its connection, that it is only Jesus Christ in his person and in his works that is the *central* foundation, and that it is only the doctrine of the crucified and risen God-man that forms the middle point in the entire sum of fundamental doctrines. (Cf. Acts 16 : 30 sqq.; 18 : 28; 20 : 21.)

We have thus far sought to develop the notion of the fundamental from the centre of our subjective experience of salvation. But this is only the reflection of the objective revelation of God. What, now, in this objective revelation consisting in word and deed is to be regarded in an immediate or a mediate, in a central or peripheral way, as fundamental, will determine in us, according to the mode that has been stated, the subjective knowledge of salvation begotten of the objective revelation. But thereby the above fundamental statement or formal principle will again stand fast, that the entire objective revelation of God, in all its single

parts and members, in its totality of what is essentially significant or what is less significant, is to be received with unconditional obedience of faith in regard to divine facts and divine testimonies, whether they be in themselves fundamental or non-fundamental. For not to believe the appointed revelation of God, or only to be willing to believe it to a certain extent as its greater or less importance with reference to the inner life is recognized, means utterly to renounce obedience to God; and thereby faith and salvation would be entirely lost. The "Speak, Lord, for thy servant heareth," marks the true position of saving faith with reference to its Lord's Word of revelation.

Thus, therefore, we are led to a further distinction—viz. that between *formal* and *material fundamental doctrines*. The former consists in the doctrine that God's revelation, in all its parts, must have the unconditional obedience of faith, even where the contents of the same neither form a point of the immediate experience of faith, nor stand in necessary inner connection with the fundamental act of salvation, nor can be derived from the same by simple inference. Thus, for example, the angels exercise no immediate influence upon our inner life; their existence and reality accordingly form no constituent of our immediate experience of salvation, neither are they derived from the same by inference; yet their existence and reality have been attested by the objective revelation of God, and the denial of the same is accordingly an offence against the formal fundamental doctrine of the unconditional duty of the obedience of faith to God's Word. Only as, upon the testimony of the divine Word, we accept in faith their existence and reality do we discover the certainly remote and only very indirect relation of the same to our salvation. But we may predicate the same also, in a certain sense, even of our Lord's descent into hell and his ascension into heaven, as well as of his future return to judgment. In these facts there are certainly contained saving operations pertaining essentially and immediately to redemption; but the precise acts in which they are completed, in this their historical concrete form, have still a side which is not inferred from the inner experience of salvation, but can be derived only from the testimony of the objective revelation. This pertains, in a certain sense, also to the sacraments. For in itself there can be no doubt that the doctrine of the means whereby God brings salvation to us, and seals it upon us, belongs to the fundamental doctrines, but the precise form and shape of these means divine revelation must itself deliver to us. We call these *additional* or *supplementary fundamental doctrines*, in distinction from fundamental doctrines that are so *per se*. Of course these two sides cannot in the concrete be always accurately distinguished; for a fundamental doctrine may, on the one hand, be one existing *per se*, and, on the other hand,



be a supplementary fundamental doctrine as this pertains in a higher or lower degree to the doctrine last cited. Hence also systematic theology in reference to this topic has in its development received from without additional, supplementary points.

If we comprise, in a brief recapitulation, the argument thus far given, we have, accordingly, divided fundamental doctrines into *formal* and *material*; the material into *supplementary* and those *existing per se*; those existing *per se* into *central* and *peripheral*; and the peripheral into *immediate* and *mediate* fundamental doctrines of salvation. We may then designate the totality of these fundamental doctrines as fundamental doctrines in the *wider* sense; then, among these, the material should be named fundamental doctrines in the *narrower* sense; and, in this latter class, again, the immediate central and peripheral, or the sum of those divine facts and divine testimonies which continue to form the peculiar foundation of our salvation, should be called fundamental doctrines in the *narrowest* sense of the term. The last are, without doubt, the most significant and important, and, so to say, fundamental doctrines properly so called. They have also been treated as such by the Church from the beginning; from the totality of that which is fundamental they have been selected as the kernel, and have been reduced to a brief compendium. This was the summary of the doctrines which, in the society of believers, was to be confessed as his own individual faith by the person received in baptism—the old *regula fidei* as it has been set forth in a fixed form in the Apostles' Creed. Our salvation is founded upon faith in God the Father, the Creator; God the Son, the Redeemer; God the Holy Ghost, the Sanctifier. The Apostles' Creed continues to form the abiding, and likewise the immanent, foundation of all churchly confessional development. It is the root of the tree, the profile of the complete body of the Confession, the child in which the future man is already completely foreshadowed. The entire later confessional development is in fact only a development of the *sense* that was originally believed and confessed in the apostolic *Credo*. It has not so much laid down new articles of faith as, on the contrary, it has only successively unfolded the manifold germinal statements contained in the Creed. The occasion thereto was furnished by the perversion and misunderstanding of the original sense, over against which the true meaning and significance of the same had to be held inviolate. As, now, the doctrine itself, so also the development of the true sense, belongs to that which is fundamental; for with the true sense the doctrine also is certainly abandoned. And in this respect that which is fundamental has a process of development, a history. This history proceeds step by step, and synchronizes with the history of the churchly development of confession and doctrine. The Church's doctrine of the Trinity, of the Person of Christ, of Sin and Grace,

of Justification by Faith, of the Means of Grace, of the Church, is only an explication of the original sense of the Apostles' Creed. For not only the object of faith, but also the description of the nature of faith, is contained in the Apostles' Creed, where the "I believe" signifies not only "I recognize and acknowledge," but also "I place my entire trust in God the Father, Son and Holy Ghost." But that this faith rests upon the Word of the Lord (which the ancients designated as the "organic foundation") was declared by the fact that a summary of the contents of this Word was laid down in the Confession of Faith; and that through baptism and the Lord's Supper we are placed and maintained in fellowship with the Triune God, in whom we believe and whom we confess, and that through these means we are introduced as members into the spiritual body of which Jesus Christ is the Head, was partially contained already by implication in the article of the Forgiveness of Sins and the Communion of Saints, and was partially a presupposition to the entire Confession, through the use of which admission was granted to the sacraments of the forgiveness of sins and saving fellowship with the Lord and his people; and by means of baptism and the Lord's Supper actual reception into his fellowship of salvation, and preservation therein, were afforded. In connection, now, with the development of these immediate fundamental doctrines, the mediate fundamental doctrines, such as the doctrines of the original divine image and of sin, were also developed in a similar way. Thus we have therefore been led at last to the distinction between *undeveloped* and *developed fundamental doctrines*, between fundamental doctrines *originally existing* and *those arising later and still continuing, which are nevertheless only the same fundamental doctrines in a different form*, in a different stage of their formation. In the degree, now, that the pure sense of the Apostles' Creed is abandoned and corrupted there is an abandonment and corruption of the Apostles' Creed itself, and in the degree that this sense remains unimpaired do we stand upon the foundation of the Apostles' Creed itself. Accordingly, the Church which entirely abandons the true sense and the true development of the central, or even the peripheral, fundamental doctrines, or declares them matters of indifference, ceases thereby to be the obedient servant of the Lord, the true steward of the mysteries of God, the pillar and ground of the truth (στυλος καὶ ἑδραίωμα τῆς ἀληθείας, 1 Tim. 3:15), and thereby banishes itself from its own abode. Therefore sincere faith in the fundamental doctrines in their undeveloped form—yea, even only in the centre of the same, as the heart-point including all within itself—may always suffice for salvation; while under the divine guidance and in the light of the Divine Spirit an historical development of the Confession is indispensable to a churchly condition. Thus, therefore, the distinction between the

undeveloped and the developed fundamental doctrines is founded in the distinction between *fundamentals necessary to salvation* and *fundamentals necessary to the Church*; but, like all the distinctions thus far found, both act in harmony and easily pass from the one into the other. For if unintentional ignorance of the development cannot interfere with salvation, conscious and persistent rejection and denial of the same can interfere with salvation, if indeed the error be rooted not in the understanding, but in the heart, and has not shown that its presupposed sincere faith is, properly speaking, unbelief; and thus the erroneous development of doctrine and the expression of a certain individual appear not merely as wood, hay and stubble, but as a departure from the foundation, as an error overturning the foundation. If, in reference to a particular individual, the Church may here, according to the direction of the apostle, believe all things and hope all things, it yet dare not cover all things and suffer all things. Out of love to the erring one, and the desire to lead him to the full truth, it dare not do this; but especially it cannot do this because of the obedience that is due the Word of her Lord and the calling to which he has appointed her. For if she would suffer false doctrine in her midst, and would regard it any way possible to bear with error overturning the foundation, not only in the laity, in the hope of, out of love, instructing and disciplining and educating, but also in teachers and leaders, and would sanction this in her own Confessions, she would thereby wantonly reject the formal foundation, and would renounce unconditional obedience to her Lord in regard to his entire and inseparable Word.

## II. THE ANSWER OF FRANK.<sup>1</sup>

That there is a difference between the Œcumenical and Lutheran Confessions with reference to their truth and conformity to Scripture, in such a way that the former must be acknowledged throughout and the latter only in part, is entirely contrary to the meaning of the Formula of Concord. But when it is afterward said of the Catechisms that they have been designed for the use of the laity, and briefly contain all that is necessary for a Christian to know in order to attain eternal salvation, a distinction is made between that, in the confessional writings, which is more and that which is less fundamental; and, from this point onward, the relation between the earlier and the later, the Œcumenical and the particular symbols, is more accurately defined. For this purpose a new elaboration of the doctrine of fundamental statements is certainly needed, since the form of the same thus far presented from Nicholas Hunnius to Philippi is objectionable from the fact that it seeks mostly to draw the distinction according to an en-

---

<sup>1</sup> *Die Theologie der Concordienformel* (1858), I. 16-19.

tirely objective rule, according to the knowledge necessary for salvation. For, considering the matter *per se*, who dare assert of any one of the contents of revelation, even though the same appear to lie far from the centre of the facts of salvation, that it is either unnecessary to be known or that it can be denied without an injury to salvation? "What thing soever I command you, observe to do it: thou shalt not add thereto nor diminish from it." We have a right to extend this passage to the entire contents of the Old and New Testament revelation. In fact, the Dogmaticians, in drawing the distinction between fundamentals and non-fundamentals, have not manifested a very clear perception—not merely that they are everywhere in doubt as to whether to designate a doctrine as non-fundamental, and evidently do not agree with each other in the statement of the same, but even when they have taken courage to name a doctrine as non-fundamental—as, for example, that of the immortality of man before the Fall, that of the sin and eternal damnation of the wicked angels, or that of Antichrist—they immediately add one restriction to another, whereby the denial of such article may be prejudicial to the conditions of salvation. But shall we, therefore, allow ourselves to be driven to the Romish position, that maintains that all and everything in Holy Scripture is an article of faith, or where such an assertion can be held only in theory to that other Romish declaration, that all that lies beyond the doctrine of the Apostles' Creed, the Ten Commandments, the Lord's Prayer, and conformity to the condition of each of the requisite sacraments, is absolutely unnecessary? Both questions are solved in a mechanical, but not in an organic, way.

That which is absolutely fundamental is only one—viz. faith in the Lord Jesus Christ. From this point that which is relative begins. But this occurs in an organic way. Jesus Christ is the living, all-penetrating centre, the kernel and star of the entire Holy Scriptures. Every part of revelation depends organically, and after the manner of members, upon him. Thus viewed, everything is fundamental, and just as in reference to the law of the Lord he who sins in one point is guilty of all, so also especially in reference to the revelation of salvation he who attacks a single member offers violence to the whole organism itself and to its Head. And, thus considered, there still remains only one thing that is fundamental; for as love is the fulfilling of the law, and all else is comprehended in this one thing, so also he who believes in the Lord Jesus Christ has the entire organism of salvation, with all else comprised in it which is necessary for blessedness.

The question, according to the change from that which is relative in the fundamental to that which is absolute, is, then, to be decided in accordance with the position, at the time, of the believ-

ing individual to the organism of salvation. If an individual Christian or a Christian congregation has at any time learned to know any part of the saving revelation as a member of the organism, this part, whether it appear in itself large or small, becomes to that individual or congregation for ever fundamental. For with the despising or rejection of even the least matter there is a despising and rejection of the organism itself, whose life supports and passes through even those things which are the least. The Church, which in its course through the world has recognized, and in its symbols has fixed as such, one portion of saving truth after another, can therefore consider none of the same otherwise than fundamental. *For the Church*, I say, everything is fundamental that it has obtained, in reference to doctrine, from the Scriptures and has fixed in its confessional writings; and here is the point in which every union in doctrine between two churches must be frustrated. But *in the Church* there exists partly that which is equally, partly that which is less, and partly also that which is more, fundamental than that of the Church itself. Of the shepherds and teachers of the Church such a degree of knowledge must as a rule be required, that to them everything, even to the least point, is fundamental which is fundamental to the Church. But of the laity only such a degree of faith is, as a rule, to be demanded that, founded upon that which is absolutely fundamental, they may gradually grow up, under the training of the Church, to the heights of churchly knowledge. Finally, in a still smaller number, whose personal knowledge of salvation is more comprehensive than that of the Church, the extent of that which is fundamental is increased in proportion as they have entered, in a still greater degree than the Confession, into the depths and remote places of the organism of salvation.



**PART V.**

**ANALYSES AND INDEXES TO THE BOOK OF  
CONCORD.**





## CONTENTS.

---

I. ANALYSES.

II. INDEXES.

III. LESSONS FROM THE BOOK OF CONCORD FOR THE SUN-  
DAYS AND FESTIVALS OF THE CHURCH YEAR.



# I.—ANALYSES.

## I. ANALYSIS OF THE ŒCUMENICAL CREEDS.

### I. *The Apostles' Creed*, p. 25.

ARTICLE I. Of God the Father, § 1.

ARTICLE II. Of God the Son, §§ 2-6.

ARTICLE III. Of God the Holy Ghost, §§ 7, 8.

### II. *The Nicene Creed*, p. 25.

ARTICLE I. Of God the Father, § 1.

ARTICLE II. Of God the Son, §§ 2-6.

ARTICLE III. Of God the Holy Ghost, §§ 7-10.

### III. *The Athanasian Creed*, p. 26.

Introduction: Obligation to believe the Catholic faith, §§ 1, 2.

#### I. DOCTRINE OF THE TRINITY, §§ 3-26.

1. Statement of the mystery, §§ 3-6.

2. Ampler explanation:

(a) Of the perfect agreement and communion of the nature and attributes of the three persons, §§ 7-19.

(b) Of the personal distinctions, §§ 20-22.

(c) Of the consequences of the doctrine, §§ 23, 24.

(d) Limitation of statement, § 25.

Conclusion, § 26.

#### II. DOCTRINE OF THE PERSON AND OFFICE OF CHRIST, §§ 27-40.

Introduction, § 27.

1. The truth and distinction of the two natures, §§ 28-31; in one person, §§ 32-34.

2. The mediatorial office of Christ, §§ 35-39.

Conclusion, § 40.

## II. ANALYSIS OF THE AUGSBURG CONFESSION.

### INTRODUCTION, p. 33.

1. Reasons for the presence of the confessors at Augsburg, and the preparation of the Confession, §§ 1-7.

2. Scope and purpose of the Confession, §§ 8-14.

3. Renewal of appeal to a General Council, §§ 15-24.

#### I.

#### CHIEF ARTICLES OF FAITH.

##### ARTICLE I. *Of God*, p. 37.

1. Reaffirmation of the Nicene doctrine, §§ 1-4.

2. Rejection of the contrary errors, §§ 5, 6.

ARTICLE II. *Of Original Sin*, p. 87.

1. *Thetical statement*:
  - (a) The source of original sin, § 1.
  - (b) Its nature: (aa) Negatively; (bb) Positively, § 2.
  - (c) Its sinfulness, its punishment and its remedy, § 3.
2. *Antithesis*: Condemnation of Pelagians and others, § 4.

ARTICLE III. *Of the Son of God, and of the Holy Spirit*, p. 38.

- (1) The person, § 1. (2) The natures, § 2. (3) The states of Christ, §§ 3-56.

ARTICLE IV. *Of Justification*, p. 38.

1. Rejection of false doctrine, § 1.
2. Statement of true doctrine, §§ 2, 3.
  - (a) The impulsive internal cause, "Grace."
  - (b) The meritorious cause, "Christ."
  - (c) The instrumental cause, "Faith."
    - (aa) Its nature. (bb) Its efficacy.

ARTICLE V. *Of the Ministry of the Church, or the Origin and Causes of Justifying Faith*, p. 38.

1. *Thetical statement*, §§ 1-3:
  - (a) The instrumental cause of justifying faith, §§ 1, 2.
  - (b) The efficient cause, § 2.
  - (c) The mode of imparting it, §§ 2, 3.
2. *Antithesis*: Contrary doctrine of Anabaptists and others rejected.

ARTICLE VI. *Of New Obedience*, p. 39.

1. Good works the fruits of justifying faith, § 1.
2. The motive for good works:
  - (a) Because it is God's will that they be wrought, § 1.
  - (b) Not to merit justification, § 1.
    - (aa) Proved from Scripture, § 2.
    - (bb) Maintained by the ancient writers, § 3.

ARTICLE VII. *Of the Church.—The Church in its True Nature*, p. 39.

1. Its unity, holiness and perpetuity, § 1.
2. Its external marks, § 1.
3. The requisites of true unity, §§ 2-4.
  - (a) Stated positively, § 2.
  - (b) Stated negatively, § 3.
  - (c) Proved from Scripture, § 4.

ARTICLE VIII. *What the Church is.—The Church in its Present Appearance*, p. 39.

1. *Thetical statement*:
  - (a) Mingling of hypocrites and unbelievers with the Church, § 1.
  - (b) Validity of the Word and sacraments, even when administered by the wicked, § 2.
2. *Antithesis*: Condemnation of the Donatists, etc.

ARTICLE IX. *Of Baptism*, p. 40.

1. *Thetical statement*:
  - (a) The necessity of baptism, § 1.
  - (b) Its efficacy, § 2.
  - (c) Its subjects, § 2.
2. *Antithesis*: Condemnation of the Anabaptists, § 3.

ARTICLE X. *Of the Lord's Supper*, p. 40.

1. *Thetical statement*:
  - (a) The true presence of the body and blood of Christ, § 1.
  - (b) All communicants partake of them, §§ 2, 3.
2. *Antithesis*: Disapproval of those who teach otherwise, § 4.

ARTICLE XI. *Of Confession*, p. 40.

1. The retention of private absolution § 1.
2. Enumeration of sins:
  - (a) Unnecessary, § 1.
  - (b) Impossible, § 2.

ARTICLE XII. *Of Repentance*, p. 40.

1. Thetical statement:
  - (a) Those who have fallen after baptism.
    - (aa) May repent and be forgiven, § 1.
    - (bb) On repentance should be absolved by the Church, § 2.
  - (b) The two parts of repentance:
    - (aa) Contrition, § 4.
    - (bb) Faith, § 5.
  - (c) The fruits of repentance, § 6.
2. Antithesis: Condemnation of—
  - (a) The Anabaptists:
    - (aa) Their denial of the possible loss of God's Spirit, § 7.
    - (bb) Their doctrine of sinless perfection, § 8.
  - (b) The Novatians:
    - (aa) Their refusal of absolution to the penitent after baptism, § 9.
    - (bb) Their denial that forgiveness is obtained by faith, § 10.

ARTICLE XIII. *Of the Use of the Sacraments*, p. 41.

1. Thetical statement:
  - (a) The design of the sacraments, § 1.
  - (b) Faith necessary for the proper use of the sacraments, § 2.
2. Antithesis: Condemnation of those who teach that the sacraments justify from the work done, § 3.

ARTICLE XIV. *Of Ecclesiastical Orders*, p. 41.

1. The two parts of the ministry.
2. The necessity of a regular call.

ARTICLE XV. *Of Ecclesiastical Rites*, p. 41.

1. The rites which are to be observed, § 1.
2. The caution concerning them to be taken, § 2.
3. The rites which are not to be observed, §§ 3, 4.

ARTICLE XVI. *Of Civil Affairs*, p. 42.

1. Lawful civil ordinances good works of God, § 1.
2. Enumeration of political ordinances in which the Christian can participate without sin, § 2.
3. Antitheses to § 2 condemned:
  - (a) Of Anabaptists, § 3.
  - (b) Of the monks, § 4.
4. Design of those ordinances, § 5.
5. Duty of obedience to the magistrate, § 6.

ARTICLE XVII. *Of Christ's Return to Judgment*, p. 42.

1. Thetical statement: Christ's return, the resurrection of the dead, the final judgment, § 1.
2. Antithesis: Errors condemned:
  - (a) That there will be an end of torments, § 2.
  - (b) That before the resurrection there will be a temporal reign of the godly, § 3.

ARTICLE XVIII. *Of Free Will*, p. 43.

1. Thetical statement:
  - (a) The power of the free will to work civil righteousness, § 1.
  - (b) Its inability to work spiritual righteousness, §§ 2, 3.
  - (c) The testimony of St. Augustine, §§ 4-7.

2. Antithesis: Condemnation of the Pelagian doctrine concerning the extent of human ability, §§ 8, 9.

ARTICLE XIX. *Of the Cause of Sin*, p. 43.

Not God, but the devil and ungodly men.

ARTICLE XX. *Of Good Works.—Of the Relation of Faith to Good Works*, p. 44.

1. Apologetic statement: The charges of the adversaries met, §§ 1-7.
  - (a) Appeal to the writings of the Reformers, § 2.
  - (b) Contrast with the preaching of former days, § 3.
  - (c) Improvement in the adversaries from the teaching of the Reformers:
    - (aa) In the kind of works preached, § 4.
    - (bb) In the mention made of faith, §§ 5-7.
2. The doctrine of faith explained, §§ 8-26.
  - (a) Justification obtained not by works, but by faith only, § 9.
    - (aa) Scriptural proof, §§ 10, 11.
    - (bb) Testimony of the fathers, §§ 12-14.
    - (cc) Necessity of this doctrine shown by contrasting the comfort which it brings with the distress of conscience occasioned by the doctrine of works, §§ 15-22.
  - (b) What justifying is, §§ 23-26.
    - (aa) Not knowledge of history, but believing in the article, *Of the Forgiveness of Sins*, §§ 23-25.
    - (bb) Testimony of St. Augustine, § 26.
3. The doctrine of good works, § 27.
  - (a) Motive for good works, § 27.
  - (b) Manner in which they are wrought, §§ 28-40.
    - (aa) By the Holy Ghost, received by faith, proved positively, §§ 28-30.
    - (bb) The same proved negatively from human inability, without faith and the Holy Ghost, §§ 31-40.

ARTICLE XXI. *Of Worship of Saints*, p. 46.

1. The lives of the saints to be commemorated for the sake of their example, § 1.
2. Worship or prayers for help not to be addressed them, §§ 2, 3.

CONCLUSION.

1. Harmony of the Protestant doctrine with the Scriptures and the Church catholic, § 1.
2. The ground of dissensions, abuses connected with rites in common use, which could not, with a good conscience, be approved, §§ 2-5.

ARTICLES IN WHICH ARE RECOUNTED THE ABUSES WHICH HAVE BEEN CORRECTED.

INTRODUCTION, p. 47.

1. Appeal to the Emperor to hear the reasons for the changes made, § 1.
2. Protest against the false charges of adversaries, §§ 2-5.
3. Importance of proper ceremonies, § 6.

ARTICLE XXII. (I.). *Of Both Kinds*, p. 48.

1. The right of the laity to the cup—
  - (a) Proved from the words of Christ, § 1.
  - (b) From the practice of the apostolic Church, § 2.
  - (c) From the practice of succeeding periods, as shown by the testimony of the fathers, §§ 3-10.
  - (d) Not to be denied if claimed, § 11.
2. The procession with the mass omitted in the Evangelical churches, § 12.

ARTICLE XXIII. (II.). *Of the Marriage of Priests*, p. 49.

Introduction: Complaints of incontinence among priests, §§ 1, 2.

1. The marriage of priests defended from the Scriptures, §§ 3-9.
2. From the practice of the ancient Church, §§ 10, 11.
3. From the recency of the contrary practice, §§ 12-14.
4. From the remedy for offences God has provided in marriage, §§ 15-17.
5. From the wickedness of the prohibition, §§ 18-23.
6. From invalidity of rules conflicting with God's law, § 24.
7. From the testimony of Cyprian and the canons, §§ 25, 26

ARTICLE XXIV. (III.). *Of the Mass*, p. 50.

1. The celebration of the mass in the Evangelical churches, §§ 1-9.
  - (a) The use of German, §§ 2-4.
  - (b) The people receive the sacrament together, § 5.
  - (c) None admitted unless proved, § 6.
  - (d) How the people are taught concerning the sacrament, §§ 7, 8.
2. Abuses of the mass among the Romanists, § 10.
  - (a) Use of the mass for gain, §§ 10-20.
  - (b) The mass made an oblation for daily sins, §§ 21-33.
    - (aa) Contrary to scriptural testimony concerning Christ's offering, §§ 24-29.
    - (bb) Contrary to the design of the sacrament, §§ 30-33.
3. The regularity of the common mass, and the propriety of diminishing the number of masses, proved from Scripture and Church history, §§ 34-41.

ARTICLE XXV. (IV.). *Of Confession*, p. 53.

1. Retention of confession by the Evangelical churches, §§ 1-4.
2. Defects of former mode of confession remedied, §§ 5-6.
3. Enumeration of sins unnecessary and impossible, §§ 7-12.
  - (a) Proved from Scripture, §§ 7-9.
  - (b) Witness of the Church writers, §§ 10-12.

ARTICLE XXVI. (V.). *Of Distinction of Meats, and of Traditions*, p. 54.

1. The doctrine that human traditions merit grace refuted, § 1.
  - (a) It obscures the doctrine of grace, §§ 4-7.
  - (b) It obscures the commandments of God, §§ 8-11.
  - (c) By the multitude of observances prescribed, and the difficulty of fulfilling all, it leads consciences to despair, §§ 12-17.
2. Necessity of admonishing the churches of the errors concerning traditions, §§ 18-29.
  - (a) Because the Gospel commands the doctrine of grace to be urged, §§ 18-21.
  - (b) Because of the direct testimonies of Scripture against such traditions, §§ 22-29.
3. Reply to the charge that the Evangelical doctrine promoted lax discipline and bad morals, §§ 30-39.
4. Proper observance of traditions, §§ 40-45.
  - (a) Their true end, § 40.
  - (b) The liberty to be exercised in their observance, §§ 41-45.

ARTICLE XXVII. (VI.). *Of Monastic Vows*, p. 57.

1. Introduction: Contrast between the former and the present condition of monastic life, §§ 1-17.
  - (a) Formerly, the monastic life was free; now rendered obligatory by vows, §§ 2-14.
    - (aa) The rigor and severity of the vows, §§ 2-9.
    - (bb) The false doctrine that vows are equal to baptism, §§ 10-14.
  - (b) Formerly the monastic life was entered for the purpose of study; now for work-righteousness, §§ 15, 16.
2. The invalidity of monastic vows, § 18.
  - (a) They are contrary to God's commands, §§ 18-25.

- (b) They fail in the essentials of a true vow—viz. that it have respect to something possible, and that it be assumed voluntarily and with deliberation, §§ 27-33.
- (c) They are not sufficient justification for the dissolution of a marriage made in opposition to them, §§ 34, 35.
- (d) They are proclaimed as a means for meriting forgiveness of sins, §§ 36-43; for acquiring superfluous merits, § 44; for entering a state of Christian perfection, §§ 45-50.
- (e) They diffuse many pernicious opinions among the people, §§ 51-62.

ARTICLE XXVIII. (VII.). *Of Ecclesiastical Power*, p. 61.

- 1. The importance of the doctrine, §§ 1-4.
- 2. The scriptural doctrine stated, §§ 5-12.
- 3. The distinction between the ecclesiastical and civil powers, §§ 13-18.
- 4. Limitations to the jurisdiction of bishops, §§ 19-29.
- 5. Their power to institute ceremonies examined, §§ 30-68.
  - (a) The argument by which unlimited power is claimed for them stated, §§ 31-33.
  - (b) Their inability to institute any ceremonies conflicting with the Gospel, or to demand any observances not commanded of God, §§ 34-52.
  - (c) The power of the bishops or pastors to establish ordinances, whereby things may be done in good order in the Church, maintained, §§ 53-68.
- 6. Appeal to the bishops to relax such observances as may be held without sin, §§ 69-77.

CONCLUSION.

- 1. Why more abuses are not mentioned, §§ 1-3.
- 2. The motive and spirit in which the Confession has been prepared, §§ 4, 5.
- 3. Readiness of the confessors to add to this summary of doctrine still ampler information, §§ 6, 7.

### III. ANALYSIS OF THE APOLOGY OF THE AUGSBURG CONFESSION.

PREFACE p. 73.

ARTICLE I. *Of God*, p. 75.

ARTICLE II. *Of Original Sin*, Chapter I., p. 75.

- A. Of the notion of original sin, §§ 2-34, p. 76.
  - 1. Restatement of the definition of the Confession, §§ 2, 3.
  - 2. Explanation of the terms employed, §§ 4-14.
    - (a) In antithesis to the Zwinglians, *concupiscence, disease, inborn corruption*, §§ 4-6.
    - (b) In antithesis to the Scholastics, "*to be without the fear of God and faith in God*," §§ 7-13.
  - 3. The definition not new, §§ 15-34.
    - (a) The ancient definition, "original sin is the want of original righteousness," §§ 15-23.
    - (b) The definition of Augustine, "Original sin is concupiscence," §§ 24, 25.
    - (c) The definitions of Thomas, Bonaventura and Hugo, §§ 27-29.
    - (d) Scripture proofs, §§ 30, 31.
    - (e) Importance of the doctrine, §§ 32-34.
- B. Against the adversaries of Luther, §§ 35-50, p. 81.
  - 1. Meaning of the statement that baptism removes the guilt of original sin, but not concupiscence, §§ 35-37.
  - 2. Concupiscence not merely a penalty, but a sin, §§ 38-50.



ARTICLE III. *Of Christ*, p. 83.ARTICLE IV. *Of Justification*, Chapter II., p. 84.

Objections of the Confutation, §§ 1-4.

## A. Of the origin of the disagreement, and the errors of the adversaries, §§ 5-47, p. 84.

1. The Law and the promises contrasted, §§ 5, 6.
2. What the Law demands, §§ 7, 8.
3. Legal opinions of the Scholastics, §§ 9-11.
4. Errors and abuses of their doctrine, §§ 12-16.
5. These errors not removed by the expedient of a *prima gratia*, §§ 17, 18.
6. Nor by that of a distinction between *meritum congrui* and *meritum condigni*, §§ 19, 20.
7. Their doctrine leads to despair, § 21.
8. True office of righteousness of reason, §§ 22-24.
9. Summary of the errors on this point rejected, §§ 25-28.
10. Testimonies from the fathers and the Scriptures, §§ 29-35.
11. No justification by love, §§ 36-39.
12. No justification by the Law, §§ 40-42.
13. The righteousness of the Gospel, §§ 43-47.

## B. What is justifying faith? §§ 48-60, p. 91.

1. Faith defined, § 48.
2. Distinction between faith and the righteousness of the Law, § 49.
3. The definition established from Scripture, § 50.
4. Illustrated from the Apostles' Creed, §§ 51, 52.
5. The three concurrent objects of justifying faith: the promise, gratuity, merits of Christ, §§ 53-56.
6. This doctrine clearly taught even in the Old Testament, §§ 57-60.

## C. That faith in Christ justifies, §§ 61-74, p. 94

1. How faith is attained, §§ 61-68.
2. Necessity of insisting upon the fact that faith justifies, §§ 69, 70.
3. Faith does not justify as an originating principle, §§ 71, 72.
4. Force of the exclusive particle, "Alone," §§ 73, 74.

## D. That we obtain the remission of sins by faith alone in Christ, §§ 75-106, p. 96.

1. Justification the remission of sins, §§ 75, 76.
2. The remission of sins attained by faith alone, §§ 77-86.
3. Faith the righteousness that avails before God, §§ 87-106.
  - (a) Proved from Scripture, §§ 87-102.
  - (b) Confessed by the fathers, §§ 103-106.
4. Faith does not please on account of love, §§ 107-116.
5. The importance of this doctrine, §§ 117-121.

*Of Love and the Fulfilling of the Law*, Chapter III., p. 104.

## a. Of the necessity of the new obedience, and its relation to faith, §§ 1-61.

1. The Law to be fulfilled by Christians, §§ 1-25, p. 104.
  - (a) Necessity of the new obedience, §§ 1-4.
  - (b) This new obedience cannot be rendered except by those who have first been justified by faith, §§ 5-8.
  - (c) The error of the adversaries in confining their attention to the second, and ignoring the first table, of the Law, §§ 9-11.
  - (d) The fulfilling of the Law by Christians a progressive and never complete work, §§ 11-14.
  - (e) Love inseparable from faith, §§ 15-25.
2. Why the fulfilling of the Law does not justify? §§ 26-61, p. 107.
  - (a) Because we receive remission of sins for Christ's sake, by faith alone, §§ 26-38.
  - (b) Because even when the Law is fulfilled by Christians their obedience is incomplete and imperfect, §§ 39, 40.
  - (c) Because we dare not trust in this fulfilling of the Law, §§ 40-44.

- (aa) Since Christ remains Mediator, even after we are justified, §§ 41, 42.
- (bb) Since the imputation of the righteousness of the Gospel is from the promise, and is therefore always of grace, §§ 42-44.
- (d) Because this inchoate fulfilling of the Law pleases not on its own account, but only on account of faith in Christ, §§ 45-61.
- B. Reply to the arguments of the adversaries, §§ 62-279, p. 94.**
  - 1. The ground of their error concerning good works, §§ 62-96, p. 114.
    - (a) Their ignorance of the fact that without Christ the Law cannot be fulfilled, §§ 62-67.
    - (b) The three true motives to good works stated, §§ 68-72.
      - (aa) On account of God's command.
      - (bb) To exercise faith.
      - (cc) On account of confession and thanksgiving.
    - (c) The reward of good works, §§ 73-81.
    - (d) The doctrine of the merit of good works examined, §§ 82-91.
      - (aa) Its origin, § 82.
      - (bb) Its effects, § 83.
      - (cc) Its history, §§ 85-91.
    - (e) Restatement of the true doctrine, §§ 92-96.
  - 2. Examination of scriptural passages appealed to, §§ 97-164, p. 120.
    - (a) "Though I have all faith, etc., and have not charity, I am nothing" (1 Cor. 13: 2), §§ 97-103.
    - (b) "The greatest of these is charity" (1 Cor. 13: 13), §§ 104-109.
    - (c) "Charity, which is the bond of perfectness" (Col. 3: 14), §§ 110-116.
    - (d) "Charity shall cover the multitude of sins" (1 Pet. 4: 8), §§ 117-122.
    - (e) "By works a man is justified, and not by faith alone" (James 2: 24), §§ 123-132.
    - (f) General observations on Luke 6: 37; Isa. 58: 7, 9; Dan. 4: 27; Matt. 5: 3, 7, §§ 133-138.
    - (g) "Forgive, and ye shall be forgiven" (Luke 6: 37), §§ 138, 139.
    - (h) "Redeem thy iniquities by showing mercy" (Dan. 4: 27), §§ 140-147.
    - (i) General principles deduced from these passages, §§ 148-155.
    - (j) "Alms free from every sin" (Tobias 4: 11), §§ 156-159.
    - (k) "Give alms, . . . and all things are clean unto you" (Luke 11: 41), §§ 160-163.
    - (l) The testimony of Rom. 4: 5, as opposed to these false interpretations of the adversaries, § 164.
    - (m) Summary of the argument on the proof-texts, § 165.
  - 3. The doctrine of the adversaries contrasted with that of the Gospel, §§ 166-181, p. 138.
    - (a) Their doctrine of merit derived from reason, § 167.
    - (b) Their doctrine of the infusion of love from the Law, § 168.
    - (c) Argument against both, § 169.
    - (d) The doctrine of the Gospel as over against these errors, §§ 170-179.
    - (e) The doctrine of the adversaries a doctrine of doubt, §§ 180, 181.
  - 4. Their objection to faith as the instrumental cause of justification answered, §§ 182-194, p. 141.
    - (a) The faith of justification is a supernatural work of God, and not the faith of devils, § 182.
    - (b) The faith of justification comprehends confidence in the will, as well as knowledge in the intellect, §§ 183-190.
    - (c) Faith and hope can be separated in the schools, but not in fact, § 191.
    - (d) Inferences from the preceding argument, §§ 192-194.
  - 5. The opposite doctrine of merit *condigni* examined, §§ 195-226, p. 144.

- (a) It obscures the glory of Christ, §§ 195-197.
- (b) Gives no peace to the conscience, §§ 198, 199.
- (c) Leads to despair, § 200.
- (d) Contrary to the testimony of the entire Church and of Scripture, §§ 201-226.
- 6. Counter-objections of the adversaries met, §§ 227-256, p. 151.
  - (a) Is there, then, no need of good works? §§ 227-234.
  - (b) Why, then, is eternal life called a reward? §§ 235-256.
- 7. Perversions of the Scholastics, §§ 257-268, p. 157.
- 8. The multitude and influence of adversaries no ground for disturbance of believers, §§ 269-279, p. 159.

ARTICLES VII. AND VIII. *Of the Church*, Chapter IV., p. 161.

ARTICLE VII.: 1. Of the definition of the Church, §§ 1-29, p. 161.

- (a) According to outward fellowship, many wicked men belong to the Church, §§ 1-4.
- (b) According to the fellowship of faith and the Holy Ghost in hearts, it is the congregation of saints, §§ 5-8.
- (c) Consolation of this doctrine, §§ 9-11.
- (d) The Church not properly an outward polity, but the true people of God, §§ 12-16.
- (e) Wicked men not, properly speaking, the Church, §§ 17-19.
- (f) The perpetuity and marks of the true Church, §§ 20-22.
- (g) The Romish idea of the Church rejected, §§ 23-27.
- (h) The scriptural doctrine restated, §§ 28, 29.
- 2. Of the unity of the Church, §§ 30-46, p. 168.
  - (a) Its true unity a spiritual unity, §§ 30, 31.
  - (b) Dissimilarity of rites no breach of unity, §§ 32-37.
  - (c) Appeal of the adversaries to apostolic usage answered, §§ 38-46.

ARTICLE VIII.: 1. The sacraments efficacious even when administered by wicked ministers. §§ 47-49.

- 2. The use of civil ordinances allowed the Christian, § 50.

ARTICLE IX. *Of Baptism*, p. 173.

Infant baptism approved, §§ 51-53.

ARTICLE X. *Of the Holy Supper*, p. 174.

The true presence maintained, §§ 54-57.

ARTICLE XI. *Of Confession*, p. 175.

- 1. The exception of the adversaries stated, § 58.
- 2. The comfort derived from absolution, § 59.
- 3. How frequently the Lord's Supper should be used, §§ 60-62.
- 4. An enumeration of sins unnecessary, §§ 63-67.

ARTICLE XII. *Of Repentance*, Chapter V., p. 178.

- 1. Importance of the controversy, § 1-3.
- 2. Various erroneous views of the Scholastics and Romanists recounted, §§ 4-27.
- 3. The Gospel doctrine of repentance stated, §§ 28-43.
  - (a) Contrition the first element, §§ 29-34.
  - (b) Faith the second, §§ 35-38.
  - (c) Faith is conceived and strengthened in absolution, §§ 39-43.
- 4. The Gospel doctrine of repentance proved—
  - (a) From scriptural statements, §§ 44-54.
  - (b) From the lives of the saints recorded in Scripture, §§ 55-58.
- 5. Objections of the adversaries against faith as a part of repentance examined, § 59.
  - (a) The faith mentioned is special, and not general, § 60.
  - (b) Absolution requires this faith, §§ 61, 62.

- (c) Remission of sins, which the adversaries acknowledge as the goal of repentance, requires this faith, §§ 63-74.
- (d) The doctrine of the merit of an elicit act of love an annulling of the Gospel, §§ 75-87.
- (e) Their doctrine destroys all peace of conscience, §§ 88-90.
- (f) Examination of patristic testimony, §§ 91-97.

*Of Confession and Satisfaction, Chapter VI., p. 195.*

1. Of confession, §§ 1-15, p. 195.
  - (a) Confession to be retained because of the absolution, §§ 2-4.
  - (b) Enumeration of offences unnecessary, §§ 5-15.
2. Of satisfactions, §§ 16-81, p. 198.
  - (a) Their origin explained, §§ 16-18.
  - (b) Their worth and effect, §§ 19-24.
  - (c) The arguments by which they are supported examined, §§ 25-43.
  - (d) The argument against them presented, §§ 43-50.
    - (aa) The doctrine derogates from the death of Christ as a satisfaction, §§ 43-48.
    - (bb) And obscures repentance and grace, §§ 49, 50.
  - (e) Counter-arguments of the adversaries met, §§ 51-69.
    - (aa) "Punishment necessary for repentance," but not as merit or price, §§ 51, 52.
    - (bb) "The punishment of sin an act of God's justice," §§ 53-69.
      - (aaa) But contritions more truly a punishment than satisfactions are, § 53.
      - (bbb) Not all afflictions punishments, §§ 54-64.
      - (ccc) Common calamities are not removed by canonical satisfactions, but by contrition, §§ 65-69.
  - (f) The testimony of the fathers, §§ 70-74.
  - (g) Canonical satisfactions not commanded in the Gospel, §§ 75-80.

**ARTICLE XIII. *Of the Number and Use of the Sacraments*, Chapter VII., p. 213.**

1. Their number, §§ 1-17.
  - (a) The Zwinglian and Anabaptist notion of a sacrament rejected, § 1.
  - (b) Principle enunciated according to which the sacraments ought to be enumerated, § 2.
  - (c) Definition proposed, § 3.
  - (d) The three sacraments comprised in this definition, §§ 4, 5.
  - (e) Confirmation and extreme unction no sacraments, § 6.
  - (f) Ordination not a sacrament, §§ 7-13.
  - (g) Matrimony not a sacrament, §§ 14, 15.
  - (h) According to the definition of the adversaries, the number of the sacraments more than seven, §§ 16, 17.
2. Their use, § 18.
  - (a) They do not confer grace *ex opere operato*, § 18.
  - (b) They must be used in faith, § 19-22.
  - (c) Abuses arising from the opinion of an *opus operatum*, § 23.

**ARTICLE XIV. *Of Ecclesiastical Orders*, p. 217.**

No desire to revolt against the authority of the bishops, except as by their condemnation of scriptural doctrine they have rendered it necessary, §§ 24-28.

**ARTICLE XV. *Of Human Traditions in the Church*, Chapter VIII., p. 218.**

1. Human traditions cannot merit grace, §§ 1, 2.
2. The adversaries in teaching otherwise are judaizing, §§ 3-5.
3. Scripture proofs, §§ 6-12.
4. Traditions were instituted originally not for this purpose, § 13.
5. Folly of instituting them for such purpose now, §§ 14-17.
6. Doctrine of the adversaries a mark of Antichrist, §§ 18-21.

7. How the original end of traditions became perverted, §§ 22-24.
8. Evils flowing from this perversion, §§ 25-28.
9. Additional Scripture proofs that these traditions are unnecessary, §§ 29, 30.
10. The bishops have no power to institute services with this design, §§ 31-37.
11. Useful Church ordinances and edifying ceremonies not to be abolished, §§ 38-44.
12. Bodily discipline not to be neglected, §§ 45-48.
13. Solution of the difficulties involved, §§ 49-52.

ARTICLE XVI. *Of Political Order*, p. 227.

1. The distinction between the kingdom of Christ and a civil government, §§ 53-57.
2. Legal redress allowed by the Gospel, §§ 58-60.
3. Christians allowed to hold property, §§ 61-64.
4. The Gospel doctrine strengthens the magistrate, § 65.

ARTICLE XVII. *Of Christ's Return to Judgment*, p. 229.

ARTICLE XVIII. *Of the Free Will*, p. 230.

1. The doctrine of the adversaries Pelagian, §§ 68, 69.
2. In what sense the will is free, and in what it is not, §§ 70-76.

ARTICLE XIX. *Of the Cause of Sin*, p. 231.

ARTICLE XX. *Of Good Works*, p. 232.

1. The assurance of the adversaries, §§ 78-86.
2. Scriptural proof of the doctrine that sins are gratuitously remitted for Christ's sake, §§ 87-88.
3. Testimony cited by the adversaries examined, §§ 89-91.

ARTICLE XXI. *Of the Invocation of Saints*, Chapter IX., p. 235.

1. Futile efforts of the Confutation to prove that the saints should be worshipped, §§ 1-3.
2. A threefold honor to the saints approved, §§ 4-7.
  - (a) We should thank God for their lives, § 4.
  - (b) We should rejoice in the examples of mercy presented, § 5.
  - (c) We should imitate their faith and other virtues, § 6.
3. The angels and saints pray for the Church in general, §§ 8, 9.
4. But they should not be invoked, §§ 10-13.
  - (a) Scripture gives no such command, § 10.
  - (b) They are not omniscient, § 11.
  - (c) Prayer without faith resting on God's Word is not prayer, §§ 12, 13.
5. Nor dare they be made mediators and propitiators, as by the adversaries, §§ 14-20.
6. By invoking the saints they dishonor Christ, §§ 21-31.
7. Abuses springing from this practice, §§ 32-37.
8. Summary of charges against the adversaries, and appeal to the Emperor, §§ 38-44.

ARTICLE XXII. *Of Both Kinds in the Lord's Supper*, Chapter X., p. 243.

1. Both parts of the Lord's Supper belong to the entire Church, §§ 1-5.
2. The adversaries unable to present any scriptural ground for a departure from this order, §§ 6-8.
3. The only ground of this departure, human preference and priestly ambition, §§ 9-13.
4. The Church has only borne this injury; it does not approve of it, §§ 14-17.

ARTICLE XXIII. *Of the Marriage of Priests*, Chapter XI., p. 246.

- A.** *Of the reasons for disapproving celibacy*, §§ 1-59.
1. Assurance of the adversaries, §§ 1-5.
  2. The law compelling the celibacy of priests cannot be defended, §§ 6-59.
    - (a) Marriage is founded on the divine order ordained in the creation, and therefore pertaining to all, §§ 7, 8.
    - (b) The right to contract marriage is a natural right, and therefore is immutable, §§ 9-13.
    - (c) 1 Cor. 7 : 2 pertains to all men who have not a special gift of continence, §§ 14-22.
    - (d) The ancient canons allowed the marriage of priests; celibacy is an innovation, §§ 23-25.
    - (e) The defence of constrained celibacy under the pretext of superior holiness hypocrisy, §§ 26-50.
      - (aa) In believers marriage is pure, because it is sanctified by the Word of God, §§ 28-34.
      - (bb) There may be greater purity in the married than even in those who are truly continent, § 35.
      - (cc) There is nothing meritorious in celibacy, §§ 36-50.
    - (f) The dangers to souls and public scandals that have arisen from this law, §§ 51-59.
- B.** *Of the arguments of the adversaries*, § 60.
1. They appeal to a revelation, although their law is contrary to manifest testimonies of Scripture, §§ 62, 63.
  2. They demand that priests ought to be pure, but this refers to inner purity of heart, and marriage is not impure, §§ 64-66.
  3. "The marriage of priests is the heresy of Jovinian;" and yet in his time the law concerning celibacy unknown, §§ 67-69.
  4. Conclusion, §§ 70, 71.

ARTICLE XXIV. *Of the Mass*, Chapter XII., p. 259.

1. How the mass is celebrated in the Evangelical churches, §§ 1-5.
  2. The abolition of the private mass defended, §§ 6-8.
  3. The mass confers no grace *ex opere operato*, §§ 9-13.
- A.** *What a sacrifice is, and what are the species of sacrifice*, §§ 16-65, p. 261.
1. Distinction between a sacrament and a sacrifice, §§ 16-18.
  2. The species of sacrifice are two—the one propitiatory, the other eucharistic, §§ 19-21.
  3. The death of Christ the only propitiatory Sacrifice, §§ 22-24.
  4. All other sacrifices eucharistic, §§ 25, 26.
  5. The worship of the New Testament spiritual, §§ 27-30.
  6. Counter-proofs of the adversaries (Mal. 1 : 11 ; 3 : 3 ; Ex. 29 : 38 sq. ; Dan. 8 : 11 ; 12 : 11 ; Heb. 5 : 1) examined and explained, §§ 31-63.
  7. Abuses arising from this error, §§ 64, 65.
- B.** *What the fathers thought concerning sacrifice*, §§ 66, 67, p. 272.
- C.** *Of the use of the sacrament and of sacrifice*, §§ 68-77, p. 273.
- D.** *Of the term "mass,"* §§ 78-88, p. 275.
- E.** *Of mass for the dead*, §§ 89-99, p. 277.

ARTICLE XXVII. *Of Monastic Vows*, Chapter XIII., p. 280.

1. The crimes of monasticism, §§ 1-8.
2. The questions involved in the controversy, §§ 9, 10.
3. Statement of the grounds for disregarding monastic vows, §§ 11-57.
  - (a) No vow lawful whereby the one who vows believes that he merits the remission of sins, §§ 11-20.
  - (b) Obedience, poverty and celibacy are *Adiaphora*, §§ 21-50.
  - (c) The vow of celibacy contrary to a law implanted in nature, and therefore unjustifiable, §§ 51, 52.
  - (d) The wickedness of monasteries such that some are deserting them, §§ 53-56.

- (e) The testimony of the ancient canons induce others to abandon the monastic life, § 57.  
 4. Reply of the adversaries considered, §§ 58-68.  
 5. Conclusion, 69, 70.

ARTICLE XXVIII. *Of Ecclesiastical Power*, Chapter XIV., p. 295.

1. The points at issue, §§ 1-6.
  2. The bishops have no right to impose traditions not enjoined in God's Word, §§ 7-14.
  3. Traditions may be observed when not regarded necessary services, §§ 15, 16.
  4. Arguments of the adversaries considered, §§ 17-27
- 

## IV. ANALYSIS OF THE SMALCALT ARTICLES.

PREFACE, p. 307.

### PART I. OF THE CHIEF ARTICLES CONCERNING THE DIVINE MAJESTY, p. 311.

The unity of the divine essence.

Personal characteristics within the Godhead.

Incarnation of the Son of God, and the acts belonging to his mediatorial office.

### PART II. OF THE ARTICLES WHICH REFER TO THE OFFICE AND WORK OF JESUS CHRIST, OR OUR REDEMPTION, p. 312.

ARTICLE I. *Of the Merit of Jesus Christ, and that Man is Justified by Faith alone, which Appropriates this Merit*, p. 312.

#### ARTICLE II. *Of the Mass*, p. 312.

1. Statement of the point of controversy, § 1.
2. Considerations against the Papal mass presented for the thought of fair-minded men among the adversaries, §§ 2-10.
  - (a) It is a human device, § 2.
  - (b) It is unnecessary, § 3.
  - (c) The sacrament can be received in a better way, §§ 4, 5.
  - (d) It is connected with numerous and dangerous abuses, § 6.
  - (e) It is used as a means to obtain forgiveness of sins, § 7.
  - (f) The presumption of employing it as a devotional exercise, §§ 8, 9.
3. The abuses which it has originated, §§ 11-24.
  - (a) Purgatory, §§ 12-15.
  - (b) The apparitions of evil spirits, §§ 16, 17.
  - (c) Pilgrimages, §§ 18-20.
  - (d) Fraternities, § 21.
  - (e) Relics of saints, §§ 22, 23.
  - (f) Indulgences, § 24.
  - (g) Invocation of saints, §§ 25-29.

#### ARTICLE III. *Of Chapters and Cloisters*, p. 317.

1. They should be devoted, as originally intended, to educational purposes, § 1.
2. If this be not done, they should be destroyed, § 2.

ARTICLE IV. *Of the Papacy*, p. 318.

1. The Pope not head of the Church by divine right, §§ 1-6.
2. If, by human right, this position were conceded him, it would be of no benefit to the Church, §§ 7-9.
3. The Pope the true Antichrist, §§ 10-14.
4. Conclusion of Part II., §§ 15, 16.

## PART III. ARTICLES FOR THE CONSIDERATION OF LEARNED AND REASONABLE MEN, p. 321.

ARTICLE I. *Of Sin*, p. 321.

1. Declaration of the sin derived from Adam's transgression, and the evil works that proceed therefrom, §§ 1-3.
2. Enumeration of Scholastic dogmas concerning human ability in conflict with the scriptural doctrine, §§ 4-11.

ARTICLE II. *Of the Law*, p. 322.

1. The primary design of the Law, and why ineffectual, §§ 1-3.
2. The chief office of the Law, as now declared, §§ 4, 5.

ARTICLE III. *Of Repentance*, p. 323.

1. Of the scriptural doctrine of repentance, §§ 1-9.
  - (a) The office of the Law in the New Testament, §§ 1-3.
  - (b) The office of the Gospel, as completing the repentance wrought by the Law, §§ 4-8.
2. Of the false repentance of the Papists, §§ 10-45.
  - (a) Its origin in improper conception of original sin, § 10.
  - (b) Its sphere confined to actual sins, § 11.
  - (c) Its three parts, contrition, confession and satisfaction, which are claimed to be meritorious acts, §§ 12.
    - (aa) How confidence which should be placed in Christ is thereby diverted to man's own works, §§ 12, 13.
    - (bb) Errors connected with their contrition, §§ 15-18.
    - (cc) Errors connected with their confession, §§ 19, 20.
    - (dd) Errors connected with their satisfaction, §§ 21-28.
3. This false contrasted with scriptural repentance:
  - (a) The latter acknowledges man's entire corruption and impotence, §§ 30-35.
  - (b) The latter, which recognizes nothing in us that is not sin, is not partial and uncertain like the former, which is confined to acts of sin, § 36.
  - (c) The latter is accompanied also by a confession and a satisfaction, which are likewise neither partial nor uncertain, §§ 37, 38.
  - (d) The latter continues until death, § 40.
4. Warning against those who hold that faith may exist in men who are guilty of manifest crimes, §§ 42-45.

ARTICLE IV. *Of the Gospel*, p. 330.

The forms in which the consolation of the Gospel is administered.

ARTICLE V. *Of Baptism*, p. 330.

1. The true nature of baptism defined, § 1.
2. The false opinions of Scholastics rejected, §§ 2, 3.
3. Infant baptism defended, § 4.

ARTICLE VI. *Of the Sacrament of the Altar*, p. 330.

1. The true presence of Christ's body and blood, § 1.
2. Communion under both forms maintained, §§ 2-4.
3. Transubstantiation rejected, § 5.



ARTICLE VII. *Of the Keys*, p. 331.

The power of the keys is to be exercised not only with gross and manifest, but also with subtle and secret, sins, which are known only to God.

ARTICLE VIII. *Of Confession*, p. 331.

1. Confession and absolution to be retained, § 1.
2. The enumeration of sins free to every one, § 2.
3. As true absolution must be restricted to the external or written Word, enthusiasm, or the claim to have the Spirit without or beyond the written Word, is refuted, §§ 3-13.

ARTICLE IX. *Of Excommunication*, p. 333.

The greater excommunication—i. e. that which inflicts civil penalties—rejected. The less, which does not admit open and obstinate sinners to communion, approved.

ARTICLE X. *Of Ordination and the Call*, p. 332.

The right of the Evangelical churches to ordain ministers.

ARTICLE XI. *Of the Marriage of Priests*, p. 334.

Attack upon the Romish prohibition, and defence of Protestant permission, of marriage of the clergy.

ARTICLE XII. *Of the Church*, p. 334.

1. The Papacy not the Church, § 1.
2. What the Church is, § 2.
3. Wherein the holiness of the Church consists, § 3.

ARTICLE XIII. *How Man is Justified before God, and of Good Works*, p. 335.

1. Justification by faith, § 1.
2. Good works follow faith, so that where they do not follow the faith is false, §§ 2-4.

ARTICLE XIV. *Of Monastic Vows*, p. 335.

Monastic vows directly conflict with the chief article of the Christian faith.

ARTICLE XV. *Of Human Traditions*, p. 336.

1. The godless doctrine of the Papists, §§ 1, 2.
2. Conclusion of Part III., §§ 3-5.
  - (a) Nothing concerning the above articles can be yielded, § 3.
  - (b) Enumeration of some superstitious illusions of the Papists, §§ 4, 5.

---

 APPENDIX.

## OF THE POWER AND PRIMACY OF THE POPE.

I. *Of the Pope*, § 1-59, p. 339.

Introduction: The points in controversy stated, §§ 1-6.

1. The bishop of Rome not universal bishop according to divine right—
  - (a) Proved from Scripture, §§ 7-11.
  - (b) From the testimony of the ancient Church, §§ 12-21.
  - (c) Scripture passages cited to the contrary explained, §§ 22-30.
2. The power conferred by Christ upon his apostles purely spiritual, §§ 31-34.

3. The necessity of complete severance from the government of the Pope, §§ 35-59.
  - (a) No obedience to be rendered those who defend godless services or false doctrine, § 38.
  - (b) The Popes defend such services and doctrines, §§ 39-48.
    - (aa) The marks of Antichrist applied to the Papacy, §§ 39-42.
    - (bb) Some of the godless services and false doctrines enumerated: the profanation of masses, the Romish doctrines of repentance, of justification, of sin, of the necessity of the enumeration of sins, of satisfactions, indulgences, worship of saints, the tradition concerning celibacy, the false doctrine and godless service of vows, §§ 43-48.
  - (c) The two great sins of the Papacy: of defending these errors by unjust punishments, and of wresting the decision of ecclesiastical controversies from the Church, §§ 49-51.
  - (d) An appeal to all godly men, and especially to rulers, to reject these errors, and to provide for their removal from the Church, §§ 52-59.

## II. *Of the Power and Jurisdiction of Bishops*, §§ 60-82, p. 348.

1. The parity, according to divine right, of all pastors, elders and bishops, §§ 60-64.
2. The consequent legitimacy, according to divine right, of ordination performed by a pastor in his own church, and the necessity for the Church to assert this right when the regular bishops are enemies of the Gospel, §§ 65-72.
3. For the same reason, the jurisdiction of excommunication is denied the bishops, and transferred to the pastors, §§ 73-76.
4. The jurisdiction in forensic cases, especially those pertaining to marriage, having been committed to them entirely on the authority of human right, should also, because of its unjust exercise, be withdrawn, §§ 77, 78.
5. Summing up of the argument of the Appendix, showing the reasons why they are no longer to be recognized as bishops, § 79.
6. The charge added that the bishops are defrauding the Church of alms, §§ 80-82.

## V. THE SMALL AND LARGE CATECHISMS.

[Analysis not given, for reasons stated in Preface to this volume.]

## VI. ANALYSIS OF THE FORMULA OF CONCORD.

### PART I.—EPITOME.

#### INTRODUCTION. OF THE COMPREHENSIVE SUMMARY RULE AND STANDARD, p. 491.

1. The Holy Scriptures the only rule and standard, §§ 1, 2.
2. Enumeration of the Confessions of the Church, §§ 3-6.
3. Distinction between the authority of the Holy Scriptures and that of the Confessions, §§ 7, 8.

CHAPTER I. *Of Original Sin*, p. 493.

1. Statement of the controversy, § 1.
2. Affirmative statement of the pure doctrine:
  - (a) The distinction between human nature and original sin, § 2.
  - (b) The reasons for the distinction, §§ 3-7.
  - (c) The extent of Original Sin, §§ 8-10.
3. Negative: Rejection of false doctrines:
  - (a) Pelagian errors, §§ 11-14.
  - (b) Synergistic errors, §§ 15, 16.
  - (c) Manichæan errors, §§ 17-19.
  - (d) Arguments of adversaries rejected.
    - (aa) Abuse of terms employed by Luther, §§ 20, 21.
    - (bb) Ambiguity of "nature," § 22.
    - (cc) Use of philosophical terms, §§ 23, 24.

CHAPTER II. *Of the Free Will*, p. 496.

1. The controversy stated, § 1.
2. The pure scriptural doctrine:
  - (a) The blindness of the intellect in spiritual things, § 2.
  - (b) The enmity of the will to God, and the entire impotence of man with respect to spiritual life, § 3.
  - (c) Conversion a work of God's Spirit through the means of grace, §§ 4-6.
3. Rejection of contrary and false doctrines, § 7 sqq.
  - (a) Enumeration of errors:
    - (aa) Of Stoical and Manichæan fatalism, § 8.
    - (bb) Of Pelagianism, § 9.
    - (cc) Of Semi-Pelagianism and Synergism, §§ 10, 11.
    - (dd) Of sinless perfection, § 12.
    - (ee) Of enthusiasm, § 13.
    - (ff) Of Flacianism, § 14.
  - (b) Examination of several frequently used formulas, §§ 15-18.
  - (c) Brief declaration of the "number of causes" of conversion, § 19.

CHAPTER III. *Of the Righteousness of Faith before God*, p. 500.

1. The controversy stated, §§ 1, 2.
2. The pure scriptural doctrine:
  - (a) Christ our righteousness according to both natures, § 3.
  - (b) God forgives sins out of pure grace, § 4.
  - (c) Faith alone is the means whereby we apprehend Christ as Saviour, § 5.
  - (d) What justifying faith is, § 6.
  - (e) Meaning of the word "to justify," §§ 7, 8.
  - (f) The certainty of faith, § 9.
  - (g) Doctrine of the exclusive particles, § 10.
  - (h) Relation of faith to good works, § 11.
3. Rejection of contrary and false doctrines:
  - (a) Chief error of Osiander, § 12.
  - (b) Of Stancar, § 13.
  - (c) Other errors of Osiander, §§ 14-16.
  - (d) Errors of the opposite extreme, § 17.
  - (e) Corruptions of the pure doctrine connected with the ambiguity of the Interim, §§ 19-23.

CHAPTER IV. *Of Good Works*, p. 503.

1. Statement of the controversies, §§ 1-4.
2. The pure scriptural doctrine:
  - (a) Relation of faith to good works, § 6.
  - (b) Exclusion of good works from articles "Of Justification," § 7.
  - (c) All men in duty bound to do good works, § 8.
  - (d) In what sense term "necessary" is allowable, § 9.
  - (e) Limitation of terms, § 10.
  - (f) Charge of teaching indifference of good works repelled, § 11.

- (g) Spontaneity of good works, § 12. (h) Freedom of spirit not perfect, § 13. (i) Non-imputation of this infirmity to the elect, § 14. (j) How faith and salvation are preserved and retained, § 15.
- 3. Rejection of false doctrines:
  - (a) That good works are necessary to salvation, § 16.
  - (b) That good works are injurious to salvation, §§ 17, 18.
  - (c) That faith in Christ and the Holy Ghost may exist where there is a deliberate purpose to sin, § 19.

#### CHAPTER V. *Of the Law and the Gospel*, p. 506.

- 1. Statement of the controversy, § 1.
- 2. The pure scriptural doctrine:
  - (a) Distinction between the Law and the Gospel, § 2. (b) Definition of the Law, §§ 3, 4. (c) Meaning of the term "Gospel," §§ 5, 6. (d) How the revelation of sin is made, §§ 7-9. (e) Peculiar office of the Gospel, § 10.
- 3. Rejection of the contrary doctrine, that the Gospel convicts of sin, § 11.

#### CHAPTER VI. *Of the Third Use of the Law*, p. 508.

- 1. Statement of the controversy, § 1.
- 2. The pure scriptural doctrine:
  - (a) Believers are not without law, § 2. (b) The Law to be preached even to the regenerate and justified, § 3. (c) Need of the Law because of the imperfection of sanctification, § 4. (d) Distinction between the works of the Law and the fruits of the Spirit, §§ 5, 6.
- 3. Rejection of the false doctrine, that the law of God is not to be urged upon true believers, § 8.

#### CHAPTER VII. *Of the Lord's Supper*, p. 509.

- 1. Historical introduction, § 1.
- 2. Statement of the controversy, §§ 2-5.
- 3. The pure scriptural doctrine:
  - (a) The true presence, §§ 6, 7. (b) The consecration, §§ 8, 9. (c) The foundation of the doctrine of the true presence, §§ 10-14. (d) The oral partaking of the body and blood, § 15. (e) The reception of Christ's body and blood by both worthy and unworthy communicants, §§ 16-20.
- 4. Rejection of false doctrines:
  - (a) Of the Papists, §§ 22-24. (b) Of those who deny the true presence, §§ 25-36. (c) Of those who err concerning the partaking by both worthy and unworthy, §§ 37-39. (d) Of adoration of elements, § 40. (e) Examination of unjust inferences and false charges, §§ 41, 42.

#### CHAPTER VIII. *Of the Person of Christ*, p. 516.

- 1. Origin of the controversy, § 1.
- 2. Statement of the controversy, §§ 2, 3.
- 3. The pure scriptural doctrine:
  - (a) The personal union, §§ 4-6. (b) The properties of the two natures, and their relation to each other, §§ 7-16. (c) The bearing of this doctrine on that of the Lord's Supper, § 17. (d) The opposition of this doctrine to Nestorianism and Eutychianism, § 18.
- 4. Rejection of the false doctrines:
  - Twenty-one errors enumerated of Nestorius, Eutyches, Arius, Marcion and others, §§ 19-39.

#### CHAPTER IX. *Of the Descent of Christ into Hell*, p. 522.

- 1. Statement of the controversy, § 1.
- 2. Limitations to be observed in the discussion, §§ 2, 3.

CHAPTER X. *Of Ecclesiastical Ceremonies*, p. 522.

1. Statement of the controversy, § 2.
2. Pure scriptural doctrine:
  - (a) Ecclesiastical rites not enjoined in God's Word are not of themselves divine services, § 3.
  - (b) Power to change ecclesiastical rites, § 4.
  - (c) Caution to be exercised with respect to the weak, § 5.
  - (d) No concession to be made even with respect to Adiphora in times of persecution, § 6.
  - (e) Dissimilarity in rites no ground for Church censure, § 7.
3. Rejection of the false doctrine:
  - Four contrary errors stated, §§ 8-12.

CHAPTER XI. *Of God's Eternal Predestination and Election*, p. 525.

1. Introduction, § 1.
2. The pure scriptural doctrine:
  - (a) Distinction between foreknowledge and predestination, §§ 2-5.
  - (b) God's decrees not absolute, but hypothetical, §§ 6-12.
  - (c) Caution to be observed in considering this doctrine, §§ 13-15.
3. Rejection of false doctrines:
  - Enumeration of four errors concerning the will of God, his call and the causes for the final ruin and the final salvation of men, §§ 16-21.

## CONCLUSION.

Statement of what has been accomplished in the epitome, § 22.

## APPENDIX, p. 529.

*Of other Heresies and Sects which never Accepted the Augsburg Confession.*

- I. Errors of the Anabaptists, §§ 2-19.
  - (a) Those which cannot be tolerated in the Church.
  - (b) Those which cannot be tolerated in the government.
  - (c) Those which cannot be tolerated in the family.
- II. Errors of the Schwenkfeldians, §§ 20-27.
- III. Errors of the New Arians, §§ 28.
- IV. Errors of the Antitrinitarians, § 29.
- Conclusion, §§ 30, 31.

## PART II. SOLID DECLARATION.

## INTRODUCTION, p. 533.

## OF THE COMPREHENSIVE SUMMARY AND RULE OF DOCTRINE, p. 535.

1. Endorsement of the former symbols of the Church, §§ 1, 2.
2. The Holy Scriptures the sole rule of faith, § 3.
3. The three Ecumenical Creeds, § 4.
4. The Augsburg Confession, § 5.
5. The Apology, § 6.
6. The Smalcald Articles, § 7.
7. The Catechisms, § 8.
8. Relation of the symbols to the Holy Scriptures, §§ 9-13.

## OF THE ANTITHESIS OR REJECTION OF FALSE DOCTRINE, p. 538.

1. Duty of the Church to resist false doctrines, § 14.
2. When controversy is justifiable, § 15.
3. Motives for the present declaration, § 16.
4. Errors rejected: (a) Those repudiated in the primitive

Church, § 17. (b) Those repudiated in the symbols above enumerated, § 18. (c) Those arising during thirty years past, partly from the Interim, and partly from other sources, among the theologians of the Augsburg Confession, § 19. 5. Fidelity to Augsburg Confession reasserted, § 20.

#### CHAPTER I. *Of Original Sin*, p. 537.

- I. Statement of the controversy, §§ 1-3.
- II. The pure scriptural doctrine :
  1. The corruption and ruin of human nature, §§ 5, 6. 2. The manner in which original sin is propagated, §§ 7-9. 3. The factors of original sin: (a) The negative, § 10. (b) The positive, §§ 11, 12. 4. The punishments of original sin, § 13. 5. The remedy for original sin, § 14.
- III. Rejection of contrary errors :
  - (1) Pelagian and Pelagianizing, §§ 17-25. (2) Manichæan, (a) *Statement of*, §§ 26-33. (b) *Confutation*: (aa) From article Of Creation, §§ 34-42. (bb) From article Of Redemption, §§ 43, 44. (cc) From article Of Sanctification, § 45. (dd) From article Of Resurrection, §§ 46, 47.
- IV. Explanation of terms employed :
  - (1) Nature, §§ 51-53. (2) Substance and accident, §§ 54-62.

#### CHAPTER II. *Of the Free Will*, p. 551.

- I. Statement of the controversy, §§ 1-4.
- II. Pure scriptural doctrine concerning human power in conversion :
  1. The impotence of unregenerate man in spiritual things, §§ 7-16. 2. His enmity to God, and consequent inability to work or co-operate in spiritual things, §§ 17-24. 3. Conversion, regeneration, etc., solely the work of the Holy Ghost, §§ 25-27. 4. Harmony of the Confessions of the Church with this scriptural doctrine, §§ 28-45.
- III. How man is converted to God.
  1. Abuse of this doctrine to be avoided, §§ 46, 47. 2. God's appointment of means for converting men, §§ 48-54. 3. Certainty of the Spirit's grace and co-operation where the Word is preached and heard, §§ 55, 56. 4. The means inoperative when despised, §§ 58-62. 5. Human co-operation begins with the work of the Holy Ghost, §§ 63-66. 6. Distinction between the baptized and non-baptized, §§ 67-69. 7. Application of the argument to the determination of the efficient cause of conversion, §§ 70-73.
- IV. Rejection of errors and limitation of several customary expressions, §§ 74-90.

#### CHAPTER III. *Of the Righteousness of Faith before God*, p. 570.

- I. Statement of the controversy, §§ 1-8.
- II. The pure scriptural doctrine :
  1. Definition and ground of justification, §§ 9-17. 2. Meaning of "regeneration," as used in this article, §§ 18-20. 3. Relation of sanctification to justification, § 21. 4. Relation of the imputed righteousness of faith to the inchoate righteousness of new obedience, §§ 22-35. 5. Doctrine of the exclusive particles, §§ 36-41. 6. The Apology's explanation of James 2:14, 24, §§ 42, 43.
- III. Rejection of errors :
  1. Concerning the relation of Good Works to Justification, §§ 44-53. 2. Concerning the indwelling of God, and the nature of Christ, regarded as our righteousness, §§ 54-58. 3. Recapitulation, §§ 59-67.

CHAPTER IV. *Of Good Works*, p. 582.

- I. Statement of the controversy, §§ 1-12.
- II. The pure scriptural doctrine:
  - 1. The necessity of good works, §§ 14-20. 2. Why good works are necessary, §§ 21-29. 3. How righteousness and salvation are preserved in us, §§ 30-36. 4. In what sense good works are pernicious to salvation, § 37.
- III. Rejection of contrary doctrine, §§ 38-40.

CHAPTER V. *Of the Law and the Gospel*, p. 589.

- I. Importance of an accurate distinction between the Law and the Gospel, § 1.
- II. Statement of the controversy, §§ 2-4.
- III. The pure scriptural doctrine:
  - 1. The doctrine of the Law, §§ 5-18. 2. The doctrine of the Gospel, §§ 19-22. 3. The distinction between the two, §§ 23-26.
- IV. Danger resulting from a confusion of these doctrines, § 27.

CHAPTER VI. *Of the Third Use of the Law*, p. 595.

- I. Statement of the controversy, §§ 1-3.
- II. The pure scriptural doctrine:
  - 1. The Law indispensable for holiness of life, §§ 4-9. 2. The relation of the Gospel to the new obedience, §§ 10-15. 3. Distinction between the works of the Law and the fruits of the Spirit, §§ 16-19. 4. Reasons why the Law is needful for believers, §§ 20-25.
- III. Rejection of the contrary doctrine, which repudiates the third use of the Law for believers, § 26.

CHAPTER VII. *Of the Lord's Supper*, p. 600.

- I. Why this topic is treated, § 1.
- II. Statement of the controversy, § 2.
- III. The doctrine taught by the Lutheran Church:
  - (1) In the Augsburg Confession, §§ 9-11. (2) The Wittenberg Formula of Concord, §§ 12-16. (3) The Smalcald Articles, §§ 17-19. (4) The Small and Large Catechisms, §§ 20-27. (5) Luther's Large Confession concerning the Lord's Supper, §§ 28-32. (6) Luther's last Confession, § 33.
- IV. The expressions "in," "with" and "under," §§ 35-40.
- V. The scriptural proof of the true presence, §§ 42-59.
- VI. The communion of the unworthy, §§ 60-72.
- VII. The consecration, §§ 73-90.
- VIII. Arguments of the adversaries disproved, chiefly from Luther, §§ 91-106.
- IX. Rejection of errors.
  - 1. Those of the Papists, §§ 107-110.
  - 2. Those of the Reformed, §§ 111-128.

CHAPTER VIII. *Of the Person of Christ*, p. 624.

- I. Statement of the controversy, §§ 1-4.
- II. The pure scriptural doctrine of the personal union stated, §§ 5-12.
- III. The glory and majesty of Christ's humanity imparted by the personal union, §§ 13-30.
- IV. The *Communicatio Idiomatum*, §§ 31-62.
- V. The doctrine of the *Communicatio Idiomatum* guarded against possible misunderstandings, §§ 63-87.
- VI. Rejection of contrary errors, §§ 88-96.

CHAPTER IX. *Of the Descent of Christ to the Dead*, p. 643.

- I. Brief statement of the doctrine, §§ 1, 2.
- II. The mode of the descent inexplicable, § 3.

CHAPTER X. *Of Ecclesiastical Ceremonies*, p. 643.

- I. Statement of the controversy, §§ 1-3.
- II. What are *Adiaphora*, or matters of indifference, §§ 4-17.
- III. The testimony of the Smalcald Articles, §§ 18-24.
- IV. Rejection of errors, § 25.

CHAPTER XI. *Of God's Eternal Predestination and Election*, p. 649.

- I. Reasons for introducing the topic, §§ 1, 2.
- II. The pure scriptural doctrine:
  - 1. The distinction between foreknowledge and election, §§ 3-8. 2. God's election to life not to be sought merely in his inscrutable counsel, but in his revealed will—i. e. the Gospel, §§ 9-12. 3. What the purpose of God, as revealed in the Gospel, comprises, §§ 13-24. 4. Who are the elect? §§ 25-33. 5. The small number of the elect not determined by want of efficacy attending the divine call, §§ 34-42.
- III. The consolation afforded by this doctrine, §§ 43-51.
- IV. Distinction to be made between what is and what is not revealed, §§ 52-70.
  - V. Application of this doctrine to the life, §§ 71-93.

## CONCLUSION.

The purpose of these articles, and the kind of harmony desired, §§ 94-96.

## APPENDIX.

*Of Other Factions and Sects, which never embraced the Augsburg Confession*, p. 666.

- General description, §§ 1-8.
- I. Errors of the Anabaptists, §§ 9-27.
- II. Errors of the Schwenkfeldians, §§ 28-35.
- III. Errors of the New Arians, § 36.
- IV. Errors of the New Antitrinitarians, §§ 37, 38.
- V. Conclusion, §§ 39, 40.

## VII. OUTLINE OF THE THEOLOGY OF THE CONFESSIONS.

[From the *Breviarum Theologicæ Symbolicæ Ecclesiæ Lutheranzæ* of C. W. F. Walch, Göttingen, 1784.]

## I.

HOLY SCRIPTURE is the only norm and rule whereby to learn of matters pertaining to religion, and think aright concerning them (*F. C.*, 491; 535).

## II.

GOD is—

- I. Eternal, without body, indivisible, of immense power, wisdom, goodness (*A. C.*, Art. I.).
- II. He foreknows all things, and the actions of both the godly and the wicked (*F. C.*, Art. XI., 525; 649).
- III. God is one in substance or essence (*Nic. Cr.*, Art. I.; *Ath. Cr.*, Arts. IV., XVI.; *A. C.*, Art. I.).



### III.

The mystery of the TRINITY is contained in the following propositions:

- I. In the one divine essence there are three persons, really distinct, but not three different—Father, Son and Holy Ghost.
- II. Each person is true God.
- III. The Son of God is of the same substance with the Father.
- IV. The Son of God is begotten of the substance of the Father.
- V. The Holy Ghost proceeds from Father and Son (*Nic. Cr., Arts. II. and III.; Ath. Cr., III.-XXV.; A. C., Art. I.; Sm. Arts., Part I. Arts. I. and II.*).

### IV.

Among the divine decrees PREDESTINATION and REPROBATION have a place. Both are not *absolute*, but are *hypothetical*. The former refers to the elect alone, and depends upon faith persevering to the end foreseen by God (*F. C., Art. XI., 525; 649*).

### V.

All things were CREATED, and are PRESERVED and GOVERNED, by God (*Ap. Cr., Art. I.; Nic. Cr., Art. I.; A. C., Art. I.; Sm. Arts., Part I. Art. I.; Sm. Cat., Part II. Art. I.; Large Catechism, idem.*).

### VI.

The DIVINE IMAGE in which man was created—

- I. Embraced these gifts: A more certain knowledge of God, fear of God, confidence in God, or certainly rectitude and the power to yield these affections—i. e. such wisdom and righteousness as apprehended God, and in which God was reflected (*Ap., Art. II. §§ 17, 18, pp. 78, 79*).
- II. But by the fall of Adam this was lost (*A. C., Art. II.*).

### VII.

Of SIN and man's sinful state it is taught—

- I. That *original sin*, derived from the Fall, is a corruption of the human soul, both privative and positive, by means of evil concupiscence.
- II. That it is propagated by natural generation.
- III. And is therefore universal.
- IV. And is truly sin and worthy of divine punishment (*A. C., Art. II.; Ap., Art. II.; Sm. Arts., Part III. Art. I.; F. C., Art. I.*).
- V. Yet that it is not a substance, but an accident. Amply treated (*F. C., Art. I.*).
- VI. That it renders the natural man destitute of free will in matters that are not natural, external and civil, but spiritual (*A. C., Art. XVIII.; Ap., id., p. 230; Sm. Arts., Part III. Art. I.; F. C., Art. II.*).
- VII. Yet that the regenerate have a liberated will (*F. C., Art. II., p. 499, § 18; p. 565, §§ 65, 66*).
- VIII. That in baptism original sin is destroyed, as far as its guilt is concerned.
- IX. Yet that it remains in the regenerate (*Ap., p. 81, §§ 36, 37*).
- X. And is the cause of all actual sins (cf. references *anté* to *Sm. Arts.* and *F. C.*).
- XI. Yet that not God, but the corrupt will of the wicked and of devils, is the cause of sin (*A. C., Art. XIX.; F. C., Art. XI., p. 525, § 4; p. 650, § 6*).

### VIII.

That GOD'S GRACE is in its sympathy altogether universal (*F. C., p. 526, § 12; 528, §§ 17-21; 654, § 28*).

### IX.

JESUS CHRIST our Lord—

- A. If you consider his *person*, is—
- I. The only-begotten Son of God, begotten of the substance of his Father, true God.

- II. *True man*, born of the substance of the Virgin Mary (*Ap. Cr.*, Art. II.; *Nic. Cr.*, Art. II.; *Ath. Cr.*, XXVIII.-XXXI.; *A. C.*, Art. III.; *Sm. Arts.*, Part. I. Arts. 2 and 4; *Catechisms*, Part 2).
- III. But one *person* (*Ath. Cr.*, XXXII.-XXXV.; *A. C.*, Art. III.).
- IV. By the *personal union*; from which follow—
  - V. The *communion of the natures*, and by means of this—
- VI. *Personal propositions*, and
- VII. The true and real *communication of attributes*, whereof there are three species (fully treated in *F. C.*, Art. VIII.).
  - B. If his *state*—
    - I. It is twofold, of *humiliation* and of *exaltation* (the nature of both expounded in *F. C.*, 518 sq., 628 sq.).
  - II. To the latter belongs his *descent into hell* (*Ap. Cr.*, Art. II.; *Ath. Cr.*, XXXVI.; *A. C.*, Art. III.; *Sm. Arts.*, Part III. Art. I.; exposition, *F. C.*, Art. IX.).
  - C. If his *office*—
    - I. By his vicarious obedience, active and passive, which he paid by pains and death,
    - II. According to both natures,
- III. He acquired for *every man* the forgiveness of *all sins*—i. e. deliverance from all the divine penalties of sin—and eternal life (*A. C.*, Arts. III.-XXI.; Apology, pp. 262 sqq.; *Sm. Cat.*, Part II. Art. 2; *F. C.*, Art. III.).
- IV. In like manner, according to both natures, he is universal and eternal King (*Nic. Cr.*, Art. II.; *A. C.*, Art. III.; *Catechisms*, Part II. Art. 2; *F. C.*, Art. VIII.).

## X.

As to the JUSTIFICATION of the sinner before God—

- I. The term is used in a moral or *forensic* sense (Apology, p. 95, § 72; 128, § 131; 142, § 184; *F. C.*, Art. III.).
- II. By this is understood the act of God whereby God, for the sake of Christ's merit, apprehended by faith, forgives sins and grants eternal life (more fully treated in *A. C.*, Art. IV.; Apology, Chaps. II. and III.; *F. C.*, Art. III.).
- III. Of this we can all be *certain* (Apology, 102, § 110; 141; *F. C.*, Art. III.; *Ep.* § 9, p. 501).

## XI.

FAITH, which justifies, and alone justifies, not formally but *objectively*, consists of sure *knowledge* or *assent*, whereby is apprehended the merit of Christ, as well as confidence in the same for the forgiveness of sins and eternal salvation (*A. C.*, Arts. IV., V., VI., XX., and passages already cited concerning Justification from *Apol.* and *F. C.*).

## XII.

The HOLY GHOST produces GRACIOUS OPERATIONS, but only *mediately* (*A. C.*, Art. V.; *Sm. Cat.*, Part. II. Art. 3; *Sm. Arts.*, Part III. Art. 8; *F. C.*, Art. II.).

## XIII.

Of these—

- I. The *Call* is universal (*F. C.*, Art. XI., p. 526; 624, § 28).
- II. *Repentance*, or conversion, necessary to all, consists of two parts, *contrition* and *faith* (*A. C.*, Art. XII.; Apology, Chap. V.; *Sm. Arts.*, Part III. Art. 3).

## XIV.

The work of SANCTIFICATION, the pursuit of true virtue, produces *Good Works*, which—

- I. Agree with the divine law and proceed from faith (*A. C.*, Arts. VI., XX., XXVI.; Apology, Chap. III.; *Sm. Arts.*, Part III. Art. 13; *F. C.*, Art. IV.).

## OUTLINE OF THE THEOLOGY OF THE CONFESSIONS. 359

- II. Are necessary, but from necessity of *command, debt and consequence* (*A. C.*, Arts. VI., XXII.; *Apology*, Chaps. II. and III.; *Sm. Arts.*, Part III. Art. 13; *F. C.*, Art. IV.).
- III. Yet are destitute of legal perfection (see passages cited).

### XV.

OF THE WORD OF GOD, as a means of grace, it is taught—

- I. That its two parts, the *Law* and the *Gospel*, are to be carefully distinguished (briefly in *Apol.*, Art. II.; *Sm. Arts.*, Part III. Arts. 2 and 4; fully in *F. C.*, Art. V.).
- II. That the use of the *Law* is *threefold*—*civil, elenchical and normal* (*F. C.*, Art. VI.).

### XVI.

THE SACRAMENTS—

- I. Are two, *Baptism* and the *Holy Supper* (*Large Catechism*, p. 466, § 1.). Not contradicted by *Apology* [as in 183, § 41, where a wider definition of "sacrament" is employed].
- II. Are not only marks of profession among men—
- III. But rather signs of the will of God towards us, to stir up and confirm faith (*A. C.*, Art. XIII.).
- IV. For their right use faith is required (*A. C.*, Art. XIII.; *Apology*, Chap. VII.).
- V. They have neither *physical* nor *moral* power; neither do they work *ex opere operato* (after *Apol.*, Chap. VII.; *Sm. Arts.*, Part III. Art. 5).

### XVII.

BAPTISM—

- I. Not only offers, but also confers and seals, God's grace (*A. C.*, Art. IX.; *Sm. Arts.*, Part III. Art. 5; *Catechisms*, Part IV.).
- II. Is necessary to all men;
- III. Therefore also to infants (*A. C.*, Art. IX.; *Apology*, p. 173; *Sm. Arts.*, Part III. Art. 5; *Large Catechism*, p. 471).

### XVIII.

IN THE HOLY SUPPER—

- I. With the bread and wine the true body and true blood of our Lord Jesus Christ are tendered, and received with the mouth by both godly and ungodly (*A. C.*, Art. X.; *Apol.*, Chap. IV., p. 174; *Catechisms*, Part V.; *F. C.*, Art. VII.).
- II. They are therefore truly and substantially present and united with the bread and wine, but not by transubstantiation (*Sm. Arts.*, Part III. Art. 6; *F. C.*, passages already cited).
- III. Neither is it a sacrifice for the living or the dead (*A. C.*, Art. XXIV.; *Apol.*, Chap. XII.; *Sm. Arts.*, Part II. Art. 2).
- IV. It is to be received under both forms (*A. C.*, Art. XXII.; *Apol.*, Chap. X.; *Sm. Arts.*, Part III. Art. 6; *F. C.*, pp. 514, 621).

### XIX.

THE CHURCH—

- I. Is the congregation of saints, one, universal, and that shall perpetually remain (*A. C.*, Art. VII.; *Apol.*, Chap. IV.; *Sm. Arts.*, Part III. Art. 12; *Large Catechism*, p. 444).
- II. The external marks of the Church are the pure preaching of the divine Word, and the right administration of the sacraments (cf. passages before cited).
- III. In it are also ungodly and hypocrites (*A. C.*, Art. VIII.).

## XX.

To the doctrine of the MINISTRY OF THE CHURCH the following pertain :

- I. That it is necessary (*A. C.*, Arts. V. and XIV.).
- II. That for rightly holding it there is need of a legitimate call (*A. C.*, Art. XIV.).
- III. The right to call belongs to the Church (cf. Appendix to *Sm. Arts.*, p. 349, § 67).
- IV. That the rite of ordination is necessary, yet not in such wise that it must be administered by a bishop (Appendix to *Sm. Arts.*, p. 349, § 65; *Sm. Arts.*, Part III. Art. 10).
- V. That by divine right all ministers are equal (*A. C.*, Art. XXVIII.; *Sm. Arts.*, Part III. Arts. 7, 9 and 10; Appendix, passages already cited).
- VI. That the ministry of the wicked is not inefficacious (*A. C.*, Art. VIII.; *Apol.*, p. 167, § 28 sq.).
- VII. That the use of marriage is to be allowed the clergy (*A. C.*, Arts. XXIII and XXVIII.; *Apol.*, Chap. XI.; *Sm. Arts.*, Part III. Art. II.).

## XXI.

They teach men to expect—

- I. The RESURRECTION of the bodies of the dead in their own bodies (*Ap. Cr.*, Art. III.; *Nic. Cr.*, Art. III.; *Ath. Cr.*, XXXVIII.; *A. C.*, Art. XVII.).
- II. The final judgment, and that the eternal life of the godly and condemnation of the ungodly will be *without end* (*Ap. Cr.* and *Nic. Cr.*, Art. III.; *Ath. Cr.*, XXXIX.; and *A. C.*, Art. XVII.).

## XXII.

To these are added some things pertaining rather to ethics than to dogmatics. To this class those matters should be referred that give directions—

- I. Concerning the maintenance of sacred rites, that are not to be rashly abrogated, but to be estimated aright, and not to be regarded divine worship (*A. C.*, Arts. XV. and XXVIII.; *Apol.*, Chap. VIII.; *Sm. Arts.*, Part III. Art. 15; and *F. C.*, Art. X.).
- II. Concerning retaining private confession, but without enumeration of sins (*A. C.*, Arts. XI. and XXV.; *Apol.*, Chaps. IV. and VI.; *Sm. Arts.*, Part III. Art. 8; *Sm. Cat.*, p. 371).
- III. Concerning civil affairs and the origin, rights and duties of magistrates (*A. C.*, Art. XVI.; *Apol.*, Chap. VIII.).

## II.—INDEXES.

### INDEX I.

#### SCRIPTURAL TEXTS QUOTED IN THE BOOK OF CONCORD.

Genesis.....1: 11.....248	Job.....9: 28.....110, 147
1: 26 sq.....509	9: 30.....110, 147
1: 27.....79	10: 8.....493
1: 28.....49, 248, 615	10: 8-12.....545
2: 16.....509	19: 26.....494
2: 18.....58	Psalms.....1: 2.....509, 595
3.....550	2: 10.....347
3: 3.....509	4: 5.....265
3: 7 sqq.....322	5: 5.....651
3: 15.....82, 83, 185, 593	5: 9.....78, 655
4: 10.....258	6: 1.....207
6: 5.....496	6: 2 sq.....182
8: 21.....496, 497, 555	7: 8.....110, 147
15: 1.....93	8: 1.....629
15: 6.....575	8: 6.....629, 638
17: 7 sqq.....530	12: 2 sq.....655
22: 18.....593	14: 1-3.....78
25: 23.....665	18: 5.....207
Exodus.....9: 16.....664	19: 13.....40, 53, 177, 331
20: 2 sqq.....364 sqq., 391 sqq.	25.....568
20: 6.....133	31: 22.....662
20: 7.....51	32: 1.....96, 101, 111, 576
20: 12.....155	32: 2.....112
20: 15.....229, 290	32: 4.....197
29: 38.....266	32: 6.....112
33: 3.....322	33: 18.....187
Leviticus...3: 1 sq...263	36: 1.....78
7: 11 sq.....263	37: 1.....117
19: 18.....138	38: 4.....182
Numbers...6: 2 sqq.....292	38: 8.....182
14: 18.....110, 147	40: 6.....265
23: 4 sq.....267	45: 12.....237
Deuteran...4: 24.....147	50: 8.....118
6: 5.....105, 138, 285	50: 13.....265
6: 6 sqq.....386	50: 15.....94, 133, 265, 399, 451
12: 8 sqq.....598	51: 4.....197, 322
16: 10.....276	51: 10.....557, 564
29: 4.....557	51: 16 sq.....265
30: 6.....557	54: 7.....585
32: 6.....545	56: 12 sq.....263
32: 18.....493	68: 18.....106
1 Samuel...2: 6.....185	72: 11.....237
2: 36.....245	72: 15.....237
2 Samuel...12: 13.....185, 196	82: 6.....243
22: 5.....207	90.....551
1 Kings...12: 26 sqq.....220	93: 1 sq.....629

<b>Psalms</b> .....100: 3.....493	<b>Jeremiah</b> .....15: 19.....133, 538
109: 13.....410	17: 9.....53, 555
110: 1.....594	23: 6.....500
110: 3.....564, 585	23: 29.....323
111: 4 sq.....274	31: 19.....80
116: 11.....80, 286	31: 33.....104, 120
116: 17.....265	35: 6 sq.....293
118: 18.....185	49: 12.....209
119.....509	<b>Ezekiel</b> .....7: 26.....246
119: 1.....595	11: 19.....557
119: 1 sqq.....509	18: 21 sq.....131
119: 28.....185	18: 23.....526, 663
119: 35.....599	20: 18 sq.....220
119: 71.....597	20: 25.....287
119: 105.....491	33: 11.....195, 526, 663, 664
130: 3 sq.....93, 110, 147	<b>Daniel</b> .....2: 28.....525
130: 7.....324	3: 29.....131
136: 1.....25, 376	4: 27.....129, 130, 131
139: 14.....493	4: 14.....634
139: 14-16.....546	8: 11 sq.....267
139: 16.....650	9: 18 sq.....148, 149
140: 3.....78	11: 31.....268
143: 2.....110, 112, 147, 157, 191,	11: 36 sqq.....167
331, 599	11: 37.....251
143: 8.....186	11: 38.....221, 270
147: 11.....437	12: 11.....267, 268
<b>Proverbs</b> .....10: 12.....125	<b>Hosea</b> .....13: 9.....650, 660
17: 15.....501, 572	13: 14.....204
19: 17.....426	<b>Jonah</b> .....2: 8.....110, 148
20: 9.....110, 147	3: 10.....210, 221
27: 23.....196	<b>Habakkuk</b> .....2: 4.....100, 184, 573, 580
<b>Ecclesiastes</b> .....12: 1.....493	<b>Zachariah</b> .....1: 3.....133
12: 7.....546	1: 12.....235
<b>Isaiah</b> .....1: 16-18.....129	2: 13.....110, 148
1: 17-19.....210	3: 2.....321
5: 23.....572	9: 10.....629
11: 2.....638	<b>Malachi</b> .....1: 2 sq.....665
11: 10.....237	1: 11.....265
14: 27.....651	3: 3 sq.....266
26: 16.....208	<b>Tobias</b> .....4: 5.....135
28.....209	4: 11.....135
28: 16.....188, 239	4: 19.....135
29: 21.....185	<b>2 Maccab.</b> .....15: 14.....236
37: 28.....650	<b>Matthew</b> .....1: 21.....547
38: 10.....182	3: 2.....328
38: 13.....182	3: 7.....328
40: 6.....110, 148, 258	3: 8.....131, 200, 202
45: 9 sqq.....493	3: 12.....161
45: 11.....545	4: 17.....200, 202
49: 6.....594	5: 3.....129
49: 23.....188	5: 6.....655
52: 11.....257	5: 7.....129
53: 5.....312, 594	5: 10.....117
53: 6.....232, 312	5: 13.....282
53: 10.....263, 270	5: 21 sqq.....416, 507, 591
53: 11.....100	5: 32.....257
54: 5.....493, 545	5: 34 sqq.....399
55: 11.....215	5: 39.....228
58: 7.....130	5: 46 sq.....418
58: 8 sqq.....154	6: 9 sqq.....368 sqq., 448 sqq.
58: 9.....129	6: 14.....134, 462
61: 1.....638	6: 33.....456
64: 8.....493, 545	7: 7 sq.....451
<b>Jeremiah</b> .....3: 1.....662	7: 12.....431
7: 22.....118, 264	7: 15.....63, 172, 346, 648
7: 23.....264	7: 18.....231
9: 23.....498	7: 22.....656
10: 24.....207	9: 12.....484, 513, 614

# SCRIPTURAL TEXTS QUOTED IN THE BOOK OF CONCORD. 363

<b>Matthew</b> .....10: 29.....650	<b>Mark</b> .....14: 22.....610
11: 5.....513	14: 22-24.....374
11: 6.....300	14: 23.....512
11: 27.....557, 634, 641	16: 15.....62, 590, 654
11: 28.....183, 237, 483, 513, 614, 654, 660, 661	16: 15 sq.....390
13: 11 sq.....553	16: 16.....262, 332, 371, 466, 488 sq., 656
13: 15.....557	16: 20.....629
13: 38.....165	<b>Luke</b> .....1: 35.....517
13: 47.....161, 165	2: 32.....594
15: 3.....55	3: 7.....328
15: 9.....55, 59, 205, 206, 218, 285, 289, 294, 313, 523, 645	4: 18.....590
15: 11.....55, 296	5: 31.....484
15: 13.....65	6: 23.....152
15: 14.....65	6: 37.....128, 130, 462
15: 19.....496	7: 30.....658
16: 18.....342, 525, 651	7: 37 sq.....186
16: 19.....160, 212	7: 47.....108
17: 5.....143, 562, 660	7: 50.....108
17: 21.....56	8: 8.....658
18: 2.....339	8: 13.....657
18: 6 sq.....647	8: 18.....553, 658
18: 15-17.....429 sq.	10: 16.....63, 167, 172, 183, 298
18: 18.....203, 342	11: 2 sqq.....368 sqq.
18: 19 sq.....342	11: 11 sqq.....662
18: 20.....330, 343, 350, 385, 639	11: 25.....657
19: 6.....250 sq., 257	11: 25 sq.....664
19: 11.....49, 249	11: 41.....109, 136
19: 12.....250	11: 49.....526
19: 17.....104, 133	11: 52.....526
19: 21.....290	12: 14.....62
19: 29.....287, 289	13: 5.....590
20: 3 sq.....654	13: 24.....655
20: 16.....658	14: 1.....656
22: 1 sqq.....652	14: 24.....658
22: 2 sqq.....654	15: 7.....590
22: 3 sqq.....656	17: 10.....39, 148
22: 6.....656	18: 11.....148
22: 12.....656	21: 33.....608
22: 21.....377	21: 34.....56, 226
22: 37.....122	22: 19.....52, 273, 374, 610
23: 2.....40	22: 25.....339
23: 3.....298	24: 26.....631
23: 13 sqq.....291	24: 35.....244
23: 37.....563, 657	24: 45.....557
24: 5.....335	24: 46 sq.....590
24: 13.....586	24: 47.....94, 182, 200, 324, 654
24: 23 sqq.....335	<b>John</b> .....1: 3.....634
25: 21.....235	1: 5.....553, 554
25: 23.....235	1: 12.....100
25: 35.....155	1: 14.....607
25: 41 sq.....417	1: 16.....328
25: 46.....155	1: 29.....101, 312, 654
26: 26.....183	3: 5.....88
26: 26-28.....374	3: 14 sq.....100
26: 27.....48	3: 15 sq.....614
26: 28.....183	3: 16.....654, 661
28: 18.....518, 521, 608, 634, 637, 641	3: 17.....100, 151
28: 19.....173, 466	3: 18.....513
28: 19 sq.....370, 389	3: 35.....634
28: 20.....344, 639	3: 36.....152
<b>Mark</b> .....1: 1.....590	4: 23 sq.....264
1: 15.....184, 200, 324, 507, 661	5: 21.....634
6: 20.....434	5: 23.....237
9: 24.....614	5: 27.....634
10: 29.....269	5: 29.....155
	6: 29.....557
	6: 35.....274

<b>John</b> .....	6: 37.....	661	<b>Acts</b> .....	21: 26.....	646
	6: 39 sq.....	634		26: 18.....	553
	6: 40.....	143, 661	<b>Romans</b> .....	1: 4.....	641
	6: 44.....	662		1: 16.....	62, 95, 215, 385, 497, 593, 654
	6: 44-58.....	635		1: 17.....	110, 184, 501, 573, 580
	6: 51.....	654		1: 18.....	323, 507, 591
	7: 19.....	329		1: 19 sqq.....	553
	8: 34.....	552, 568		1: 20 sq.....	593
	8: 36.....	88, 140, 565		2: 6.....	155
	8: 37.....	554		2: 10.....	155
	8: 44.....	44, 164, 232		2: 13.....	104, 128
	9: 2 sq.....	209		3: 10-12.....	328, 553, 554
	10: 9.....	661		3: 19.....	323
	10: 12.....	538		3: 20.....	592
	10: 27 sq.....	161, 652, 654		3: 21.....	90, 113
	10: 28.....	525, 651, 657, 665		3: 22.....	654
	13: 3.....	518, 634, 637		3: 23.....	88
	14: 6.....	44, 661		3: 23 sq.....	312
	14: 13.....	148		3: 24.....	96, 517
	15: 3.....	652		3: 24 sq.....	97, 233
	15: 5.....	46, 129, 132, 144, 155, 193, 498, 554, 557		3: 25.....	158, 188
	15: 12.....	584		3: 26.....	98, 312
	16: 8.....	323, 591, 597		3: 28.....	96, 99, 312, 571, 574, 577
	16: 12.....	63		3: 31.....	104, 234
	16: 14.....	660		4: 1.....	99
	16: 15.....	105		4: 1 sq.....	576
	16: 23.....	237		4: 3.....	93, 575
	17: 10.....	641		4: 3 sqq.....	139, 143, 517
	17: 17.....	562		4: 4 sq.....	99
	17: 20.....	562		4: 5.....	137, 501, 571, 572
	17: 24.....	636		4: 6.....	99, 157, 576, 586
	18: 36.....	62, 344		4: 6 sqq.....	504, 573
	20: 21 sq.....	62, 339, 344		4: 7.....	111
	20: 23.....	342		4: 9.....	99, 216
	21: 15.....	342		4: 9 sqq.....	117
	21: 15 sqq.....	343		4: 11.....	273
<b>Acts</b> .....	1: 7.....	659		4: 13.....	139
	2: 38.....	200		4: 14.....	90
	2: 42.....	244		4: 15.....	90, 133, 145, 193, 323
	2: 46.....	244		4: 16.....	92, 98, 188, 192, 233
	3: 21.....	623		4: 18.....	146
	4: 11 sq.....	100		4: 20.....	143
	4: 12.....	312		4: 25.....	312, 593
	5: 29.....	42, 67, 298, 345, 584		5: 1.....	45, 99, 110, 116, 120, 133, 142, 146, 182, 261, 277
	5: 31.....	557		5: 2.....	97, 111, 129, 140, 144, 182, 188, 587
	7: 51.....	564, 656		5: 11.....	321
	10: 1 sqq.....	332		5: 12 sqq.....	322, 541
	10: 5 sq.....	562		5: 18.....	572
	10: 38.....	607		5: 19.....	501, 572, 580
	10: 43.....	97, 134, 189		5: 20.....	101, 107, 235, 323
	10: 44.....	189		6: 4.....	371
	13: 38 sq.....	100		6: 9.....	175
	13: 46.....	656, 660		6: 12.....	509
	13: 48.....	651		6: 14.....	505
	15: 1-29.....	534		6: 16.....	568
	15: 9 sq.....	100, 296		6: 17.....	585
	15: 10.....	64, 223		6: 19.....	200, 202
	15: 10 sq.....	56, 253		6: 23.....	152, 663
	15: 29.....	63, 66		7: 5.....	80
	16: 3.....	645		7: 6.....	505
	16: 14.....	498, 557		7: 7.....	81, 99, 285, 592
	17: 25.....	545		7: 7 sq.....	285, 599
	17: 28.....	493		7: 10.....	324
	17: 30.....	328		7: 14.....	507, 555, 591
	20: 7.....	244		7: 14-25.....	329, 505
	20: 21.....	507, 590			
	20: 28.....	518			



# SCRIPTURAL TEXTS QUOTED IN THE BOOK OF CONCORD. 365

<b>Romans.</b> .....7: 18.....485, 555, 598	<b>1 Corinth.</b> .....1: 31.....335
7: 18 sq.....598	2.....566
7: 19.....112, 598	2: 8.....518
7: 22.....564	2: 14.....43, 80, 231, 497, 533,
7: 22 sq.....564	554, 556
7: 23.....81, 332, 555, 568, 598	3: 6.....340
7: 25.....112, 331, 510, 568	3: 8.....116, 154, 239
8: 1.....107, 143, 505	3: 9.....565
8: 2.....510, 568	3: 12.....166
8: 3.....263	4: 1.....275
8: 7.....497, 510, 554, 555	4: 4.....111, 331, 599
8: 7 sq.....88	4: 7.....558
8: 10.....152, 202	4: 13.....413
8: 12.....107	4: 15.....413
8: 13.....107, 585, 587	6: 9 sq.....587
8: 14.....505, 564	7: 2.....49, 58, 249, 257, 291
8: 15.....505	7: 5.....253
8: 16.....655, 662	7: 9.....49, 249
8: 17.....155	7: 14.....251
8: 25.....655	7: 18 sq.....646
8: 26.....655	7: 27.....257
8: 28 sq.....657	7: 32.....253
8: 29 sq.....652, 653	8: 8.....256
8: 30.....116, 153, 527	8: 9.....523
8: 33.....501, 572	9: 9.....584
8: 34.....111	9: 14.....376
8: 35.....658	9: 19.....645
8: 39.....657	9: 21.....598
9: 5.....517, 625	9: 27.....56, 226, 509, 585, 598
9: 11.....657	10: 16.....174, 331, 512, 513, 602,
9: 17.....664	611, 612, 616
9: 19.....651	10: 17.....174
9: 20.....660	11: 6.....65
9: 22 sq.....239, 663	11: 23 sqq.....243, 374, 390
9: 24 sq.....658	11: 24.....610
9: 31.....656	11: 25.....362
9: 33.....239	11: 26.....119, 267
10: 3 sq.....88	11: 27.....51, 278, 513, 612
10: 4.....594	11: 28.....48, 331
10: 10.....99, 158, 216	11: 29.....176, 513
10: 12.....654	11: 31.....133, 216
10: 17.....95, 183, 214, 497, 562, 661	11: 33.....52
11: 6.....90	12: 3.....557
11: 20.....587	12: 22 sq.....431
11: 22 sq.....659	13: 2.....120
11: 32.....526, 654	13: 3.....104
11: 33 sq.....659, 660	13: 13.....122
12: 1.....202, 226, 264	14: 2.....50
12: 2.....597	14: 9.....50
12: 5.....174	14: 27.....65
12: 19.....228	14: 40.....65
13: 1 sqq.....228, 377	15: 10.....565
13: 5 sqq.....377, 584	15: 12.....534
13: 9 sq.....378, 599	15: 27.....634, 638
14: 1.....614, 645	15: 56 sq.....96, 208
14: 3.....614	15: 57.....205
14: 6.....646	16: 1.....111
14: 13.....523	<b>2 Corinth.</b> .....1: 9.....208
14: 17.....56, 170, 286, 296	1: 24 sqq.....344
14: 23.....89, 145, 194, 220, 285, 583	2: 14 sqq.....563, 566
15: 4.....527, 652	3: 5.....497, 554, 566
15: 16.....266	3: 5 sq.....563
<b>1 Corinth.</b> .....1: 7.....652	3: 6.....271
1: 9.....655	3: 7.....593
1: 61.....593	3: 7 sqq.....594
1: 21.....553, 562	3: 8.....654
1: 29.....498	3: 14 sq.....591
1: 30.....98, 142, 500, 593	3: 15 sq.....105

2 Corin'h.	3: 16.....	591	Ephesians.	1: 21.....	626, 633
	3: 18.....	152, 246		1: 22.....	512, 634
	4: 16.....	208		1: 22 sq.....	162
	5: 2 sq.....	152		2: 1.....	553
	5: 17.....	557		2: 2.....	164, 230, 552
	5: 19.....	607		2: 3.....	553
	5: 20.....	275, 654		2: 5.....	497, 553, 564, 573
	5: 21.....	500, 593		2: 8.....	96, 99, 182, 501, 557
	5: 28.....	142		2: 8 sq.....	44, 218, 504, 571
	6: 1.....	565		2: 10.....	557, 559, 583, 597
	6: 14.....	346, 523, 644, 648		4: 5 sq.....	39
	6: 16.....	565		4: 8.....	349
	6: 17.....	644		4: 10.....	513
	7: 10.....	591		4: 17 sq.....	553
	9: 6.....	155		4: 22.....	563
	9: 7.....	585		4: 28.....	211
	9: 12.....	275		4: 30.....	657
	10: 4.....	62, 344		5: 5.....	5-7
	10: 5.....	643		5: 8.....	553
	10: 8.....	212		5: 9.....	79
	12: 5.....	209, 498		5: 22.....	378
	12: 9.....	209, 614		5: 25 sq.....	162
	13: 8.....	63		6: 1 sqq.....	378
	13: 10.....	63, 64		6: 2 sq.....	116, 409
Galatians.	1: 7 sqq.....	350		6: 4.....	378
	1: 8.....	345 sq., 517		6: 5 sqq.....	378
	1: 9.....	63, 172, 298		6: 9.....	378
	2: 4 sq.....	645	Titus.....	2: 14.....	200
	2: 5.....	523		3: 1.....	377
	2: 7 sq.....	339		3: 5.....	469, 573
	2: 11 sqq.....	646		3: 5 sqq.....	371, 557
	2: 16.....	99		3: 10.....	346
	2: 17.....	145, 219		3: 11.....	643
	2: 19.....	182	Philemon.....	16.....	585
	2: 21.....	88	1 Peter.....	1: 2.....	267
	3: 2.....	593		1: 5.....	159, 587
	3: 11.....	502		1: 9.....	152, 587
	3: 13.....	113		1: 12.....	630
	3: 14.....	104, 597		1: 24 sq.....	258
	3: 15.....	219		2: 4-6.....	125, 239
	3: 22.....	98, 192		2: 5.....	263, 595
	3: 24.....	87, 594		2: 6.....	188, 239
	3: 27.....	565		2: 9.....	350
	3: 28.....	174		2: 11.....	563
	4: 6.....	563		2: 13 sq.....	377
	4: 9.....	160		3: 6.....	378
	5: 1.....	65, 224, 297, 523, 645		3: 7.....	378
	5: 4.....	60, 88, 219, 283		3: 18.....	631
	5: 6.....	102, 502		4: 1.....	631
	5: 7.....	160		4: 8.....	125
	5: 17.....	112, 146, 505, 555, 565, 568		4: 17.....	207
	5: 19 sqq.....	484		5: 1.....	349
	5: 21.....	587		5: 2.....	585
	5: 24.....	585		5: 3.....	67
	6: 2.....	510		5: 5 sq.....	378
	6: 6.....	376		5: 10.....	655
	6: 14.....	509	2 Peter.....	1: 4.....	333, 630
	6: 15.....	557		1: 10.....	234, 527
Ephesians.	1: 4.....	526, 651, 653		1: 21.....	333
	1: 4 sq.....	652, 660		2: 1.....	247
	1: 5.....	650		2: 10.....	657
	1: 5 sq.....	665		2: 13.....	352
	1: 7.....	134		2: 20.....	657, 664
	1: 9 sqq.....	653		3: 9.....	526, 654, 655, 663, 664
	1: 11.....	655	1 John.....	1: 7.....	547, 580, 635, 654
	1: 13.....	652, 655		1: 8.....	110, 147
	1: 17.....	554		2: 1.....	47
				2: 2.....	526, 654

# SCRIPTURAL TEXTS QUOTED IN THE BOOK OF CONCORD. 367

<b>1 John</b> .....	2: 12.....	134	<b>Colossians</b> ..	3: 14.....	123
	3: 8.....	106, 329, 541		3: 19.....	377
	3: 9.....	329		3: 22.....	378
	3: 14.....	574		3: 29.....	377
	4: 19.....	106		4: 1.....	378
	4: 21.....	584	<b>1 Thessal</b> ..	4: 4.....	253, 257
	5: 10 sq.....	140, 188, 193	<b>2 Thessal</b> ..	2: 3 sq.....	345
<b>2 John</b> .....	1.....	349		2: 4.....	162, 320
<b>Hebrews</b> ...	2: 4.....	110, 184		2: 13 sq.....	652
	2: 7 sq.....	638		2: 16 sq.....	237
	2: 8.....	634	<b>1 Timothy</b> ..	1: 5.....	126
	2: 14.....	193, 547		1: 9.....	87, 596
	2: 16.....	493		2: 1 sq.....	378
	3: 1 sq.....	655		2: 15.....	251
	3: 6.....	586		3: 2 sq.....	49, 376
	3: 14.....	586		3: 15.....	166
	4: 2.....	712		3: 16.....	519, 630
	4: 7.....	712		4: 1.....	50, 56, 65, 170, 257, 334
	4: 14 sq.....	47		4: 2 sq.....	160
	4: 15.....	493		4: 5.....	251
	5: 1.....	270		4: 8.....	285
	5: 5 sq.....	270		4: 30.....	657
	5: 10.....	270		5: 5.....	378
	10: 4.....	262		5: 8.....	294
	10: 10.....	52, 262		5: 9.....	294
	10: 14.....	52		5: 11 sq.....	293
	10: 19.....	129		5: 17 sq.....	377
	10: 26.....	657		6: 15.....	619
	10: 29.....	664	<b>2 Timothy</b> ..	1: 9 sq.....	657
	11.....	502		1: 13.....	588
	11: 1.....	143		2: 15.....	115
<b>Philipp'ns</b> ..	1: 6.....	657		2: 19.....	665
	1: 9.....	554		2: 21.....	664
	1: 20.....	588		2: 25.....	557
	2: 6 sq.....	518		2: 26.....	552
	2: 7.....	629		3: 16.....	538, 652
	2: 13.....	554, 557		4: 8.....	154
	2: 14.....	65	<b>Titus</b> .....	1: 2.....	605
	2: 25.....	276		1: 5 sq.....	349
	3: 7 sq.....	588		1: 6 sq.....	376
	3: 9.....	572		1: 9.....	376, 538
	3: 20.....	62		1: 14.....	65, 336
<b>Colossians</b> ..	1: 9.....	554		1: 15.....	252 sq., 257
	1: 13.....	155	<b>Hebrews</b> ..	11: 4 sq.....	599
	1: 22 sq.....	587		11: 6.....	133, 156, 231, 558
	2: 3.....	550, 638		11: 8.....	575
	2: 8.....	160		12: 1.....	509
	2: 9.....	521, 607, 629, 637		12: 8.....	597
	2: 10.....	113		12: 25 sq.....	526
	2: 11.....	184		13: 15.....	264
	2: 12.....	127		13: 17.....	298, 377
	2: 13.....	553		13: 21.....	509
	2: 14.....	184	<b>James</b> .....	1: 6.....	465
	2: 16.....	56, 64, 160, 283, 646		1: 17.....	210, 557
	2: 16 sq.....	170, 223		1: 18.....	127
	2: 18.....	254		2: 20.....	577
	2: 20.....	170		2: 21 sq.....	128
	2: 20 sq.....	56, 64, 297		2: 24.....	126
	2: 21.....	56		5: 12.....	399
	2: 23.....	222		5: 16.....	197
	3: 4.....	619	<b>Revelation</b> ..	4: 11.....	545
	3: 6.....	587		10.....	327
	3: 10.....	79, 152		12: 1 sq.....	318

## INDEX II.

### SUBJECTS.

[The larger figures refer to the page; the smaller to the section.]

- A.**  
**ABEL**, 117 : 81, 258 : 70.  
**ABILITY, HUMAN**, extent of, 78, 230, 496, 542 : 12, 551.  
 Limitations of, 231 : 73, 541 : 11, 558 : 32.  
 Insufficiency of, 88 : 29, 110, 85 : 8, 127 : 129, 193 : 87.  
 How new powers are obtained, 561 : 48, 654 : 29, 655 : 33; not through the Law, 597 : 11.  
 Errors of Papacy, 159 : 270; of Pelagians and Semi-Pelagians, 230 : 68, 498 : 9 sqq., 543 : 23.  
**ABLUTIONS, EXTERNAL**, do not justify, 136 : 161.  
**ABOMINATION**, the Papal mass an, 300 : 1, 621 : 109.  
**ABRAHAM**, 99 : 87, 117 : 80, 143 : 188, 146 : 199, 216 : 19, 228 : 61, 257 : 64, 286 : 25, 291 : 49, 575 : 33, 593 : 23.  
**ABSOLUTION**. Not for investigation, but for remission of sins, 196 : 8.  
 Is the power of keys, 196 : 4, 330, 331; the promise of divine grace, or the Gospel, 133 : 150, 183 : 39, 175 : 59; of the remission of sins, 188 : 61, 371 : 16; whereby even unknown sins are forgiven, 196 : 8; is not man's word, but God's voice, 53, 183 : 40, 196 : 2, 371 : 16. Its aid and comfort, 53, 134 : 50, 173 : 42, 183 : 40, 331, 656 : 38.  
*How to be Given*.—Committed by Christ to the Church, 331. May be given by any bishop, 297 : 13; in case of necessity, by a layman, 350 : 67.  
*How to be Received*.—Through faith, 53 : 4, 134 : 150, 165 : 59, 183 : 44, 188 : 61. By the penitent, 40 : xii., 340 : 60. In communion of the Church, 446 : 54. Should be often used, 176 : 60.  
*Its Relation to Confession*, 188 : 61, 54 : 18.  
*Private Absolution*, 40 : xi., 196 : 4, 333 : 2. Form for, 373 : 2 sq.  
*False Forms and Doctrine*, 238 : 25, 26, 179 : 7, 180 : 12, 200 : 25, 326 : 19.  
**ABSTRACT**. Use of term, 16.  
**ABUSE**. Of Divine Name, 46 : 1 sqq., 364 : 8, 397 sqq.  
 Of possessions and gifts of God, 441 : 21.  
 Of Liberty, 227 : 51, 359 : 3.  
**ABUSES**, 47 sqq., 242 : 41. Their origin, 47 : 2, 242 : 40. Their results, 242 : 43, 299 : 22 sqq. Violently enforced, 124 : 115. Do not demand disuse, 473 : 59. How to be avoided, 649 : 2, 472 : 53, 473 : 58, 476 : 5.  
**ACCESS** to God, 97 : 81, 116 : 74, 120 : 94, 121 : 101 sq., 127 : 125, 129 : 135, 133 : 148, 139 : 169 sq., 144 : 193, 156 : 255.  
**ACCIDENT**. Use of term in doctrine of original sin, 496 : 23, 549 : 54 sqq., 550 : 61.  
**ACCOUNT, FUTURE**, 28 : 38, 89 : 36.  
**ACTS, ELICIT**, 78 : 12, 28 : 38, 190 : 75.  
**ADAM**. His original condition, 78 : 17 sqq., 544 : 27. His fall and its consequences, 37 : 2, 76 : 2, 77 : 5, 78 : 14, 79 : 24, 249 : 13, 16, 321 : 1, 322 : 4, 333 : 9, 544 : 27, 546 : 38, 665 : 90.  
**ADAM AND EVE**. Enthusiasts, 332 : 5, 333 : 9. Their punishment, 208 : 58. No merit in their suffering, 186 : 65. Receive the first Gospel, 185 : 63. Their contrition, 186 : 55.  
**ADAM, CHILDREN OF**. Their incapacity for good, 76 : 2 sq., 79 : 26 sqq., 89 : 35. Their enthusiasm, 333 : 9. Their punishment for original sin, 82 : 46.  
**ADAM, THE OLD**. What he is, 474 : 66. Inheres even in believers, 509 : 4, 596 : 7, 598 : 18, 599 : 24. Entices to sin, 463 : 102. Distressed by the cross, 457 : 66. Mortified and de-

- stroyed by the Holy Ghost, 112: 49, 596: 7; through baptism, 371: 12, 474: 65, 71, 475: 77, 84; through faith, 583: 101; in repentance, 184: 46, 475: 75; through the Law and its punishments, 509: 4, 598: 19, 599: 24; through afflictions, 209: 60. Restrained by fasting, 222: 24. Substance of, not entirely destroyed in conversion, 499: 14.
- ADIAPHORA**, 522, 643. Human traditions, 286: 27. Monastic vows, 284: 21. When not to be surrendered, 523: 6, 524: 11 sq., 644: 5 sq., 645: 10 sq., 648: 28 sq. Luther's judgment concerning them, 648: 24. To be observed sometimes for love's sake, 227: 52.
- ADMONITION, FRATERNAL**, 429: 276.
- ADOPTION**, 574: 25, 579: 53, 594: 25, 653: 18, 665: 87. Errors of the Schwenckfeldians, 531: 23, 669: 31.
- ADORATION** of God, 264: 27; of elements in Holy Supper rejected, 515: 40, 624: 126.
- ADULTERY**, 50: 18, 242: 35, 351: 75, 418: 199 sq., 506: 19.
- ADVANTAGES**, of afflictions, 209: 63; of daily catechetical instruction, 384: 9; of one's neighbor, 434: 309.
- ÆRIUS**, 279: 96.
- AFFLICTIONS**, benefits of, 209: 63, 215: 16. See **CROSS**, **TEMPTATIONS**, and **TROUBLES**.
- AGNETÆ** (Themistians), 639: 75.
- AGREEMENT** in *Adiaphora* with enemies of the Gospel, 524: 11, 646: 15, 648: 28.
- ALEXANDER** of Macedon, 130: 140, 224: 34.
- ALEXANDRIA**, divine service at, 53: 41; shoemaker of, 288: 38; ecclesiastical government at, 319: 9, 330: 12, 334: 3, 349: 62.
- ALLEGORIES** afford no proof, 266: 55.
- ALLEGOSIS** of Zwingli, 628: 21, 631: 39 sq.
- ALMS**. Include all works of love, 136: 163. Are exercises of faith, 136: 157. Commanded by God, 204: 42, 205: 46, 215: 16. Are no price of redemption, 131 sq. A holy work of believers, 116: 71. Faith and alms belong together, 136: 160 sq., 137: 163. Have certain merit, 136: 157 sq. Have God's blessing, 426: 252. Alms of Church misused, 282: 5, 315: 16, 352: 80.
- ALONE**, the exclusive particle in justification, 96: 73 sq., 502: 10, 576: 36, 578: 43, 579: 53.
- ALTAR**, relation of Hebrew term to "mass," 276: 84 sq. Establishment of altars, 222: 23, 317: 26.
- AMBROSE**, 40: vi., 52: 33, 79: 19, 101: 103, 124: 114, 150: 219, 195: 96, 250: 20, 274: 75.
- AMEN**, its significance, 370: 21, 464: 111.
- ANABAPTISTS**, errors of, 39: v., 49: ix., 41: xii., 7, 42: xvi., xvii., 95: 66, 163: 52, 215: 13, 471, 559, 586: 27, 667, 668.
- ANALOGY** of Faith, 491, 535, 540: 4, 583: 6, 625: 5.
- ANGELS**. Do they pray for us? 235: 8, 317: 26. Not to be invoked, 317: 26. No power over articles of faith, 315: 15. The Pope's assumption over, 320: 13. St. John an angel of fire, 327: 30.
- ANNA**, St., 239: 32.
- ANTHONY**, St., 119: 90, 288: 38.
- ANTICHRIST**, as described by Daniel, 167: 24, 221: 19, 251: 25, 270: 51; as described by Paul, 162: 4, 345: 39. The Papacy a part of his kingdom, 220: 18. The Pope is Antichrist, 320: 10, 13, 345: 39, 346: 41 sq., 348: 66, 647: 20; proved from prohibition of marriage, 334: xi., invocation of saints, 305: 25, abuse of mass, 280: 98. Foundation of the kingdom of Antichrist, 220: 18. Duty of Christians to shun, 346: 41. Will remain until the coming of Christ, 280: 98.
- ANTINOMIANS**, 510: 8, 592: 15 sq., 599: 26.
- ANTIOCHUS**, 278: 91.
- ANTI-TRINITARIANS**, 532, 670.
- APOLLONIA**, 392: 11.
- APOLOGY** of the Augsburg Confession, 73 sq.; as a symbol, 17, 352, 492: 4, 536: 6, 537: 11.
- APOSTLES**, gifts of God, 343: 26. Commissioned by Christ, 61: 6, 329: 8 sq. Their office, to preach the Gospel, 228: 59, 298: 18, 344: 31. Christ spoke through them, 298: 19. Disseminated the Gospel throughout the whole world, 186: 54. Appeal to the consensus of the prophets, 190: 73.
- Had no command to devise new ceremonies, 66: 61 sq., 298: 18 sq. Forbidden to strive for worldly honor, 228: 59. Excused for non-observance of traditions, 55: 22, 224: 36.
- Established ordinances which may be changed, 298: 16, and are not universal, 170: 39. Resisted those who

- required ceremonies of the Law, 253: 42. Prohibited imposing yoke on others, 296: 8, 223: 31 sq. Their doctrine concerning human traditions, 170: 39, 172: 44, 223: 32, 34. Adapted the Jewish festivals to the Gospel history, 170: 39. Prohibited abstinence from blood, etc., 63: 32, 66: 65.
- Ruled the Church in unity, 319: 9. No one above the others, 339: 8. Peter often the spokesman, 342: 22 sqq. Not obedient to Caiaphas, 345: 38. Their rites preferred by the Papists to their doctrine, 170: 38.
- APOSTLES' CREED. See CREEDS.
- APTITUDE for spiritual things, 554: 12, 556: 22.
- ARIANS, 26, 37, 521: 39, 531: 28, 639: 75, 670: 36.
- ARISTOTLE, 86: 14, 87: 24, 130: 140.
- ARIS, 519: 22.
- ARTICLE, CHIEF, of the Gospel, 179: 10, 187: 59, 300: 1, 335: xiv.
- ASCENSION of Christ, 25, 27: 37, 38: iii., 4, 311: iv.
- ASSENT, power of, in conversion, 551: 2, 555: 18.
- ASSURANCE, 514: 30, 622: 116.
- ATHANASIUS, 26, 115: 69, 628: 22.
- ATTRITION distinguished from contrition, 179: 5, 325: 16 sqq. Does not merit grace, 180: 18. False doctrines of Papists, 213: 81.
- AUDIANS, 171: 43.
- AUGSBURG CONFESSION, 33-68. Derived from the Word of God, 9, 11, 19. Agrees with Luther's writings, 607: 34, 608: 41.
- Its authority, 202: 33, 492: 4, 533: 8 sq.
- No departure from it to be allowed, 17, 19, 539: 20.
- False doctrine introduced under its protest, 12, 510: 1, 600: 1 sqq.
- The *Variata* not approved, 14, 15, 18, 536: 5.
- Delivery at Augsburg, 9, 33, 73, 533.
- Attempted confutation, 73: 1. Subscribed at Smalcald, 352, at Naumburg, 11. Comprises the sum of Christian doctrine, 201: 27.
- AUGSBURG, DIET OF, 9, 11, 14, 33, 161: 278, 227: 52, 321: 16, 492: 4, 533: 3, 536: 5.
- AUGUSTINE, 43: 4, 45: 13, 46: 26, 55: 17, 57: 2, 59: 35, 63: 28, 79: 22, 24, 81: 36, 88: 29 sq., 94: 63, 99: 87, 112: 51, 115: 69, 146: 201, 152: 235, 159: 268, 194: 91, 206: 51, 211: 70, 214: 5, 216: 28, 230: 69, 231: 76, 234: 91, 241: 86, 284: 17, 315: 13, 327: 28, 330: v., 341: 14, 350: 67, 477: 10, 499: 15, 549: 55, 558: 27, 568: 81.
- AURICULAR CONFESSION. Its origin, 198: 15. Has no divine authorization, 176: 63, 177: 65, 196: 5. A snare to conscience, 176: 64, 197: 13, 326: 19. Testimony against it, 177: 65. Insufficient arguments of adversaries, 196 sqq.
- AUTOMATON, 240: 34.
- AVARICE, 309: 12, 351: 74, 375: 8, 463: 102.
- B.**
- BAAL worship of, in Israel, 279: 97 sqq.
- BAPTISM, 26, 40, 173, 330, 370, 390, 465.
- What it is and signifies, 330: 1, 370: 1 sq., 371: 11 sq., 467: 14 sqq.
- A sacrament, 214: 4, 262: 18, 389: 20 sqq., 467: 10 sq., 468: 18.
- A washing of regeneration, 371: 10, 469: 27. A treasure presented by God, 470: 37. To be highly esteemed, 466: 6 sqq., 468: 21, 469: 26, 470: 38.
- Necessity of, 40: ix., 173: 51 sqq.
- Commanded by Christ, 173: 52, 466: 4. Approved by God, 173: 53, 468: 21. Its fruits, 370: 5 sq., 468: 23 sq., 469: 26, 471: 41 sq., 475: 76, 83. By it we enter the Church, 466: 2, 474: 64; put on Christ, 565: 67; receive the Holy Ghost, 81: 35, 471: 41; become children of God, 453: 37; receive grace and the forgiveness of sins, 40: ix., 101: 103, 173: 52, 214: 4, 262: 18, 330, 370: 6, 471: 41, 661: 72. It removes the guilt of original sin, but not the wicked desire, 81: 35; suppresses sin, 475: 83; mortifies the old Adam, 371: 12, 474: 65, 71, 475: 83; imparts a new life, 83: 35, 475: 74; consoles desponding hearts, 135: 155, 471: 44; delivers from death and the devil, 370: 6, 471: 41, 475: 83; gives everlasting salvation, 370: 6, 371: 8, 390: 21, 468: 24, 470: 35 sqq. Wherein its efficacy consists, 371: 10, 469: 26, 31.
- Meaning of "baptism in God's name," 466: 10. Union of the Word and the water, 468: 22, 471: 45, 472: 53. Proper subjects of baptism, 469: 32. Its relation to faith, 370: 6 sqq., 469: 33, 471: 41, 472: 52 sq., 473: 58; to repentance, 475: 74, 78. Must not be repeated, 475: 78, 566: 69. Distinction between baptized and non-baptized, 566: 61. Sinners after baptism, 178: 1, 566: 69.

- ERRORS** of Anabaptists, 529, 606 : 29, 668. Dominicans, 330 : v.; fanatics, 467 : 15, 606 : 29. Papists, 58 : 13, 282 : 9, 284 : 20, 336 : xiv.; Schwenckfeldians, 531 : 23, 669 : 21.
- BAPTISM** of bells, etc., 336 : xv., 350 : 73, 617 : 87.
- BAPTISM, INFANT**, 40 : 2 sq., 173 : 51 sqq., 320 : v., 471 : 47 sqq.
- Error of Anabaptists**, 529 : 6 sqq., 668 : 11 sqq.
- BAPTIZED**, the, can find remission of sin, 40 : xii. The Holy Ghost given them, 174 : 53, 471 : 49 sq. Freedom of will in, 565 : 67.
- BAREFOOTED MONKS**, 87 : 20, 153 : 240, 330 : v.
- BASIL**, 549 : 54, 568 : 86, 628 : 22.
- BEDE, VENERABLE**, 343 : 27.
- BELIEVERS**. Regenerated through baptism, 81 : 36. Original sin not imputed to them, 81 : 40, 335 : 13. Have forgiveness, adoption, etc., 367 : 6. Christ promised them, 98 : 84, 192 : 81. Free from the curse of the Law, 113 : 58. The Gospel their chief treasure, 190 : 73. God's children only through mercy, 98 : 86. God and God's gifts dwell in them, 503 : 18. The spiritual kingdom within them, 228 : 58. Type of their sanctification, 267 : 36. Their marriage pure, 252 : 34. Begin to keep the Law, 106 : 15. Bring forth fruits of the Spirit, 509 : 6. Have a constant struggle against the flesh, 509 : 4, 598 : 18. Why the doctrine of Law necessary to them, 598 : 20 sqq. Their renewal imperfect, 133 : 149. Not righteous in themselves, 530 : 21. Righteousness of life in them follows that of faith, 575 : 82. Good works commanded them, 588 : 38.
- Not without sin**, 461 : 86, 573 : 22. Why their works are acceptable, 583 : 8, 599 : 22. The Holy Supper administered for their consolation, 511 : 2, 513 : 19, 515 : 39, 614 : 69. Christ's body and blood received also by others, 513 : 16, 600 : 2, 605 : 27, 612 : 60, 613 : 66. Satan driven from them, 116 : 69. Christ's kingdom displayed in them, 115 : 68. Reward of their works, 116 : 73. Their incentive to works, 117 : 78. Their death not a punishment, 208 : 56. They have eternal life, 42 : 17, 153 : 241 sq., 367 : 6.
- Errors**.—That they cannot sin, 329 : 42; that good works are necessary for their salvation, 585 : 22; that good works are injurious to their salvation, 588 : 37.
- BELLS**, baptism of, 336 : 4, 350 : 73, 617 : 87.
- BENEDICT**, 284 : 17.
- BENEFITS OF CHRIST**, 100 : 101, 119 : 89, 274 : 72, 540 : 3, 574 : 28, 604 : 1. Hindrances to, 284 : 15, 346 : 45.
- BERNARD, St.**, 119 : 90, 148, 157, 190 : 73, 285 : 21, 287 : 32, 295 : 70.
- BETROTHAL, SECRET**, 351 : 78.
- BIBLE**. See **SCRIPTURES, HOLY**.
- BISHOPS**. Their office and jurisdiction, 61, 217, 295, 297 : 12 sqq., 348, 350 : 73.
- In the beginning elected by every congregation**, 340 : 13, 350 : 70; called also pastors or elders, 349 : 61. No distinction between bishops and pastors, according to divine right, 341 : 63 sqq. The Pope has no authority over them, 338 : 1 sqq., 345 : 38 sqq.
- Papal bishops not evangelical**, 297 : 12. Their infidelity, 103 : 119, 241 : 38, 296 : 4 sq., 309 : 10 sqq., 350 : 72 sqq., 359 : 4. Their assumption of worldly power, 61 sq., 333, 334; of the rights of pastors 351 : 54. Civil government, not divine right, the source of their civil power, 62 : 19, 63 : 29, 351 : 77. Willingness of the Reformers to acknowledge their authority, under certain conditions, 217 : 24 sq., 333 : x. They do not constitute the Church, 166 : 22, 246 : 17, 334 : 12.
- Bishops have no tyrannical or regal power**, 69 : 76, 297 : 14; no dominion apart from the Gospel, 63 : 21, 298 : 20; no power to make laws or institute justifying ceremonies, 63 : 30 sqq., 65 : 50, 223 : 31, 296 : 8 sqq. What ordinances they may make, 65 : 53 sqq., 297 : 15 sqq. Heretical bishops to be repudiated, 350 : 72.
- Power of bishops limited to the preaching of the Gospel, remission or retention of sins, and administration of sacraments**, 61 : 5, 297 : 13, 348 : 60. Power of bishops and pastors the same, 349 : 61. It is their office to judge doctrine, 63 : 21. Obedience due them when they preach according to God's Word, 62 sq., 65. Mutual patience necessary between bishops and people, 124 : 112 sqq.
- BLASPHEMY**. Disbelief of forgiveness the greatest, 195 : 94. By abuse of God's name, 398 : 55 sq. By false

- doctrine in the Papacy, 232: 81, 336: 3. Warning against, 648: 22.
- BLESSING** at Table, 375 sq., 400: 73.
- BLESSINGS.** See **GOODS**.
- BLINDNESS, SPIRITUAL**, 497: 2, 553: 9; a fruit of original sin, 321: 2. Under the Papacy, 392: 11.
- Br. CK.** Human ability compared with, 557: 20 sq., 563: 59, 564: 62.
- BLOOD OF CHRIST.** By it we have redemption, 101: 104, 134: 152, 188: 63, 312: 3, 367: 4, 443: 31; the forgiveness of sins, 233 sq., 373, 390, 476: 3; we are sprinkled—i. e. sanctified, 267: 36, 38, 635: 59. It is the true satisfaction, 206: 50, 328: 38; has blotted out the handwriting against us, 101: 103; dishonored by Papal mass, 278: 91.
- Distributed to the people, 48: 5, 244: 4. Truly and essentially present in the Holy Supper, 41: x., 174: 54, 243: 3, 330: 1, 373: 2, 390, 476: 3, 477: 8 sq., 12 sq., 16 sq., 478: 21 sq., 479: 28 sq., 31, 511: 2, 6, 7, 602: 9 sq., 604: 19 sq., 607: 38, 608: 44, 610: 52 sq., 616: 81, 629: 29; not by the consecration, but by Christ's almighty power, 512: 8, 615: 74 sq. Is quickening, 639: 76. Received not only spiritually, but also orally, 512: 15, 515: 42, 612: 59, 613: 63; yet not capernaitically, 512: 15, 515: 42, 620: 105, 624: 126; even by the unworthy, 512: 16, 604: 16, 605: 24 sq., 612: 60, 613: 66.
- Errors** of Sacramentarians, 513: 21 sq., 600: 2 sq., 612: 59, 614: 61, 622: 114 sq.; of Papal transubstantiation, 513: 22, 621: 108.
- BLOOD, LETTERS OF**, 124: 115, 296: 4.
- BODY OF CHRIST.** The Church, 162: 5, 163: 12, 174: 56. The wicked are not, 168: 29. Given for us, 183: 42, 245: 10, 262: 22, 374: 4, 8. Truly present in the Holy Supper, 41: x., 174: 54, 175: 57, 330: 1, 374, 390, 476: 3, 477: 8, 511: 2, 6 sq., 518: 17, 602: 9 sq., 604: 20, 611: 54 sq. Not inclosed in heaven, 514: 32, 623: 119. Has three modes of presence, 619: 98 sq. Is omnipresent, 520: 20, 642: 92. Did it descend to hell? 522.
- Error** of Schwenckfeldians, 531: 21, 23, 669: 29, 32.
- BONAVENTURA**, 80: 28.
- BONIFACE VIII.**, 344: 33.
- BOOK OF LIFE**, 653: 25. Is Christ, 525: 7, 527: 13, 652: 13, 661: 66, 70, 665: 89.
- BREAD, DAILY.** What it includes, 369, 458: 75 sq. God gives it even to the wicked, 369, 460: 83. Prayer and thanksgiving for, 369, 375, 389, 460 sq.
- BREXZ, DR. JOHN**, 15, 354.
- BRETHREN, CONVERSATION OF**, 330: iv. Duty of, to reprove one another, 429: 275. False, 308: 4.
- BROTHER**, Christ our, 639: 78.
- BUCER, DR. MARTIN**, 353, 603: 13.
- BULL OF LEO X.**, 160: 276; of Boniface VIII., 344: 33. Bulls of the Pope, 318: 4; concerning indulgences, 327: 27.
- BURIAL** of Christ, 643.
- BURIALS**, contentions concerning, 67: 2.
- BURNT-OFFERINGS**, 262: 21, 267: 36.
- C.**
- CÆSAR, JULIUS**, 125: 120.
- CAIAPHAS**, 345: 38.
- CALL.** To the ministry, 41: xiv., 167: 28 sq, 215: 9, 217: 24. Tosalvation, how taught by Christ and Paul, 652: 14; is God's will, 654: 29; is serious, 654: 29, 655: 31; is extended to all sinners, 526: 8, 10, 12, 654: 28, 655: 34 sq., 661: 68, 665: 89. To the elect, 526: 12, 653: 27; at God's time, 659: 56; through the Holy Ghost in the Gospel, 367: 6; through the Word, 526: 8, 12, 654: 29, 656: 39, 41, 657: 43; should be made sure by good works, 234: 89, 527: 14, 587: 33, 662: 73. Even those who have fallen again called, 682: 75; God's faithfulness to the called, 653: 22, 655: 32. Doctrine of the Augsburg Confession and Apology to be maintained, 656: 38.
- False doctrines* concerning, 528: 18 sq., 645: 11.
- CALLINGS, TEMPORAL.** Disparaged under the Papacy, 54: 10, 222: 25 sq., 238: 37, 347: 48. Works of, holy, 116: 71. Callings unlike, 291: 49 sq. Obedience to God in, 60: 49, 50, 291: 50. Examples of saints in, 47: 1, 115: 69 sq., 235: 6. Sin of following callings without God's command, 291: 50.
- CALVINISTS**, 516: 1.
- CAMPEGIUS, CARDINAL**, 210: 28, 314: 10.
- CANONICAL HOURS**, 383: 3.
- CANONISTS**, 75: 17, 138: 167, 178: 3, 180: 16.
- CANONS.** Concerning the mass, 174: 55, 313: 7; celibacy, 250: 23, 256: 87; satisfaction, 210: 70, 211: 74;



- obedience to an heretical Pope, 335: 88. Condemn certain vows, 282: 9, 292: 57. Divorces prohibited by, 49: 13. Penance prescribed by, 326: 22. Concerning matrimonial jurisdiction, 351: 77. Concerning excommunication, 176: 61. Require both forms in the Holy Supper, 48: 9. Concerning power of the Pope, 347: 49 sq. Often ignored, 66: 67.
- CAPABILITY** in conversion, 556: 23.
- CAPERNAITIC** partaking of Christ's body rejected, 512: 15, 515: 41 sq., 519: 17, 612: 61 sq., 620: 105.
- CARLSTADT**, 227: 55.
- CARNAL MIND, THE**, 88: 32, 107: 22, 25, 120: 98, 497: 3, 554: 13.
- CARTHUSIANS**, 407: 118 sq., 467: 11 sq.
- CASES, RESERVATION OF**, 61: 2, 64: 41, 181: 27, 212: 80.
- CATECHISM**. Instruction for children, 387: 1. Diligently used by Lutheran Church, 225: 41. Should be studied by pastors, 384: 3, 7, 9. Should be introduced among the people, 359: 6. Should be taught in one form, 350: 7 sq.; to be taught the young, 387: 3, 389: 16 sq., 390: 24; not only the text, but its meaning, 361: 14. Right and wrong to be learned therefrom, 528: 22. What punishment is due its neglect, 360: 11 sq. Advantage derived from its daily use, 385: 9 sq., 386: 14, 19. Luther a pupil of the Catechism, 384: 7 sq. The saints cannot exhaust it, 386: 16.
- Luther's Catechisms, part of the Book of Concord, 19, 311, 492: 5, 532: 30, 536: 8 (559: 36, 560: 40, 602: 10, 604: 20). Why Luther composed the Small Catechism, 349: 1 sq.; the Large Catechism, 383: 1 sq. The Large should be used after the Small, 361: 17.
- CATHOLIC**, why applied to the Christian Church, 162: 7, 9.
- CATHOLICITY** of the Lutheran Confession, 217: 26; of the testimony of the prophets, 189: 66. How applied to the Church, 163: 9, 39.
- CAUSE** of sin, 43, 231, 541: 7, 663: 81 sq. *Of evil* not God's foreknowledge, 525: 4, 650: 6 sq. *Of condemnation* not God's will, 663: 78. *Of election* not in us, 665: 38. *Of conversion*, twofold, 500: 19; not threefold, 569: 90.
- Of justification* not our love, 582: 1; nor our works, 576: 37, 578: 45. *Of good works*, 117: 80.
- CELIBACY OF THE CLERGY**, requirement concerning, not of old, 49: 10 sq., 18, 257: 67; is a human ordinance, 251: 25, 56; introduced with violence, 49: 12 sq.; supported by injustice, 251: 25, 256: 59, 258: 70; defended by the pretext of superior holiness, 60: 51 sq., 246: 1, 247: 5, 248: 8; has occasioned great offence, 49 sq., 254: 47, 255: 51, 258: 70, 300 sq., 347: 48, 420: 213 sq.; caused many murders, 256: 57 sq.; is contrary to God's command, 420: 213; contrary to divine and natural Law, 50: 19 sq., 247: 6 sq., 7, 9, 249: 14, 250: 23, 256: 60. Celibacy not true purity, 252: 35; has no merit, 252: 36, 39 sq.; not to be approved, 334: xi, 3.
- CELSUS**, 228: 58.
- CEREMONIAL LAW**, abolition of, 253: 41 sq.
- CEREMONIES**, 41: xv., 54: xxvi., 218 sq., 336: xv., 522, 643. In the Law necessary for a time, 224: 32. Righteousness of the Law bound to them, 168: 31. The Jews regarded them as justifying, 216: 18, 219: 10, 264: 28. Paul calls this imagination the veil of Moses, 105: 12 sq. Synonymous with human traditions, 219: 10, 223: 30. Christians free from them, 66: 59, 253: 41 sq., 257: 64; therefore rejected by Paul, 219: 10.
- Ceremonies, external works, 268: 40. Those instituted by God to be maintained, 213: 2. Freedom in regard to others, 57: 42 sq. Ceremonies for instruction, 50: 2 sq., 292: 55; for good order, 56: 40, 65: 53, 228: 38 sq. Have bishops the power to institute them, 63: 30 sq. Conformity with enemies of Gospel in time of persecution, 523: 2, 6, 644: 2, 645: 10.
- Uniformity of, not essential to ecclesiastical unity, 39: vii., 3, 57: 44, 163: 10 sq., 168: 30, 172: 45, 220: 18, 334: xii., 524: 7. Not commanded as necessary, 199: 19. The kingdom of God does not consist therein, 164: 13. They do not aid righteousness, 168: 31. Not necessary services, 65: 53, 523: 3. Sometimes obscure Christ, 292: 54. Protest against, by the apostles, 253: 42, 645: 11 sq. No command to de-

- wise new ceremonies, 66 : 61. Freedom of every congregation concerning its own ceremonies, 523 : 2, 645 : 9. Want of uniformity no reason for condemnation, 523 : 7. True to be carefully distinguished from false *Adiaphora*, 644 : 5.
- Ceremonies of the fathers, 221 : 20; not continued as necessary, 198 : 16. Useless ceremonies of the Papacy, 292 : 65. Connection of those of Old Testament, 270 : 52. Prescribed by the *Decretals*, 320 : 14.
- The "seven sacraments" called ceremonies, 213 : 2 sq. Species of ceremonies contrasted, 262 : 18, 266 : 32, 33. Ceremony of Holy Supper instituted to preach the Word, 266 : 34 sqq.; useless without faith, 273 : 70, 274 : 77.
- Lutherans retain many ceremonies, 56 : 40 sqq., 50 : 1 sqq., 259 : 1 sqq. Luther's judgment concerning, 648 : 24.
- Errors concerning, 66 : 61, 198 : 17, 216 : 18, 524, 648.
- CERTAINTY of God's grace, 151 : 224 sqq.; inconsistent with doctrine of works, 111 : 43; is faith, 113 : 27, 151 : 225; of faith and salvation, 584 : 12.
- CHAPTERS, MONASTIC, 317 : iii., 327 : 28. See MONASTERIES.
- CHARLES V., EMPEROR, 9, 11, 14, 18, 19, 33, 73, 242 : 42 sqq., 247 : 3, 492, 533 sq., 536, 608.
- CHASTITY, 365 : 12, 419 sqq., 252 : 35 sqq. A gift of the Holy Ghost, 127 : 128, 168 : 31 sq., 234 : 92, 250 : 19. False professions of monks concerning it, 60, 247 sq., 253 : 44, 284 : 16, 420 : 214.
- CHILDREN, baptism of, 40 : ix., 173 : 51 sq., 330 : v., 4. Are not holy before baptism, 529 : 6, 530 : 8, 668 : 18. Are well instructed in the Lutheran Church, 225 : 41 sqq. Should diligently learn the *Catechism*, 387 : 3 sq., 389 : 16. To be instructed in the fear of God, 400 sq., 415 : 174 sq., 222 : 25. To be educated for the ministry, 362 : 20, 415 : 172. Their duty of gratitude to parents, 408 : 127 sq. Promises to obedient children, 116 : 76, 155 : 246, 409 : 131 sqq.; punishment of the disobedient, 408 : 122 sq., 410 : 137 sq. Bear the sins of fathers, 366 : 22, 395 : 30 sqq.
- Of *Adam*. See ADAM.
- Of *God*, are the believing and justified, 100 : 94, 116 : 75, 152 : 233, 564 : 63. Who become such through baptism, 453 : 37; without human ordinances, 169 : 34; by God's mercy, 98 : 86. Their election, 649 : 1 sqq., 650 : 5. They have the Holy Ghost, 662 : 73. They live in, not under, the Law, 509 : 6; act spontaneously, 596 : 6; do good works that are meritorious, 155 : 247. Their imperfection, 505 : 13, 596 : 7 sq. Their need of the Law, 596 : 9. When they stumble, called again to repentance, 662 : 75.
- CHRIST, 25 sqq., 38, 83, 367, 516, 624. God's only-begotten Son, 25 : 28, 367 : 8, 389 : 12, 441 : 25. Begotten of the Father before all worlds, 25, 27 : 29, 311, 358, 625 : 6. Not made nor created, but begotten, 25, 26 : 8, 27 : 21. A distinct person from the Father, 26 : 5, 638 : 73; but equal to him in Godhead, 26 : 6, 27 : 31. Of one nature with the Father, 25 : 3. True God, 25, 26 : 15, 27 : 29 sqq. 38 : iii., 2, 367 : 4; God of God, 25 : 3; Light of light, 25 : 3. Has divine attributes and glory, 25 : 3, 6, 26 : 6 sqq., 27 : 17, 28, 38, 83, 367, 389, 441, 442 : 27, 31, 518 : 12, 625 : 6, 628 : 24.
- The Holy Ghost proceeds from him, 26 : 7, 811, 638 : 73. Christ was conceived by the Holy Ghost, 25, 311, 367, 389, 441. Was incarnate by the Holy Ghost, 25. Born of the Virgin Mary, 25, 38, 311, 367, 389, 441, 518 : 12, 625 : 6, 628 : 24. Was man, of the substance of his mother, 27 : 29. Assumed human nature, 38 : iii., 311, 493 : 5. Became incarnate by the Word of God, 608 : 39.
- Is perfect man, 27 : 30, 367 : 4, 625 : 6. Of one nature with us, yet without sin, 547 : 43. Not by conversion of the Godhead, 27 : 33; but by assumption of human nature, 27 : 33. God and man one Christ, 27 : 32, 35, 83 : 52, 367, 500 : 1, 512 : 11, 512 : 15, 580 : 58, 618 : 94. In Christ there are two natures, 16, 83 : 52, 625 : 7; not confused, but in one person, 16, 27 : 34, 500 : 1, 517 : 5, 519 : 18, 625 : 6 sq., 626 : 11, 627 : 17 sq., 629 : 30 sq., 633 : 48 sqq., 635 : 60, 642 : 89; so that they actually have communion with one another, 516 : 2, 517 : 9, 519 : 18, 630 : 31, 631 : 37, 635 : 62 sq., 639 : 76, 641 : 85; yet each retains its essential attributes, 625 : 8, 630 : 36, 633 : 48 sq., 637 : 66 sqq.; whereby the divine

- nature is not weakened, 638 : 71; nor the human nature made equal to the divine, 16, 520 : 28, 626 : 19, 642 : 91. The human nature exalted to God's right hand, 518 : 15, 628 : 23 sqq., 633 : 50 sqq., 634 : 54 sqq., 635 : 61, 636 : 64, 637 : 67, 639 : 78, 640 : 80. Not laid aside since his exaltation, 629 : 26, 633 : 51. Mystery of the doctrine, 519 : 18, 630 : 33.
- Christ's suffering, death and burial, 25 : 27, 38, 84 : 52, 92 : 51, 311, 312 : 1, 367, 389, 441; resurrection, 25 : 27, 38, 311, 312 : 1, 367, 371 : 14, 441, 628 : 25; descent to hell, 25, 27, 38, 311, 367, 389, 441, 522, 643; ascension, 25, 27, 38, 311, 367, 389, 441, 610 : 52, 628 : 25 sq.; session at God's right hand, 16, 25, 27, 111 : 44, 311, 367, 389, 441, 512 : 12, 628 : 23, 642 : 3. In the Father's bosom, 283 : 13, 661 : 27. Return to judgment, 18, 25, 26, 27, 38, 229, 311, 321 : 15, 367, 389, 441.
- Christ our Creator and Redeemer, 608 : 44 sq.; the mirror of the Father's heart, 447 : 65; the promised Seed, 186 : 55, 593 : 23; the end of the Law, 88 : 30, 155 : 251; the only Mediator and Propitiator, 44 : 9, 46 : 8, 90 : 40, 91 : 48, 95 : 69, 97 : 80, 82, 111 : 41, 44, 119 : 90, 120 : 94, 100 sq., 123 : 110, 127 : 130, 141 : 178, 145 : 196, 156 : 255, 158 : 261, 191 : 176, 232 : 82, 239 : 31; intercessor with God, 46 : 2 sq., 111 : 44, 148 : 211, 317 : 26; the Son of David, 593 : 23; the Messiah, 108 : 33, 638 : 72; the High Priest, 46 : 2, 97 : 82, 111 : 44, 148 : 212, 238 : 241, 270 : 53; the Sacrifice for our sins, 38 : 3, 113 : 58, 214 : 8, 263 : 23, 270 : 55 sq.; the Price for our sins, 92 : 57; our only Treasure, 192 : 79, 232 : 82, 470 : 37; the Lamb of God, 101 : 103, 312 : 2; eternal Wisdom and Truth, 609 : 47; the Lord of life, 442 : 30; the Book of life, 525 : 7, 527 : 13, 652 : 13, 661 : 66, 70, 665 : 82; the Door of life 661 : 66; according to both natures, 500 : 1, 570 : 2 sqq., 580 : 56, 628 : 20 sq., 632 : 46 sq., 639 : 78, 642 : 93; our Lord, 25, 27, 367, 389, 441; King in God's kingdom, 455 : 51; Head of the Church, 162 : 5, 318 : 1, 319 : 9, 445 : 51; Foundation of the Church, 166 : 20 sq.
- Christ was promised before the Law, 140 : 176. Prefigured in the Law, 267 : 36 sq., 270 : 53. How not subject to the Law, 572 : 15. Foretold by prophets, 97 : 83, 134 : 152, 189 : 65, 232 : 79. The patriarchs believed in him, 92 : 57, 190 : 73, 270 : 55. Has not died or been promised in vain, 107 : 27, 140 : 176. Was obedient to the Law, 501 : 3, 572 : 15, 573 : 22, 575 : 30. Was baptized, 468 : 21. His miracles testify to his divine majesty, 628 : 25. How far the preaching of his suffering a proclamation of God's wrath, 507 : 9.
- Christ came because we could not fulfil the Law, 192 : 80; to remove sin, and its punishment, 83 : 50, 118 : 58, 135 : 156; to preach our eternal election, 661 : 67. Our redemption his work, 444 : 38. Blotted out the handwriting against us, 101 : 103, 184 : 48. Has freed us from the curse of the Law, 113 : 58, 509 : 2, 565 : 67, 599 : 23; from external ordinances, 297 : 15, 523 : 6, 645 : 11. The preaching of God's wrath his strange work, 508 : 10, 591 : 12. Has reconciled God to us, 38 : 3, 84 : 52, 97 : 80, 106 : 20, 133 : 149.
- Christ justifies, sanctifies, comforts, 38, 60, 84. Faith opposes him to God's wrath, 91 : 46, 120 : 93, 100, 139 : 170, 141 : 179, 192 : 84, 193 : 87, 284 : 17. For his sake sin is gratuitously forgiven, 38, 44, 81 : 40, 97 : 82 sq., 103 : 117, 120, 113 : 56, 116 : 74, 117 : 82, 129 : 136, 139 : 170 sq., 143 : 187, 175 : 59, 178 : 2, 183 : 44, 189 : 65 sqq., 190 : 72, 191 : 76, 195 : 95, 232 : 79, 283 : 11, 13, 292 : 54, 335 : xiii. 1 sq., 346 : 44, 542 : 14; we are accounted righteous, 103 : 114, 107 : 26, 109 : 38, 110 : 40, 111 : 42, 113 : 58 sq., 119 : 91, 123 : 109, 125 : 117, 143 : 187, 145 : 196, 335 : xiii. 1; and received into favor, 59 : 37. By him we have access to God. (See ACCESS.) His obedience our righteousness, 572 : 14 sq., 573 : 22.
- Christ's merit, 54, 92 : 53, 541 : 6, 574 : 25. Is the sole cause of election, 528 : 20, 651 : 8, 652 : 13, 657 : 43, 660 : 65 sq., 665 : 87 sq. Is offered and distributed through Word and sacraments, 652 : 16.
- Christ's victory over sin, death and Satan, 106 : 18, 115 : 68 sqq., 175 : 57, 204 : 43, 205 : 49, 209 : 60, 442 : 31, 628 : 25, 643 : 2. His defence of his people, 38, 442 : 30. Through him they are victorious, 96 : 79, 205 : 49.
- Christ explained the Law, 416 : 182,

- 507:8. Preached repentance and faith, 200:25 sq., 202:35 sq., 184:45. Commanded repentance and forgiveness to be preached, 94:62, 108:31 sqq., 130:133, 182:30, 203:41, 324:6, 590:4 sq., 654:28, 661:67. Seals the Gospel in the sacraments, 656:37. Permits civil ordinances, 227:54. Took oaths, 399:65. Taught concerning the true service of God, 108:33, 143:189; concerning confession, 647:17; concerning the observance of God's command, 104:1 sqq., 505:12; concerning love and faith, 108:31 sqq.; concerning avoiding offence, 646:16; concerning marriage, 250:23, 251:29; concerning celibacy, 249:16, 250:19. His doctrine the Gospel, 589:4. He best interprets his own words, 610:50. His doctrine contrasted with philosophy, 85:12 sqq.
- Christ instituted baptism, 173:52, 370, 390, 466, 468:22 sq., 469:3, 470:35. Infant baptism pleases him, 471:49. Is imparted in baptism, 471:41. Instituted absolution, 331, 373:28. Has given the Church the power of the keys, 331, 350:68. Committed to pastors the power to excommunicate, 351:76. Instituted the Lord's Supper, 313:4, 373:4, 389:20, 476, 512:15, 608:44, 610:48; only for the living, 314:12. Appointed both forms for the laity, 48, 243:1 sqq. Is present in the Holy Supper, 175:57, 511:2, 6 sqq., 518:17, 602:9 sqq., 611:54 sq. His threefold presence, 619:98 sqq. Dwells in us, 174:56, 245:10.
- Christ promises and gives the Holy Ghost, 105:12, 106:18, 163:9, 371:10, 587:33. Is imparted by the Holy Ghost, 367:6, 444:38, 560:40. Works in his members, 162:6. Rules the Church by his Spirit, 162:5, 7. Finds it on Peter's confession, 343:25. Warns of schisms, 172:49. The having of the same Christ an essential to the Catholic Church, 163:10 sqq., 168:31. Commits to the Church final jurisdiction, 343:24. Displays in us his kingdom, 115:68. Has become our brother, 639:78. Has a spiritual kingdom, 212:79, 344:31. Its members, those whom he quickens, 165:18.
- Christ commissioned the apostles, 61:5 sqq., 339:8 sqq. They act in Christ's stead, 167:28, 172:47, 298:19. He excused their non-observance of traditions, 55:22, 224:36. Gave all the same rank, 339:8 sqq., 342:22 sqq., 343:30. Gave them only spiritual power, 343:31; and no command to institute new ceremonies, 66:61 sqq., 296:7 sqq., 298:18 sq.
- Christ calls the heavy-laden, 183:44, 237:18, 238:21, 526:8, 614:70; consoles sinners, 184:45; offers them his grace, 563:67; does not repel them, 478:86, 659:56; does not wish us to despair, 150:218. In him we are regenerated, 104:4, 199:19, 574:28; quickened, 497:3; created to good works, 557:26, 559:39. He requires a new life, 130:138; assists in keeping the Law, 133:149, 141:178, 144:194; makes us perfect in him, 113:58; teaches to pray, 448:3; praises faithful servants, 235:4; has a reward for the ministry, 363:27; prophesied the Church's peril, 201:29; awakes the dead and gives eternal life, 42:xvii., 229:xvii.; redeems and sanctifies human nature, 494:6; condemns the godless, 229:xvii.; Christ is imparted through preaching, 444:38, 571:11, 589:2; and offered in the Gospel, 191:76.
- Christ alone to be adored, 46:2, 237:18; alone to have our confidence, 193:87, 239:31, 288:34. His name to conclude our prayers, 158:264. "Through his name" means "for his sake," 189:65.
- Christ to be esteemed above our works, 113:57, 191:78, 576:35. Repudiates the meritoriousness of works, 149; yet attaches promises to them, 134:154; if wrought in him, 144:194, 155:251. Christ cannot be apprehended by works, 97:80, 314:12; but alone by faith, 97:80, 126:124, 140:176, 143:187, 157:257, 270:55, 501:6, 502:10 sqq., 13, 562:50, 575:36, 576:38; which is active by love, 102:111; and repentance, 652:18, 654:28, 656:40. Mere knowledge of Christ not faith, 127:128, 501:6.
- Errors concerning Christ.*—The glory of his passion diminished by the Papal mass, 51:24. Regarded as a Legislator instead of Propitiator, 160:271, 274:17. The saints invoked instead of him, 237:16, 238:25 sqq. Celebrants of the mass made equal to him, 314:10. Excluded in the doctrine of the adver-

- saries, 136 : 160, 138 : 169, 141 : 179. Rendered unnecessary by the merit of works, 85 : 12, 126 : 123, 138 : 169, 144 : 192, 153 : 236, 192 : 85, 219 : 12. Error concerning *prima gratia*, 86 : 17, 111 : 41. That we are forgiven on account of contrition, 181 : 20; that Christ is our righteousness only in his divine nature, 502 : 13 sq., 570 : 2 sq., 581 : 60 sq.; only in his human nature, 642 : 93; that we are but partially justified in him, 503 : 21, 578 : 46, 579 : 51, 665 : 88, 668 : 10; that the union of natures is merely verbal, 516 : 3, 519 : 24, 520 : 26, 630 : 31, 641 : 86, 642 : 95; that the human nature has been deified, 520 : 28, 642 : 89 sqq.; that it is locally extended, 520 : 29, 642 : 92; that Christ cannot be present in his humanity at more than one place, 520 : 30, 32, 641 : 87, 642 : 94; that his omnipotence and omniscience are limited, 521 : 35 sqq.
- Heresy** of Nestorius, 519 : 18, 20, 627 : 15; of Paul of Samosata, 627 : 15 sq.; of Eutyches, 519 : 18, 21, 642 : 89; of Arius and the Arians, 519 : 22, 531 : 28, 670 : 36; of Marcion, 519 : 23; of the Anabaptists, 529 : 3 sqq., 669 : 25; of the Schwenckfeldians, 531 : 20 sqq., 669 : 29; of Zwingli's *allegosis*, 628 : 21, 631 : 39 sq.
- CHRISTIANS.** Separated from heathen, Jews and Turks by the Creed, 447 : 66. Their mother the Church, 444 : 42. We become Christians in baptism, 466 : 2.
- Christians free from the curse of the Law, 595 : 4, 599 : 23; temples of the Holy Ghost, 579 : 54. Their marriage pure, 257 : 66. They keep a perpetual Sabbath, 403 : 89; receive the Lord's Supper often, 480 : 39, 481 : 43; even here partake of eternal blessings, 164 : 15.
- Christians acknowledge their indebtedness, 441 : 22; but cannot fulfil the Law, 107 : 25, 448 : 68. What they consider to be sin, 540 : 5. Are to be admonished to good works, 589 : 40; to be warned against conceit, 386 : 19; should avoid offence, 646 : 16. Knowledge of justifying faith necessary to them, 159 : 266. Their repentance continues until death, 329 : 40, 559 : 34.
- Christians to bear afflictions, 56 : 31. Design of their troubles, 215 : 16. Their temptations, 462 : 105 sqq.
- Their weapons, 453 : 30, 458 : 69. Their intercession, 317 : 27.
- Christians may bear civil office without sin, 42 : xvi., 227 : 53; may wage war, buy and sell, marry, appeal to courts, etc., 60 : 52 sqq., 227 : 53, 229 : 64; must obey magistrates, 43 : xvii., 227 : 55, 228 : 58; free from legal ceremonies, 253 : 41 sq., 257 : 64; need not observe traditions, 56, 169 : 32. Their service not like the Levitical, 64 : 39. Assemblies of early Christians, 276 : 86 sqq. Should reprove Papal errors, 348 : 56; should beware of Papistic doctrine, 346 : 41, 347 : 53.
- Not Christians, those who will not learn the Catechism, 360 : 11, 388 : 6, 476 : 2; who despise the sacrament and will not believe the Gospels, 116 : 62, 362 : 22, 466 : 1. False Christians in the Church, 39 : vii., 162 : 3, 165 : 17.
- CHRISTOPHER**, legend of, 240 : 35.
- CHRYSOSTOM**, 53 : 11, 193 : 88, 211 : 73, 568 : 86, 607 : 36, 615 : 76.
- CHURCH, THE**, 39, 169, 334. Origin and signification of the word, 445 : 48. Its name and attributes, 10, 25, 26, 39, 47, 67 : 5, 98 : 83, 111 : 45, 162 : 5, 7 sqq., 189 : 66, 334, 367, 389, 443 sqq. Its notes—the pure preaching of the Word and right administration of sacraments, 39, 161 : 279, 162 : 5, 163 : 10, 165 : 20, 167 : 28, 168 : 30, 217 : 27. The Word of God and true faith, 335. Externally, the Word, Confession and sacraments, 161 : 3, 162 : 7; internally, communion of faith and the Holy Ghost, 162 : 5, 166 : 22, 123 : 111, 124 : 114, 126 : 122, 445 : 51. True doctrine sufficient for its true unity, 39, 168 : 30, 535 : 1, 538 : 14. Uniformity of ceremonies unnecessary, 39, 163 : 10, 164, 168 : 30, 169 : 33, 172 : 45, 220 : 18, 224 : 32, 335, 524 : 7, 649 : 31.
- The True Church*, the congregation of all believers and saints, 25, 39, 161 : 1, 162 : 8, 164, 167 : 28, 335, 367, 389, 444 : 47; scattered over the whole world, 163 : 10, 164, 165 : 20; collected by the Holy Ghost, 443 : 37, 444 : 45, 445 : 51, 559 : 36 sq. What makes us living members, 164 : 13. It is the body of Christ, 162 : 5, 163 : 12, 168 : 29, 612 : 59; the bride of Christ, 163 : 10; the mother of Christians, 444 : 42; a pillar of the truth, 166 : 20 sqq.; a spiritual people, 164 : 14, 16; not a platonic state,

- 165: 20, 166; nor an external polity, 163: 10, 164: 13 sq. How distinguished from the people of the Law, 164: 14, 16.
- This Church must always remain,** 39, 163: 9, 658: 50; Christ its Head, 162: 5, 317: 1, 319: 9, 445: 51, 608: 41, 633: 47, 639: 78. Its foundation the true Christian faith, 103: 119, 156: 256, 161: 279, 189: 167; the Gospel, 165: 20, 166, 178: 3, 233: 86; the article of repentance and of Christ, 242: 41. Its voice the consensus of the prophets, 189: 66, 232: 79. Its perils and oppressors, 163: 9, 166: 22, 201: 29, 217: 27, 268: 41. Its promises, 166: 22, 658: 50.
- The Church not dependent on princes or rulers,** 166: 22; yet they are its leading members, 347: 54. It is hidden under the multitude of the godless, 165: 19. These are also in the Church, 39, 164, 172: 47; yet they are not the Church, 163: 8, 165: 17, 19; but have only outward fellowship with it, 162: 1, 3 sq., 163: 11 sq., 164, 165: 19, 167: 28. Notorious offenders to be excommunicated, 198: 16, 333. The penitent to be again received, 198: 16, 199: 23. The cause of schisms and ecclesiastical abuses, 47, 56: 16, 123: 11, 124: 115, 125: 120, 159: 271, 163: 9, 168: 31 sq., 170: 36, 204: 44, 217: 25, 242: 40, 268: 45, 299: 22 sq., 318: 3, 319: 7, 344: 34, 37, 347: 51, 538: 15. Christ's warning concerning them, 162: 49. They are not to be tolerated, 534: 9, 538: 14 sq.
- In the Church** no one should teach without a call, 41, 217: 24. Its duty concerning infant baptism, 330: 4. It administers absolution, 41: 4, 175: 58, 179: 7, 181: 21, 196: 2 sq., 331, 342: 24, 350: 67; the Holy Supper, 48, 118: 39, 162, 176: 62, 243: 1, 244: 4. Its officers and gifts, 215: 12, 225, 235: 4, 297: 13, 348: 60, 349: 67, 445: 51. The keys belong to the whole Church, 350: 69. Its prayers, 158: 264. Its Confessions, 535: 2. Its ordinances and usages, 66: 60, 138: 167, 214: 6, 218: 1, 219: 13, 246: 15, 259: 4, 6, 297: 14 sq. Its power, 288: 13, 342: 24, 349: 67, 350: 72; not that of the ministry over the Church, 340. Efficacy of God in the Church, 240: 36, 280: 98. Intercession of saints for, 236: 9. What is comprised in its doctrine, 446: 64 sq.
- Out of the Church* neither Word nor sacraments, 173: 52. Parables concerning the Church, 161: 1, 165: 19.
- Apostolic Church*, 294: 64, 67. Its symbols, 492: 3, 535: 1, 5. Its doctrine concerning Christ, 627: 17, 634: 57, 635: 59, 636: 64. Unity of Lutherans therewith, 491: 3, 532: 30, 535: 4 sq., 539: 17, 521: 110, 127: 17, 636: 64, 670: 39.
- Lutheran Church*.—Its Confessions, 492, 533: 3, 536: 5 sq, 603: 12. Has a unanimously-received, definite doctrine, 537: 10. Well provided with Word and sacraments, 309: 10. Diligent in preaching and instruction, 225: 41, 43, 269: 48; and in administration of sacraments, 173: 52, 176: 80 sq., 225: 40. Has not entirely abolished external ornaments, 268: 45, 269: 50 sq. Luther its chief teacher, 608: 41. Agreement of Sacramentarians therewith only seeming, 600: 2.
- Roman Church*, 47: 1, 159: 269, 174: 55, 244: 4, 318: 1, 341: 15.
- Greek Church*, 244: 4, 319: 4, 341: 15, 603: 11.
- Oriental Church*, 340: 12 sq.
- False Church*, 658: 50.
- CIRCUMCISION**, 99: 87 sq., 102: 111, 117: 80, 216: 19, 253: 42, 283: 58, 345: 12. Spiritual, 184: 46.
- CLEMENT OF ROME**, supposititious writings of, 344: 35, 350: 71.
- CLERGY**. See **MINISTERS**.
- CLOISTERS**, originally schools, 58: 16, 281: 5, 317: 1. Conscience urges many thereto, 45: 20, 223: 26. Some godly men enter them, 282: 8, 285: 22. Many enter them from improper motives, 57, 282: 9, 292: 57. Their degeneration, 282: 5, 293: 56, 318: 2. See **MONASTIC LIFE**, **MONASTIC VOWS**.
- CLOTHING**, divine service not dependent upon, 222: 21. Neither sin nor righteousness dependent upon, 296: 7. Pride in dress, 309: 12. Usage of country to be respected, 224: 35. God to be prayed for, 369: 14, 459: 76.
- COERCION** in conversion, 504: 3, 505: 10, 582: 4, 584: 12, 585: 17, 564: 60, 566: 73. Of the Law, 509: 2, 596: 5.
- COMMAND**, God's, necessary to a sacrament, 213: 3. The ministry has, 215: 11. The Church has, to appoint ministers, 215: 12. Confirmation and extreme unction without God's command, 214: 6. Also

- the invocation of saints, 239: 31; and works devised by the Papacy, 118: 87, 219: 14.
- COMMANDMENTS, THE DIVINE**, teach truly good works, 87: 22, 204: 42, 212: 77, 435: 311; yet do not avail for righteousness, 101: 103. Must be observed by one who will have eternal life, 104: 1, 133: 149. Are fulfilled by love to God, 106: 15; and one's neighbor, 122: 105, 125: 117. Against them is our inborn disposition, 542: 12. No one can observe them, 322: 6, 439: 3; without Christ, 132: 145, 133: 149, 183: 87; without the Spirit and grace, 88: 27, 230: 68, 662: 73; without a new heart, 556: 23; without faith, 439: 2, 202: 34. Man cannot annul them, 49: 8, 58: 18, 212: 78, 291: 51. They are obscured by traditions, 54: 8, 60: 48, 205: 48, 222: 25, 295: 3.
- The Ten Commandments in O. T.** written everywhere, 438: 331 sqq.; written on the heart, 448: 87; contain a different doctrine from the Creed, 448: 59.
- The First Commandment**, 364, 386, 437: 324. The chief commandment, 105: 9 sq., 285: 25, 397: 48. The entire Psalter consists of exercises therein, 386: 18. **The Second**, 364, 397, 449: 5, 454: 45. Monasticism violates both, 291: 56. **The Third**, 364, 401. How far it pertains to Christians, 402: 82. **The Fourth**, 116: 76, 293: 61, 364, 405, 450: 13, 468: 20, 470: 38; includes obedience to all in authority, 410: 141; as well as duties of parents, 414: 167. **The Fifth**, 365, 415. **The Sixth**, 365, 418. **The Seventh**, 365, 421. **The Eighth**, 365, 426. **The Ninth and Tenth**, 365, 432. Why especially needed by the Jews, 432: 293 sq. Close of the Commandments, 366, 395, 435; belongs to all the Commandments, 436: 321.
- COMMON WEEK**, 314: 12.
- COMMUNICATIO IDIOMATUM**, 519: 18, 630: 31 sqq., 641: 85. First genus, 630: 36. Second genus, 632: 46. Third genus, 633: 48. Denied by the Nestorians, 519: 18.
- COMMUNICATION, VERBAL**, 520: 26, 634: 56, 95. *Real*, 688: 63.
- COMMUNION**. Absentees from, to be administered, 176: 62. Not to be administered to one's self, 314: 8. To be publicly administered, 259: 6. Lay communion, 244: 8. Communion of saints, 444: 47, 445: 49. Communion and union, 628: 22.
- COMMUNISM** unscriptural, 228: 56, 229: 62 sq., 290: 46.
- COMPULSION**. See **COERCION**. In *Adiaphora*, 524: 10, 648: 27.
- CONCORD, BOOK OF**, 13 sqq., 534.
- CONCRETE AND ABSTRACT**, 548: 52.
- CONDEMNATIONS in Book of Concord**, how to be understood, 16.
- CONDIGNO, DE, and DE CONGRUO**, 138: 167, 145: 197, 146: 200, 147: 203, 151: 223, 152: 235, 156: 255, 230: 72.
- CONFESSION OF SIN**, 40, 53, 175, 180, 195, 331, 371.
- Before God, 53: 11, 197: 10 sq., 372: 17.
- To an injured neighbor, 197: 12.
- To a pastor (private confession), not instituted by Scripture, but by the Church, 54: 12, 177: 65. Retained by the Lutheran churches, 53. Its two parts, 371: 16. Absolution gives it its chief value, 54: 13, 188: 61, 196: 2, 331: 1. Not the ground of forgiveness, 195: 95. How to confess, 483: 61. What sins to confess, 372. Enumeration of all sins unnecessary, 40, 53: 7 sqq., 175: 58, 176: 63 sqq., 181: 23, 196: 5, 197: 13, 326: 19, 331: 2, 346: 45; and impossible, 40, 53: 7 sqq., 177: 65, 197: 14, 325: 15, 326: 19. Formulas for, 372. Directions to the father confessor, 373.
- CONFESSION, AUGSBURG**. See **AUGSBURG CONFESSION**.
- CONFIRMATION** no sacrament, 214: 6. Retained by the bishops, 350: 73. Of bishops and other church officers (installation), 341: 18 sq.
- CONFLICT** attends the birth of faith, 142: 182, 151: 229. Of faith with despair, 269: 46. With sin, 329: 40. Continues through life, 183: 87. For this philosophical speculation has no relief, 88: 37. Conflicts of Christ through believers, 115: 69 sqq.
- CONFUSION OF NATURES in Christ** rejected, 627: 19, 635: 61 sq.
- CONFUTATION, THE ROMISH, of the Augsburg Confession**, 73, 74: 14, 160: 277, 183: 44, 189: 67, 232: 79 sqq., 241: 39 sq., 244: 6, 261: 14, 296: 8.
- CONGRUO, DE**. See **CONDIGNO, DE**.
- CONSCIENCE** accused and terrified by the Law, 90: 38, 129: 136, 133: 149; on account of sin, 96: 79, 461: 89; through the preaching of repentance, 94: 62; in contrition, 181:

- 29, 182 : 32. Cannot attain peace through works, but only through faith, 45 : 15, 100 : 100, 103 : 118, 114 : 60 sq., 115 : 66, 117 : 83, 119 : 91, 120 : 96, 145 : 198, 151 : 225, 180 : 12, 184 : 47, 188 : 60, 193 : 88; through the Gospel, 182 : 35, 193 : 88, 233 : 85, 269 : 48, 476 : 12; through the righteousness God grants, 120 : 95, 121 : 103; through absolution, 129 : 136, 183 : 39. Is not to be burdened with human ordinances, 42 : 2, 45 : 19 sq., 48 : 11, 54, 55, 57 : 8, 64 : 41 sq., 65 : 53, 170 : 35, 176 : 64, 177 : 67, 223 : 27 sq., 226 : 49, 51, 269 : 46, 296 : 8. The Romish doctrine deprives it of consolation, 346 : 44, (196 : 1). Bad conscience, 118 : 87, 331 : 1.
- CONSECRATION.** Of churches, 336 : 4; of tapers, palm-branches, etc., 336 : 3. Of elements in the Holy Supper, 512 : 8 sq., 615 : 73 sq., 616 : 79, 623 : 121.
- CONSENSUS** of the prophets, 189 : 66, 190 : 70, 73.
- CONSOLATION.** Reason seeks in works, 325 : 18. Despised by secure hearts, 185 : 61 sq. Afforded by the doctrine of reconciliation and justification through Christ, 84 : 2, 94 : 60, 98 : 85, 137 : 164, 141 : 178, 182, 158 : 261, 233 : 85, 324 : 8, 575 : 30, 589 : 1, 593 : 21; by the doctrine of election, 527 : 13, 658 : 48; of the true worship of God, 143 : 188; of the Church, 163 : 9, 658 : 50. Received by faith, 102 : 106, 103 : 118, 106 : 14, 147 : 203, 159 : 266, 184 : 46 sq., 190 : 72, 194 : 90; in absolution, 175 : 59, 183 : 39, 331 : viii.; in the sacraments, 134 : 154 sq., 274 : 75, 471 : 44, 510 : 2.
- CONSTANCE.** See **COUNCIL.**
- CONSTRAINT.** See **COERCION.**
- CONTEMPT.** Of God, 78 : 11, 89 : 85, 105 : 14. Of the Divine Word, 404 : 95, 463 : 104, 563 : 57, 656 : 41, 665 : 86. Of the Holy Supper, 176 : 61.
- CONTENTIONS,** needless, to be avoided, 538 : 15. That concerning original sin not needless, 540 : 3; nor those concerning matters of faith, 534 : 9.
- CONTRITION,** the first part of repentance, 181 : 28. Contrition passive, not active, 323 : 2. The burden upon conscience, 183 : 44. The putting off the body of sins, 184 : 46. The handwriting condemning us, 185 : 48. A punishment for sin, 207 : 53. Distinction between contrition and attrition, 179 : 5, 325 : 18.
- CONTROVERSIES, RELIGIOUS,** how to be decided, 19, 533 : 4, 7 sq., 538 : 15. See **CONTENTIONS.**
- CONVENTS.** See **CLOISTERS.**
- CONVERSATION** of Christians, 330.
- CONVERSION** not synonymous with justification, 574 : 24. Has two parts, 181 : 28; good works might be named as third, 181 : 28. Synonymous with repentance, 202 : 34; mortification and quickening, 184 : 46. Resurrection from spiritual death, 569 : 87. A change in understanding, will and heart, 566 : 70. Not the annihilation of an old and the creation of a new substance, 499 : 14, 567 : 81. Mortification of flesh and good fruits follow, 202 : 34. *Before*, only two efficient causes, 500 : 19, 565 : 65. Man cannot co-operate, 552 : 7, 556 : 24, 564 : 61, 566 : 71; but is purely passive, 499 : 18, 569 : 89. *After*, man co-operates, 499 : 17, 565 : 65; yet not from natural, but from new powers, 565 : 65.
- Wrought by the Holy Ghost through the Word and sacraments, 497 : 4, 500 : 19, 552 : 5, 554 : 16, 561 : 48, 566 : 71, 650 : 3, 653 : 29, 657 : 4; at his own time, 659 : 56. Errors concerning, 498 : 8 sq., 566 : 74 sq. Objectionable expressions, 499 : 15 sq., 564 : 61, 568 : 82, 86.
- CO-OPERATION** (*synergism*). Impossibility of, to conversion, 498 : 11, 16, 552 : 7, 555 : 18, 557 : 24, 560 : 42, 563 : 59, 567 : 77. Occurs after conversion, 499 : 17, 565 : 65 sq. Luther's declaration concerning, 555 : 20 sq., 560 : 43 sq.
- CORRUPTION** of human nature, 485 : 76, 494 : 8, 539 : 1, 11, 550 : 60. Its cause 524 : 4. Reason does not recognize it, 494 : 9.
- COUNCIL, General.** Appeal to, 35, 309 : 10. Apprehensions concerning, 321 : 16. Subjects for its consideration, 309 : 13. Preparation for it, 307 : 2. The Pope's claim of superiority to councils, 346 : 40, 347 : 49, 348 : 55, 251 : 24. Their decrees violated, 210 : 70, 247 : 6, 250 : 23 sq.
- Of Constance, 319 : 7, 331 : 2.
- Of Chalcedon, 342 : 19, 627 : 18, 632 : 48.
- Of Nice, 37 : 1, 52 : 38, 171 : 42, 340 : 12 sq., 341 : 17.
- Of Trent, 588 : 35.
- Proposed, of Mantua, 295 : 1. Council of angels, 309 : 11.
- COUNSELS OF THE GOSPEL**, 59 : 12, 60 :



- 54, 228 : 59, 282 : 9, 285 : 24, 289 : 39, 330 : 4, 418 : 197.
- COUNTERFEITING, 422 : 227, 460 : 84.
- CREATOR, GOD, THE, 25, 37 : 2, 43 : xix., 231 : 77, 366 : 2, 388 : 11, 439 : 6, 440 sqq. ; of man since the Fall, 493 : 2, 540 : 2, 545 : 34 sqq., 546 : 33, 41 ; but not of sin, 541 : 7, 546 : 38, 41.
- CREATURES, all, created by God, 231 : 77, 366 : 2 ; supported by him, 440 : 13 sq. Divine Providence extends to all, 650 : 3. God uses them for our good, 394 : 36, 440 : 14. To seek consolation from them, idolatry, 393 : 21. Man a creature of God, even since the Fall, 493 : 2, 4, 540 : 2, 545 : 32, 34. Original sin not, 546 : 49.
- CREEDS (*Symbols*). The ancient, received, 9. Ecumenical, 25 sqq., 84, 311, 360, 388, 476, 492 : 3, 532 : 30, 535 : 4. Their meaning, 92 : 61, 163 : 7, 491 : 2 sq. Rejected by the Anti-Trinitarians, 670 : 37. See also SYMBOLS.
- Creed, Apostles'*, 366, 439.
- CROSS, THE, of Christ, 165 : 18, 214 : 8, 270 : 56, 635 : 69 ; of Christians, 56 : 31 sqq., 112 : 46, 207 : 54, 226 : 45, 457 : 65 sqq. Christ's kingdom concealed beneath the cross, 165 : 18. The flesh flees from the cross, 112 : 49. Benefits of, 209 : 63, 226 : 45. Promises to, 215 : 16. Consolation under, 653 : 20, 658 : 48. Does not merit reconciliation, 272 : 66.
- Sign of the*, 374 : 1, 400 : 74.
- CRYPTO-CALVINISTS, 600 : 1, 625 : 4.
- CURSING, 364 : 4, 399 : 62, 416 : 186, 454 : 42.
- CYPRIAN, 48 : 4, 50 : 25, 147 : 201, 235 : 2, 241 : 36, 274 : 76, 341 : 14, 343 : 27, 607 : 36.
- CYRIL OF ALEXANDRIA, 174 : 56 sq., 549 : 54, 602 : 11.
- D.
- DAMASCENUS, 628 : 22.
- DANIEL, 129 sqq., 148 sq., 167 : 24, 221 : 19, 228 : 61, 268 : 45.
- DAVID, 46 : 1, 93, 112 : 47, 116 : 70, 147 : 205, 182 : 36, 186 : 56, 208 : 58, 228 : 61, 286 : 25, 290 : 46, 291 : 49, 396 : 46, 546 : 36.
- DAY, THE LAST, 42 : xvii. 1, 367 : 6, 445 : 53.
- DEACONS, in the early Church received the sacrament after the priest, 52 : 38. Elected the archdeacons, 349 : 62.
- DEAL, THE, spiritually, 553 : 11, 564 : 61. Prayers for, 279 : 94, 96. Masses for, 180 : 15, 260 : 11, 272 : 64, 277 : 89 sqq., 291 : 53, 314 : 12. The Barefooted Monks place hoods upon, 153 : 240.
- DEATH, the wages of sin, 81 : 40, 210 : 64, 542 : 13, 663 : 81. In what respect no punishment, 208 : 56, 209 : 62 sq. Sin its sting, 96 : 79. All men subject to it, 82 : 46, 90 : 40, 94 : 62, 207 : 54, 321 : 1. The Law makes men feel it, 323 : 2. Not delivered therefrom by our own works or sufferings, 135 : 156 sq., 205 : 46, 206 : 52, 212 : 77. Aid only from God, 85 : 8. Vanquished by Christ, 107 : 28 sq., 135 : 156, 186 : 55, 204 : 43, 209 : 60, 367 : 4, 442 : 27, 31 ; who delivers us through baptism, 370 : 6, 471 : 41 ; and faith, 103 : 115, 135 : 157, 184 : 46, 208 : 56, 277 : 89. Repentance of Christians continues until death, 329 : 40. Frees the Christian from sinful flesh, 208 : 56. No death in the world to come, 446 : 58.
- Spiritual*, deliverance from, 554 : 15.
- DECEPTION of the devil and the world, 397 : 46, 593 : 23. "
- DECREE OF GOD concerning salvation, 526 : 9, 13, 652 : 13 sqq., 653 : 23. Consolation therefrom, 657 : 44 sq., 658 : 47. Warning concerning, 525 : 6, 651 : 9 sq.
- DECRETALS, 166 : 23, 320 : 14.
- DEGREES of reward, 154 : 245 ; of glory, 152 : 234.
- DENIAL of God, 463 : 104 ; of Christ, 336 : 3 ; by Peter, 235 : 5, 241 : 36.
- DESCENT of Christ into hell, 25, 27, 38, 209, 367, 389 : 12, 441 : 25, 518 : 13, 522, 643.
- DESPAIR, the result of constant doubt, 194 : 89 ; of works without faith, 137 : 164, 146 : 200 ; of work-righteousness, 141 : 212, 194 : 89, 324 : 7, 591 : 10 ; of auricular confession, 177 : 67, 346 : 45. What protects saints from despair, 154 : 243, 190 : 72. A work of the devil, 370 : 18. Should not result from the doctrine of election, 526 : 9, 527 : 16, 651 : 10.
- DEVIL, THE, a liar and murderer from the beginning, 232 : 77, 256 : 58, 464 : 115. The enemy of God, 45 : 25 ; of God's Word, 385 : 11 ; of the godly, 457 : 62, 460 : 80, 465 : 116, 526 : 13. The cause of sin, 44, 231 : 77, 442 : 28, 525 : 4, 540 : 2, 544 : 27, 547 : 41, 550 : 61, 650 : 7, 663 : 81. The Old Serpent or Dragon, 322 : 6, 323 : 9, 593 : 23. Knows Christ's history, 45 : 23, 149 : 216, 184 : 45 ; but believes not, 45 : 23, 141 : 182. Tempts

- to disregard God's Word, 463 : 104 ; to error and heresy, 83 : 47 ; to crime, 87 : 23. Seeks to prevent God's praise, 116 : 71, 308 : 6, 369 : 11, 448 : 2, 464 : 113 ; prayer, 453 : 29 ; government, ecclesiastical and civil, 460 : 80. Lies in wait for us, 400 : 71, 478 : 28, 485 : 80. The source of temptations, 463 : 101, 104 ; especially to strong Christians, 464 : 107 ; of temporal misfortunes, 464 : 115 ; of hatred, murder, etc., 416 : 184, 460 : 80. Extent of his power, 83 : 49 ; its limitations, 496 : 25. All men subject to his attack, 82 : 46 sq., 106 : 17, 321 : 1, 322 : 4 ; even the wise of this world, 83 : 49. The godless he controls, 106 : 17, 164 : 16, 165 : 19, 168 : 29, 212 : 77, 464 : 11.
- His kingdom must yield to that of God, 456 : 64. Christ has vanquished him and delivered us, 38, 42, 83 : 48 sq., 106 : 18, 115 : 68 sq., 116 : 71, 229 : 66, 367 : 4, 442 : 27, 31, 522 : 3, 644 : 2. God defends against him, 173 : 50. Consolation and help against him, 98 : 85, 127 : 129, 233 : 85, 453 : 30, 460 : 80, 463 sq., 464 : 113 ; through baptism, 370 : 6, 471 : 41.
- DEVILS, DOCTRINE OF, 50 : 22, 204 : 44, 218 : 4, 256 : 58, 257 : 63, 286 : 26, 333 : 10.
- DIANA, 393 : 18.
- DIogenes, 290 : 46.
- DIONYSIUS, 350 : 71.
- DISCIPLES recognized the Lord in the breaking of bread, 244 : 7. Had only spiritual power, 344 : 31. Errors during their lives, 534 : 7.
- DISCIPLINE required by Lutheran churches, 56 : 30 sq. Of the Law, 87 : 22 sq., 255 : 55, 508 : 1, 510 : 8, 595 : 1. Especially needed for the common people, 226 : 49. Preparatory to the Holy Supper, 374 : 10. Afflictions a discipline, 208 : 54, 59. Ceremonies a discipline, 292 : 58. Domestic, 222 : 25, 421 : 218.
- Church discipline, 199 : 23 sq., 298 : 16.
- DISOBEDIENCE, Adam's, 321 : 1, 501 : 3, 541 : 9 ; to parents, 321 : 2, 410 : 137 ; of subjects, 309 : 12. Covered by Christ's obedience, 580 : 58.
- DISPENSATIONS, bought and sold, 166 : 23 ; required by human traditions, 224 : 27.
- DISSENSION, origin of, 125 : 120. Seriousness of, 346 : 42. When justifiable, 346 : 42, 523 : 6, 524 : 11, 644 : 5, 648 : 28. To be reconciled by Augsburg Confession, 34 : 10 ; by Formula of Concord, 12, 535 : 2. Candor needed for their settlement, 592 : 10.
- DISSIMILARITY in ceremonies not a ground for Church divisions, 57 : 44, 169 : 33, 220 : 18, 524 : 7, 649 : 31 ; not contrary to faith, 171 : 42, 172 : 45.
- DISTINCTIONS of food, 42, 54, 136 : 162, 218 : 2, 286 : 26 ; of days, times, etc., 221 : 20 sq. ; of clothing and Church decoration, 222 : 21, 286 : 26, 296 : 7.
- DIVINITY, DIVINE NATURE. See CHRIST.
- DIVORCES allowed in O. T., forbidden in N. T., 432 : 295, 434 : 306. Marriage of innocent party after death permissible, 351 : 78. Errors of Anabaptists, 531 : 19, 669 : 24.
- DOCTRINE of Christ, Law and Gospel, 507 : 6.
- Of the Law*, divine, 506 : 3 ; does not annul the Gospel, 133 : 148. What it is, 156 : 256, 192 : 85.
- Of Repentance* proclaimed against the godless, 117 : 79 ; commands new works, 134 : 151, 153 ; promises forgiveness, 134 : 151. Importance of, 195 : 1, 269 : 46.
- Of the Gospel* must be firmly maintained, 156 : 256. Gives no occasion to scandals, 299 : 22 sq. Establishes the authority of magistrates, 229 : 65.
- Of Faith and Justification* not to be neglected, 156 : 256, 158 : 26 ; or misrepresented, 46 : 35 sq. Why important, 103 : 118, 141 : 182, 178 : 3, 192 : 84, 194 : 90. Less specious than that of the Law, 123 : 109.
- Unity in, 319 : 9. Capacity for judging, 386 : 17. Summaries of, 242 : 43, 535 : 1, 537 : 9 (350 : 7 sq.). Purity of, 162 : 5, 454 : 39. Standard of, 491, 535. God's name hallowed by, 368 : 5, 399 : 64. Understanding of, a prerequisite to Lord's Supper, 387 : 5. The Augsburg Confession a summary of the entire doctrine, 201 : 27. Must be constantly urged, 390 : 24. Philosophy not to be mingled therewith, 159 : 269. Godless, to be avoided, 346 : 41.
- Of Devils*, 65 : 49, 170 : 40.
- DOGMAS, 158 : 26.
- DOMESTICS, duties of, 378 : 10, 411 : 143 sq., 422 : 225. Insubordination of, 309 : 12. Should not be alienated from our neighbor, 365 sq., 432,

- 434:306. Must be kept in discipline, 222:25; be taught the Catechism, 387:4, 389:16; should be daily prayed for, 400:73, 452:28.
- DOMINICANS**, 291:53, 330:2.
- DOMINICUS**, 119:90.
- DONATISTS**, 39, 168:29, 172:49.
- DOUBT** of Providence, 112:46; of God's grace, 118:83; of forgiveness, 103:119, 107:28, 193:88 sq.; of the absolution, 372:16; of eternal salvation, 502:9, 661:70, 662:13. The Papists teach that men must doubt, 346:44, 87:19, 146:200, 158:260. Doubt a consequence of work-righteousness, 141:180, 586:23. Inconsistent with prayer, 193:89, 465:121 sqq.; with proper partaking of the Lord's Supper, 374:10. Doubt of truth more bitter than death, 201:31; the parent of despair, 146:200, 193:89. Paul's remedy for, 146:199. Doubt a source of dissension, 550:58.
- DRAGON, THE OLD**. See **DEVIL**.
- DRAGON'S TAIL**, 314:11.
- DRAWING**, God's, of men, 392:15. Subjects of, 499:16, 568:86. Of the Father to Christ, 662:76. Means of, 562:54. No compulsion employed, 564:60. Of the Holy Ghost, 493:17, 569:88.
- DRUNKARDS**, 404:96.
- E**.
- EASTER**, 57:44, 169, 171.
- EFFICACY** of the Holy Ghost, 653:23, 663:82; of the sacraments, 162:3; of the Word, 215:11.
- ELDERS**, according to divine right equal to bishops, 349:61.
- ELECT**, who they are, 654:30 sq. Who do not belong thereto, 656:39. Their paucity, 655:34. Known to God, 653:23. Their weakness not imputed, 500:14. Christ gives them eternal life, 42:xvii. They will all be saved, 653:25.
- Errors concerning, 506:19.
- ELECTION**, 525, 649. To be distinguished from foreknowledge, 525:2, 650:3. Not dependent on our godliness, 662:75. To be read in Christ, 526:13, 652:13, 660:65 sq. Sealed by God's oath and the sacraments, 652:13. Revealed in his Word, 657:43. Pertains only to the godly, 525:5, 650:5. A cause of salvation, 651:8. How to be considered, 525:6, 526:9, 651:9, 652:13; not according to reason, 653:26, 660:63 sq.; or from curiosity, 638:52; but to be learned for comfort and patience, 527:16. It exhorts to repentance, 652:12, 658:51, 661:71. Should not occasion hard thoughts, 561:47, 651:10, 665:89. Its consolation, 658:48 sq. To whom consolatory, 526:11, 653:25. To whom not consolatory, 563:57. Not chargeable with the destruction of the godless, 526:12, 655:34, 663:78.
- Abuse of the doctrine, 526:8, 657:10, 656:39 sq. Errors to be rejected, 558:17 sqq.
- ELEMENTS**, external signs in the sacraments, 468:18, 471:10. Consecrated by the words of institution, 676:82. Not to be adored, 515:40, 624:126.
- ELI**, sons of, 245:10.
- ELIJAH**, 280:99, 333:11.
- ELISHA**, 333:11.
- EMPEROR**. May follow David's example, 46:1. Power of, usurped by popes, 61:2, 166:23, 318:2, 344:55, 347:50. Election of popes formerly confirmed by, 312:20.
- ENCRATITES**, 254:45, 255:60.
- Ἐνκραίται*, 628:22.
- ENTHUSIASM** in the Papacy, 332:4, 333:9.
- ENTHUSIASTS**, who they are, 215:13, 332:3 sqq., 499:13. Old and new, 552:4. Condemn the outward Word, 332:6. Abuse the doctrine of human inability, 561:46.
- EPICUREANS**, 623:123, 526:9.
- EPICURUS**, 89:35.
- Ἐπικουρίαι*, 66:64, 126:122.
- EPIPHANIUS**, 254:45, 260:8, 279:96.
- ETERNITY** of punishments, 229:66.
- EUCHARIST**, a name of the mass, 272:66, 274:76.
- EUNOMIANS**, 37:5.
- EUTYCHES**, 519:18, 21, 642:89.
- EVIL**. God not its cause, 43:xix., 525:4, 650:6. He fixes its limit, 525:4, 650:6. Inclination of our flesh to, 457:63. How and by whom punished, 429:274. Should not be wished, 417:188. Prayer for deliverance from it, 464:113 sqq.
- EVILS**, bodily, 83:46. Forms of, 370:20, 464. Why permitted, 141:180. Prayer against, 370:19 sq., 389, 464. Divine protection against, 366:2.
- EVIL-DOERS**. Convicted by preaching of Law, 129:134. To be punished by the magistrate, 42:xvi., 227:53, 228:59, 530:16, 669:21.
- EXALTATION** of Christ, state of, 518:15,

531: 21, 629: 26, 636: 64 sq., 637: 67 sqq.

**EXAMINATIONS** before the Lord's Supper, 259: 1, 269: 49.

**EXAMPLE** of saints, 47: 1, 118: 87, 119: 90, 235: 4 sqq., 240: 36; of Mary, 239: 37. Distinction between Law and Gospel illustrated, 186: 55. Must be examined according to Scripture, 293: 60. Wicked examples invite to sin, 463: 102. No example in Scripture of the invocation of saints, 236: 10, 239: 31, 316: 25.

**EXCLUSIVE PARTICLES**, 96: 73, 502: 10, 576: 36, 578: 43, 579: 53.

**EXCOMMUNICATION**, 333. Excludes from outward fellowship, 162: 3; the openly wicked and despisers of the sacraments, 176: 61, 349: 60, 351: 74. Power of, belongs to every bishop or pastor, 297: 13 sq., 351: 76. Abuse of, by the Papacy, 61: 2, 344: 35, 351: 74. Error of Schwenkfeldt, 531: 26, 670: 84.

**EXERCISES**, bodily, of the Fathers, 170: 36, 221: 20 sq. Under the Law, 118: 86, 293: 58. Always to be used, 56: 34, 226: 46 sq., 254: 48 sq. Of the saints, 119: 90, 222: 24; not meritorious, 222: 24, 284: 21. Of faith, 135: 157, 385: 9 sq. The Book of Psalms an exercise upon First Commandment, 386: 18. Exercises of singing, etc., 292: 65.

**EXTERNAL LIFE**. Man's ability to live an externally moral life, 43: 1, 9, 87: 23, 557: 26; to hear and read God's Word, 562: 53; to be industrious in external works, 556: 20. Does not justify before God, 57: 41, 88: 26, 28. Distinction between external and internal godliness, 136: 161 sq.

**EXTREME UNCTION**, 214: 6.

## F.

**FAITH**, the true Catholic, 26: 1, 3, 27: 19, 28: 40. Justifying, 91: 48, 98: 61, 139: 171 sq., 141: 182 sq., 156: 255, 158: 265, 187: 60, 194: 92. *Fides formata*, 102: 109, 121: 100; properly so called, 103: 113, 116; general, 187: 60, 216: 21; not a mere knowledge of Christ's history, 45: 23 sqq., 86: 17, 91: 48, 92: 50, 94: 61, 100: 99, 103: 115, 122: 116, 127: 128, 142: 183, 149: 216, 158: 262, 184: 45. Not an idle thought, 94: 64, 103: 115, 127: 129; not a work or preparation of man, 91: 48; is supernatural, 142:

182; above reason, 222: 22, 325: 18, 367: 6, 448: 67.

Faith a gift and work of God, 91: 48, 184: 46; a work, light and power of the Holy Ghost, 38: v., 43: 3, 94: 64, 100: 99, 103: 115, 127: 128 sq., 168: 31, 271: 59, 367: 6, 368: 8, 369: 11, 447: 61; a witness of the Holy Ghost, 103: 113; a divine service, 92: 49, 57, 122: 107, 143: 188, 220, 346: 44. Faith and God belong together, 391: 3. The doctrine concerning faith to be urged in the Church, 55: 20; as the chief doctrine, 44: 8. Its knowledge necessary, 103: 118. Faith the spiritual eating of John 6, 615: 62. Confidence, trust, 46: 26, 91: 48, 95: 69, 108: 33, 143: 191, 144: 194, 149: 216, 391: 4. How distinguished from hope, 143: 191. Is certainty of God's grace in Christ, 107: 27, 151: 229; acknowledgment and reception of Christ, 91: 46, 48, 105: 12, 108: 33, 122: 106, 501: 6; a living power, 127: 125, 158: 262; righteousness of heart, 99: 92, 131: 142, 142: 186 sq. Not merely the beginning of justification, 95: 71; but also of good works and the fulfilling of the Law, 91: 46, 92: 51, 95: 71. Christian perfection, 42: xvi., 228: 61, 286: 27, 288: 37. Higher and stronger than works, 149: 216; yet we dare not build thereon, 473: 56. Faith comes by hearing, 95: 67, 183: 39, 214: 5; through the Word, 96: 73, 100: 98, 151: 225, 214: 5, 227: 54, 273: 70, 447: 62, 612: 59, 613: 62; through the words of institution, 616: 81; through the ministry, 38: v.; through the Gospel and sacraments, 38, 41, 118: 89, 170: 36, 183: 42, 245: 10, 271: 59, 273: 70, 277: 89, 332: 7, 478: 24 sqq.; through external signs, 117: 80, 131: 143, 214: 4 sq., 216: 19.

Faith comprehends the present and the future, 144: 191; belongs to repentance, 41: 5, 91: 45, 106: 21, 129: 136, 135: 157, 160: 277, 178: 1, 181: 21, 182: 35, 183: 44 sq., 186: 57, 187: 60 sq., 194: 91, 590: 4, 8. Rises and grows in repentance, 106: 21, 134: 151, 151: 229, 152: 232; in temptation, 183: 37, 42, 207: 54, 269: 46; through exercise in good works, etc., 115: 68, 135: 157, 151: 229; not without struggles, 142: 182, 152: 229, 346: 44. Distinguishes the repentance of Peter from that of Judas,

- 179: 8, 182: 36. Even a weak faith acceptable to God, 614: 70. What precedes and follows pertains not to justification, 574: 24.
- Faith** has three objects, 92: 53. Apprehends God's Word and promise, 91: 44, 92: 50, 55, 95: 67, 70, 103: 113, 107: 27, 108: 32, 121: 103, 127: 126, 131: 143, 139: 171, 140: 173, 143: 191, 157: 260, 158: 265. Faith and the promise correlative, 147: 203, 151: 225. Apprehends God's mercy and the forgiveness of sins, 98: 85, 101: 106, 105: 8, 106: 20, 108: 32, 110: 40, 113: 53, 122: 107, 139: 171, 145: 197, 147: 203, 160: 277. Apprehends Christ as Redeemer and Mediator, 90: 44, 91: 46, 92: 55, 95: 69, 97: 80, 82, 111: 40, 120: 96, 100, 121: 103, 123: 110, 126: 123, 143: 187, 157: 257, 158: 261, 188: 63, 192: 84, 501: 5, 571: 11.
- Faith** the beginning, centre and end of justification, 587: 34 sq.; brings the Holy Ghost, 46: 29, 91: 45, 103: 116, 104: 4, 105: 12, 114: 61, 192: 82, 234: 92, 583: 96; and thereby a new heart and mind, 104: 4, 127: 129, 128: 131, 335; cleanses the heart, 100: 99, 130: 140, 137: 163, 168: 31, 296: 8; mortifies concupiscence, 91: 45. By it we are regenerated, converted, etc., 91: 45 sq., 94: 64, 96: 72, 103: 115, 117, 113: 64, 114: 61, 127: 126, 129: 135, 139: 171, etc. Love follows it, 96: 74, 76, 104: 4, 106: 20, 108: 30, 109: 34, 126: 124, 127: 128, 133: 149, 140: 173, 183: 37, 192: 82, 574: 27. It imparts ability to observe the Law, 91: 45, 104: 2, 109: 38, 129: 135, 144: 194, 234: 92; brings forth good fruits, 39: vi., 46: 29, 94: 64, 96: 74, 103: 111 sq., 106: 14 sq., 109: 34, 117: 82, 126: 125, 128: 130, 156: 252, 210: 68, 335: 2, 502: 11, 504: 6, 506: 18, 576: 36, 583: 9. These follow, and do not precede, faith, 578: 49. They are testimonies to faith, 109: 34, 114: 63, 115: 68. Faith in itself no good work, 572: 13.
- Faith** exists in those only who grieve for sin, 106: 22; not in those without the Holy Ghost, 231: 72; not in carnal men, 107: 22 sq., 151: 221, 234: 90; not in the godless and devils, 141: 182; cannot coexist with a purpose to sin, 502: 11, 574: 26; nor with mortal sin, 94: 64, 102: 109, 103: 115, 329: 43; nor without love, 120: 98 sq., 121: 103; nor without works, 127: 129, 128: 131, 335: xiii. Distinction between dead and living faith, 127: 127 sqq. The former a fruit of original sin, 321: 2.
- Faith** required for profitable reception of baptism, 469: 33 sqq., 470: 41; yet the validity of baptism not dependent thereon, 472: 52, 473: 58. Faith required for profitable reception of the Lord's Supper, 135: 155, 277: 90, 216: 19 sqq., 273: 70, 274: 77, 374: 10, 480: 34, 609: 46 sq., 613: 63; yet its validity not dependent thereon, 606: 32, 615: 74, 617: 88. Prayer without faith no prayer, 236: 10, 13, 465: 120. Church unity requires unity in faith, 168: 31, 445: 51 (319: 9).
- Articles of.*—God's Word the only source, 315: 15. Claim of the Pope to frame, 166: 23.
- FALL, THE**, and its consequences, 37: ii., 77: 5 sqq., 78: 14, 79: 24, 249: 13, 16, 321: 1 sqq., 442: 28 sq., 493: 1 sqq., 494: 8, 539: 1 sqq., 541: 8 sqq., 543: 23, 544: 26 sq., 546: 38, 551: 2, 552: 8. Its penalties, 208: 58, 542: 13. Before the Fall man not without Law, 509: 2. The will, before and since, 496: 1, 562: 53. Since the Fall, human nature and original sin not identical, 547: 44; but remain God's creatures, 493: 2.
- FAMILY, THE**, not destroyed by the Gospel, 228: 57. Promotion of harmony in, 123: 111. Duties of, holy, 222: 25. Instruction in, 364 sqq., 387: 4. Worship in, 400: 73. Error of Papists, 54: 10, 11; of Anabaptists, 531: 17 sqq.
- FAMINE**, 210: 65, 424: 440, 460: 78.
- FANATICS**, 243: 43, 606: 33.
- FASTING**, a bodily exercise and discipline, 222: 24, 226: 47 sq.; before the Holy Supper, 374: 10. True fasting has God's command, 205: 46. Is not rejected, 56: 39. Not a meritorious service, 54: 1, 64: 37 sqq., 170: 39, 205: 46, 224: 29, 226: 47. Not necessary for justification, 171: 41.
- FATHER, THE, GOD.** Of him the Son begotten, and from him the Holy Ghost proceeds, 27: 21 sq., 311, 367: 4. The Son equal to him according to his Godhead, 27: 3. Not the Father, but the Son, became man, 311. His essence, will and work, 439: 10.
- Father, Our, God*, 134: 151, 148: 212, 368: 2, 370: 21, 440: 17, 441: 24, 660: 65, 662: 75, 76.

- Fathers (parents)*, their rank above all others, 405: 105. Command and promise concerning them, 116: 76, 155: 246, 354, 388, 405, 437. Their iniquities visited upon their children, 366: 21, 395: 30 sqq. Three species of fathers, 413: 158.
- Fathers, Church*, their life, 119: 190. Built hay and stubble on the foundation, 166: 2. Their fallibility, 279: 93. Could not frame articles of faith, 315: 15. Their testimony concerning Christ, 633: 51; the free will, 556: 23; the imperfection of good works, 147: 202, 204, 159: 271; the forgiveness of sins, 125: 117, 190: 73; the grace of God in Christ, 92: 54, 221: 20; justification, 88: 29 sqq., 112: 50; the Law and the Gospel, 101: 103 sqq.; confession, 198: 15; repentance, 194: 91, 195: 93, 198: 16; the Church, 163: 11 sqq.; the sacraments, 213: 2, 214: 6, 273: 66, 274: 75; Church ordinances, 138: 163, 176: 62, 198: 16 sq., 199: 23 sq., 210: 70 sq., 211: 74, 219: 13, 221: 20, 260: 8; purgatory, 210: 70, 315: 13. Silent concerning sacrifice of the mass, 272: 65, 274: 75, 279: 95 sq., 315: 14; concerning invocation of saints, 235: 3, 240: 33. Held to one form of the Catechism, 360: 8. The doctrine of the Lutheran churches harmonizes with them, 169: 268.
- FAULTS**, many, cling to the regenerate, 501: 9. Forbearance with, 123: 11, 126: 23.
- FEAR** of God, filial and servile, 183: 38. Innate absence of true fear of God, 38, 43: 9, 76: 2 sq., 78: 14 sqq., 79: 26, 88: 27, 112: 46, 150: 221. Belongs to the divine image, 79. Is a work of the Holy Ghost, 106: 14, 168: 31. Christian perfection, 42: 4. A consequence of regeneration, 104: 4, 151: 228. Grows under terrors of conscience, 152: 23. Children to be trained therein, 401: 75.
- Of Punishment*, 181: 29, 505: 12, 587: 31, 598: 16.
- FESTIVALS**, profitable for good order, 42, 65: 51, 221: 20 sq., 169: 83, 224: 38 sq. The Jewish festivals adapted to the Gospel, 171: 40. The Lord's Supper on, 259: 1. They are not necessary for salvation, 64: 87. In honor of angels and saints not to be held, 317: 28. Have bishops the right to institute them? 63: 80. Christians should observe a perpetual Sabbath, 403: 89. Relation of the Lord's Day to the Sabbath, 65: 59 sqq., 402: 85 sqq.
- FLESH** of Christ (his body). Given for the life of the world, 245: 10. In the Holy Supper, 608: 39, 613: 63. (See LORD'S SUPPER.) Even according to the flesh, Christ had the fulness of the Spirit, 638: 73. Erroneous doctrine of the Schwenckfeldians, 531: 20 sq., 669: 29; of the Anabaptists, 669: 25.
- Flesh, our*, Christ assumed, 493: 5, 608: 39, 626: 11, 631: 37, 639: 78.
- Flesh, sinful*, even God's children have it, 113: 58, 208: 55, 335: xiii.; and their works consequently impure, 583: 8. It cannot endure God's judgments, 148: 208. Will be laid aside in the resurrection, 446: 57, 494: 10, 548: 46 sqq.
- The flesh sins in external works of the Law, 89: 33; distrusts God, 112: 99, 461: 89; cannot love God, 89: 33; resists God's will, 369: 11; resists the Spirit, 112: 48, 145: 198, 555: 17, 564: 64, 568: 84, 585: 19, 596: 8; opposes the Holy Ghost, 115: 68; tempts to evil, 370: 18, 457: 63, 461: 89, 463: 101 sq., 485: 76, 555: 17, 564: 64, 597: 12, 657: 46; attacks especially the young, 463: 107; defiles good works, 115: 68; offended at the cross, 457: 66. Its wicked desires are sins, 112: 48. They who live according to it are without faith, 107: 22, 149, 151: 227; without true conversion, 566: 70; are secure and indifferent, 226: 47; must die, 107: 22, 587: 32.
- It remains even after baptism, 478: 22; after regeneration, 508: 1, 510: 7, 565: 68, 568: 85, 573: 23, 597: 12, 599: 22. Renders sanctification imperfect, 374: 28. Constant struggle of believers against it, 509: 4; until death, 329: 40, 559: 34, 598: 18. God's defence against, 653: 20. Aid afforded by study of God's Word, 385: 10; by fasting, 226: 47. Mortified in repentance, 202: 34 sq., 585: 19.
- FOMES** of original sin, 82: 42.
- FOOD**, distinctions in, 42: 4, 54, 218: 2, 286: 26; a human ordinance, 136: 162. Neither sin nor righteousness, 296: 7. *Adiaphora*, 646: 13. To find sin therein contrary to God's command, 64: 89.
- To whom food should be denied, 360: 12. How sanctified, 251: 30. The

- Holy Supper food of the soul, 478: 23.
- FOREKNOWLEDGE**, God's, what it is, and how distinguished from election, 525: 2, 3, 650: 3. Not the cause of sin, 525: 4, 650: 6 sq. Harmful thoughts concerning, 651: 11, 653: 26.
- FORGIVENESS** of sins, 25, 26, 84, 367, 443. The final cause of the history of Christ, 92: 51. Necessary above all to justification, 96: 75 sq., 138: 169, 501: 4, 574: 25, 577: 39, 579: 54. The best consolation, 96: 79, 98: 85, 129: 136, 158, 461: 92. Importance of this article, 92: 51, 179: 10.
- Proclaimed** not by the Law, but by the Gospel, 92: 57, 95: 70, 102: 110, 181: 29, 228: 58. Not obtained through the Law, 85: 7, 90: 38; or through our merit, virtues, love, works, 38: iv., 39: vi., 84, 85: 9, 86 sq., 88: 25, 31, 89: 36, 90: 41, 92: 51, 96: 74, 77, 79 sq., 97: 83, 98: 85, 87, 102: 110 sqq., 107: 26, 108: 83 sq., 117: 82, 120: 100 sq., 126: 123, 128: 132, 131: 139, 131: 142, 133: 148, 134: 153, 193: 88, 195: 95, 232: 78, 261: 14, 284: 17; or through reason, 88: 31; or through repentance and satisfaction, 97: 83, 175: 39, 191: 78, 195: 95, 198: 16 sqq., 206: 52; but not without repentance, 186: 58. Not through factitious services or human traditions, 97: 83, 218: 1, 3 sqq., 220: 18, 223: 29, 253: 40, 283: 14, 284: 17, 288: 34, 292: 55, 296: 9, 315: 18. Not by forgiving others, 128: 133, 130: 138, 131: 143, 134: 151. Even the saints pray for it, 112: 47, 367, 389, 461: 88.
- Promised** gratuitously through Christ, 54: 5, 84: 5, 90: 40, 94: 62, 97: 82, 102: 110, 119: 90, 125: 118, 129: 136, 132: 147, 182: 35, 184: 43, 591: 35; without merit, through Christ, 103: 120, 209: 60, 252: 36, 283: 11; out of grace for Christ's sake, through faith, 38, 40, 46, 84, 87, 92: 51, 94: 62, 96: 79 sqq., 98: 84, 103: 117, 105: 11, 119: 90, 129: 136, 134: 151 sqq., 140: 176, 157, 178: 2, 192: 84, 239: 29, 296: 7, 299: 23, 374: 8, 476: 3, 562: 64, 572: 11. Obtained through faith alone, 53, 84, 89: 36, 96: 77, 79, 98: 85, 102: 112, 103: 116, 107: 23, 109: 34, 37, 111: 42, 114: 61, 116: 78 sq., 130: 138, 134: 151, 135: 157, 139: 171, 160: 277, 177: 66, 182: 36, 188: 63, 192: 79 sq., 232: 79, 233: 84 sq., 88, 261: 14, 269: 41, 287: 19, 346: 44, 572: 16, 593: 20, through special faith, 187: 59 sq.; also to the patriarchs, 92: 57. Given in baptism and the Holy Supper, 135: 155, 183: 40 sqq., 216: 20, 262: 18, 273: 69 sq., 277: 90, 324: 8, 370: 6, 371: 16, 374: 4 sqq., 446: 54 sq., 616: 81; through absolution, 371: 16, 479: 31; to all (116: 74) who are converted, 212: 79. Repentance and forgiveness of sins belong together, 590: 4, 9, 653: 27. It is imparted by the Holy Ghost, 367: 6, 446: 58, 567: 77. The gift of the Holy Ghost follows, 329: 40, 562: 54. Good works follow, 186: 58, 334: 2; and the works of the Law, 192: 82; thank-offerings, 262: 19, 263: 25. Repentance of no avail without it, 188: 63. Without it, no love of God, 102: 110, 106: 20, 143: 190; or good works, 131: 143, 155: 246.
- To wish it the highest worship** of God, 143: 188 sq. **To deny it is to annul the Gospel**, 131: 143. **To seek it through love and works is to rob Christ of his glory**, 107: 29, 119: 92, 283: 11; would never bring certainty, 102: 110, 131: 143; would fail to sustain in death, 103: 119, 107: 29. Sin of disbelieving it, 195: 94.
- Errors of Papists**, 159: 271, 177: 65, 67, 239: 91. That forgiveness is obtained through good works *de congruo*, 230: 72; *ex opere operato*, 260: 12, 346: 44; through love to God before grace, 166: 21, 190: 75, 192: 85; through repentance, confession, satisfaction, 181: 20, 24, 198: 15, 324: 12; through human ordinances, 168: 32, 169: 34, 177: 65, 205: 46, 218: 6, 219: 7, 336; through fasts, prayers, alms, 205: 46; through vows, 347: 48.
- FORM**, identity of, in doctrinal statements, its importance, 18, 360: 7 sqq., 537: 10. Declarations to be conformed thereto, 499: 16, 505: 9, 548: 50, 569, 588: 36.
- FRANCIS**, St., 87: 20, 119: 90, 222: 24, 260: 7, 285: 21.
- FRANCISCANS**. See **BAREFOOTED MONKS**.
- FRANKFORT** on the Main, 11.
- FRATERNITIES** in the Papacy, 316: 21.
- FREEDOM**, *Human*, in external things, 43, 566: 74. Its extent, 230: 70. **How far in spiritual things**, 556: 23.

*Of Will*, 556: 23.  
*Christian*, to be maintained, 65: 51, 524: 12, 649: 30. Change of Sabbath an example, 66: 60. Supported by the apostles, 172: 44, 646: 12, 15. How to be controlled, 227: 51. Not to be abused, 360: 3, 384: 3.  
**FRUITS.** *Of Repentance*, 40, 181: 28, 202: 34, 204: 42, 212: 77; of forgiveness of sin and regeneration, 131: 142, 186: 58; of justification, 134: 154, 139: 171; of sanctification, 577: 41; of faith, 39: vi., 94: 64, 108: 34, 114: 63, 127: 128, 152: 233, 445: 53, 475: 84, 559: 37, 576: 36, 582: 1, 583: 9, 584: 15; of love, 122: 105. Love a fruit of faith, 574: 27. Only good trees yield good fruit, 128: 132, 230: 22. Fruits and their source often mentioned together, 154: 244 sq., 156: 254. May be called the third part of repentance, 41: 6, 181: 28, 184: 45, 135: 157. Where they are not, the Holy Ghost absent, 120: 98 sq.; and there is hypocrisy, 134: 154, 202: 35; and dead faith, 577: 43. They please God because of faith and Christ's intercession, 128: 131, 156: 254; but they are not the treasure whereby we make satisfaction, 108: 34. Neither are they worthy of eternal life, 156: 254; yet obtain mitigation of earthly punishments, 210: 67 sq.  
*Of the Spirit*, distinguished from works of the Law, 509: 5 sq., 598: 17.  
*Of the Cross*, 209: 61 sq.; of the Divine Word and Catechism, 384: 9 sq., 385: 12, 386: 19.  
*Of Original Sin*, 76: 3.

## G.

**GABRIEL**, the archangel, 333: 11.  
**GABRIEL**, the schoolman (Biel), 119: 89, 189: 68, 238: 23, 245: 9.  
**GELASIVS**, POPE, 48: 6.  
**GEORGE**, ST., 228: 32.  
**GERMANY**, 309: 11, 344: 35, 453: 31.  
**GERSON**, 55: 13, 16, 61: 60, 223: 28, 250: 20, 284: 16, 288: 36, 308: 6, 472: 50.  
**GIFTS** of God manifold, 445: 51. Differ in degree, 252: 38. To be received with thanksgiving, 235: 4, 262: 19. The world abuses them, 441: 21. To be used in a godly way, 254: 57. God avenges their contempt, 255: 53. Their preservation to be prayed for, 555: 16. Inequality of, 319: 4.  
*Of Divine Image*, 79: 23; of Church, 349: 67.

*Of Holy Ghost*, 105: 11, 164: 13, 234: 90, 329: 40, 367: 6, 559: 34, 560: 40, 561: 47, 563: 56, 565: 65, 653: 23.

Apostles, teachers, etc. gifts, 343: 26. Continence and virginity gifts, 169: 31, 234: 92, 250: 18, 252: 38, 291: 51. Faith a gift, 99: 93, 557: 26, 571: 11. Salvation and eternal life gifts, 152: 235, 218: 6, 504: 7.

Error of Enthusiasts, 581: 46; of Anabaptists, 529: 4, 638: 72; concerning limitation of Christ's indwelling, 503: 78.

**GLORIFICATION** of the justified, 116: 75, 153: 241, 653: 22.

**GLORY, THE LORD'S**, beatific sight of, 152: 230, 519: 25. Christ's eternal, 165: 18, 518: 16, 631: 39, 633: 51, 635: 61, 636: 64 sq.; grades of, 152: 234.

**GOD**, 25, 26, 37, 75, 311, 366, 388, 439. Is a Spirit, 254: 27, 637: 88; uncreate, 26: 8; without body, 37: 2; one and indivisible, 25: 1, 26: 3, 37: 2, 75: 1, 311, 439: 7, 637: 68; eternal and infinite, 26: 10, 37: 2, 75: 1; omnipresent, 512: 12, 14, 618: 95, 637: 68; omnipotent, 25, 26: 13, 37: 2, 366, 388, 439, 515: 34; of infinite power, wisdom and goodness, 37: 2.

Exists in three persons, Father, Son and Holy Ghost, 26: 3, 27: 25, 37: 3, 75: 1, 311, 366 sq., 388, 439: 6, 625: 6; there are not three Gods, but one God, 26: 16; Trinity in Unity, and Unity in Trinity, 27: 25 sq. Error of the Arians and Anti-Trinitarians, 531 sq.

See **TRINITY, FATHER, SON** and **HOLY GHOST**. *The Triune*. Baptism in his name, 370: 4. Forgiveness in his name, 373: 28. Rising and going to bed in his name, 374: 1, 375: 4. Dwells in the believer, 579: 54, 581: 65. Has testified to his Son, 140: 176. Presents him as a Propitiation, 188: 63. Jesus Christ our Almighty God and Saviour, 617: 89, 625: 6.

God is the Lord, 27: 17, 366: 21; Creator and Sustainer of all things, 25, 37: 2, 43: xix., 105: 14, 231: 77, 366: 1 sq., 439 sqq. Creator of men even since the Fall, 546: 38; our Father and Helper, 104: 4, 368: 2, 440: 17, 441: 23; the only eternal Good, 392: 15. Hence his name, 394: 25.

God became man, 517: 10, 519: 18. The Son of God, true God, 625: 6;



not merely in name, 516:3. Mary may be called the mother of God, 518:12. God suffered and died, 518:14, 632:44 sq.

**Meaning of "to have one God,"** 391:1 sqq., 393:18, 394:28. Treated with and apprehended only through the Word, 95:67, 476:1. In Christ, 45. By the heart, 392:13. He wishes himself honored by faith, 92:49, 99:89, 143:188. Our duty to fear, praise, love, thank and serve him, 60, 85:8, 104:3 sq., 105:10, 106:20, 179:9, 212:77, 364:2, 366:22, 391:4, 392:14 sq., 393:24, 440:19, 584:12; to obey, 582:4, 585:17. Of him we pray what is needful, 60, 85:8, 135:158, 148:210, 368:2, 393:24, 448 sqq.

**Not the cause of sin,** 43, 231, 525:4, 541:7, 547:40, 42, 650:7. Created man righteous and holy, 593:23. Does not will evil, 650:6. Is a jealous God, 366:21, 395:30 sqq. Angry with unbelief, 451:21. Threatens and punishes, 82:46 sq., 89:36, 104:7, 117:79, 207:53, 366:22, 394:29, 395:34 sq., 404:95, 436:322 sqq., 447:65, 542:13, 659:59, 664:84 sqq. Judges otherwise than man, 82:43, 120:95, 149, 151:224. A consuming fire, 148:208.

**He wills not man's destruction,** 526:10, 12, 528:17 sqq., 546:39, 561:49, 655:34, 663:81. Forgives sin for Christ's sake, 112:20, 118:84, 195:95, 324:8, 335:1, 501:4, 594:25. Has laid our sins upon Christ, 232:82, 312:2; whose obedience he reckons to us for righteousness, 571:9 sqq., 576:34, 593:22; and adopts us as children, 594:25. Has elected us in Christ, 525:7, 652 sq., 656:40, 657:43, 660:65. Is long-suffering, 663:80. Has determined the hour of every Christian's conversion, 659:56. Anticipates us, 566:71. Begins and continues the work within unto the end, 554:16, 653:21. Draws man to conversion, 564:60, 568:86, 569:88, 662:76. Works faith, 128:130. Defends against spiritual enemies, 653:20. Consoling and quickening his peculiar work, 185:51, 209:61. Has eternally cast away the fallen angels, but not fallen men, 556:22. Delivers from spiritual darkness, 554:15. Works to will and to do, 554:14, 16, 557:26, 653:21. Sanctifies, 547:45, 560:42; but not with-

out means, 552:4, 567:80, 653:27; or by compulsion, 561:46.

**Enjoins upon all men repentance,** 328:34, 653:27. Calls his children to repent when they fall, 662:75. Requires faith, 190:72, 122:107, 143:189. Demands good works, 87:22, 291:49 sq., 583:7, 584:14, 588:38. Breaks the will, 226:45. Exercises his saints variously, 117:77, 207:54, 658:48. Suppresses sins by afflictions, 141:180, 208:55. Our Teacher, 455:16.

**Difference between God and an idol,** 391:2 sq. Prohibition of other gods, 354, 388. Meaning of prohibition, 391 sqq., 437:324. Deification of saints, 236:11. Assumption of divine prerogatives by the Pope, 166:23, 214:4.

**GODHEAD.** See **CHRIST.**

**GODLESS, THE,** have historical faith, 141:182, 149:216. Belong to the outward fellowship of the Church, 162:3, 167:28, 172:47. Are among the teachers and officers of the Church, 165:17 sqq., 167:28. Administer the sacraments, 162:3, 165:19. Receive Christ's body in the Lord's Supper, 606:53; but are not the Church, 163:8, 165:17, 19. Not Christ's, but the devil's, 168:29 (165:19), 230:71. Their perverted will the cause of sin, 44. Cannot call upon God or believe the forgiveness of sins, 45:25. Their end, eternal condemnation, 42, 229:66.

**Good.** The word the source of the name "God," 394:25.

*The good,* God's foreknowledge concerning, 650:3 sq.; in the Church, 163:10 sqq.

**Human nature contains in it by nature nothing good,** 494:13, 495:16, 541:11, 543:23 sqq., 550:60. No man does or thinks what is good, 323:33, 485:76, 495:16, 497:3, 552:7, 553:10, 555:17, 564:61, 567:77. Can only be done by the justified, 156:251, 564:64; through God's grace, 556:23, 559:39. Necessary to them, 151:227. Is done for love and praise to God, 584:12. Is wrought by love, 122:105. Not at the option of the regenerate, 505:11.

**GOODS (BLESSINGS).**

*Eternal,* 164:15, 441:24.

*Spiritual,* 141:179, 164:14, 16, 571:10.

*Temporal,* the gift of God, 366:2, 369:

- 14, 440: 13. A Christian may possess, 60: 53, 290: 46, 531: 17, 669: 22; even priests, 173: 50. The flesh trusts in, 112: 49. The world abuses, 441: 21. How to be used, 397: 47. Of *others*, dare not be appropriated, 196: 9, 365: 14, 421 sqq. Reason in its own strength cannot abstain from coveting them, 88: 27. Do not profit when taken, 424: 242 sqq.
- GOODNESS, God's, 653: 21, 659: 59.
- GOSPEL, 191: 76, 330, 443: 33, 506, 589. The first Gospel (*protangelium*), 185: 53.
- The second part of Holy Scripture, 84: 5, 185: 53; whereby we learn of Christ, 501: 6. The promise and doctrine of the forgiveness of sins and justification through Christ, 39, 54, 84: 5, 90: 43, 102: 110, 103: 120, 115: 65, 138: 166, 159: 267, 179: 8, 182: 35, 183: 39, 186: 55, 190: 73, 218: 6, 228: 58, 60, 235: 23, 292: 54, 562: 54, 572: 16, 577: 39, 591: 12 sq., 594: 27. Offers Christ, reconciliation, etc. gratuitously, 90: 44, 92: 62, 134: 153, 155: 246 sq., 178: 2, 181: 29, 191: 76, 193: 88, 263: 24, 283: 11, 13, 323: 1, 324: 4 sqq., 502: 9, 555: 18; to all men, 654: 23, 656: 37; which is received by the penitent, 590: 9. Its peculiar office, 330. Teaches the true doctrine of election, 526: 10, 13, 654: 23, 656: 37, 665: 89. Absolution, its voice, 133: 150, 183: 39, 196: 8, 342: 24. Rests upon the promise of grace, 154: 245. Without it we despair, 87, 324: 7. A preaching of consolation, 507: 7, 508: 10, 590: 6, 591: 12, 593: 21.
- It exhorts to faith, 151: 224, 175: 59, 193: 88, 592: 19. Teaches how and what man is to believe for justification, 506: 5, 562: 54. Cannot be believed by our own powers, 553: 9, 554: 13, 561: 45. Obedience to it faith, 143: 187. But not historical, 184: 45. The highest divine service, 143: 138. No salvation without it, 190: 73. The patriarchs saved thereby, 92: 57, 185: 53 sq., 190: 73. For its sake everything to be surrendered, 289: 41 sq., 485: 79. Its diffusion to be prayed for, 456: 54. Not efficacious in the unbelieving, 617: 89. He is no Christian who refuses belief or obedience, 362: 22 sq. Those who reject it blasphemers, 129: 136.
- Saul and Judas lost because they did not accept it, 179: 8, 507: 8.
- It teaches a different righteousness from that of the Law, 123: 109, 223: 30. Not external, but internal, 42: 4; whereby the Holy Ghost is given, 38, 106: 14, 271: 59; who works faith, 38, 127: 126, 143: 199; and a new life, 228: 58, 297: 10; new obedience, 596: 10 sqq.; sanctification, 655: 30. Sprinkles the blood of Christ, 267: 36. Incorporates with Christ, 612: 59, 61.
- Preaching of the Law and Gospel belong together, 129: 136, 130: 139, 131: 143, 136: 160, 591: 12 sqq. The Gospel the explanation of the Law, 129: 135, 592: 18. Is not annulled thereby, 132: 148. Is to be distinguished therefrom, 84: 5, 91: 49, 114: 62 sqq., 594: 24 sqq. Importance of the distinction, 579: 1; controversies concerning it, 506: 1 sqq., 589: 2. The Gospel not to be converted into Law, 508: 11, 594: 27. Its twofold significance, 507: 6, 589: 3. The entire doctrine of Christ and the apostles sometimes meant, 507: 6, 589: 3. So far a preaching of repentance, 94: 62, 181: 29 sq., 507: 6, 590: 5, 594: 27; yet this is not properly the preaching of the Gospel, 508: 10, 591: 12.
- Does not overthrow civil government, 228: 57, 229: 65. Forbids private redress, 228: 59. Allows marriage, 256: 61.
- God causes it to be preached, 562: 50. The Holy Ghost calls thereby, 367: 6, 444: 38, 560: 80, 567: 77. Is the foundation of the Church, 165: 20, 166: 22. Its pure preaching a note of the true Church, 39, 161: 279, 162: 5, 163: 10, 165: 20. Unity in it and the sacraments the essentials to Church unity, 39, 168: 30. All of the Gospel embodied in the Holy Supper, 479: 32. Its preaching pertains to the office of the keys, 61, 183: 39.
- The Gospel and philosophy to be distinguished, 86. Teaches a different righteousness from the Scholastics, 139: 170. Indifference of the Papists to it, 167: 27, 168, 292: 54. Their doctrine antagonizes it, 345: 40. The bishops persecute it, 349: 66, 647: 19.
- GOVERNMENT, *Civil*, 42, 227. Is God's ordinance, 42, 61, 227: 53, 290: 46, 369: 14, 440: 14; even though it be

- tyrannical, 318 : 3. Not interfered with by the Gospel or ecclesiastical government, 42, 62 : 11, 227 : 55, 228 : 57 sqq.
- Ecclesiastical, Spiritual*, to be distinguished from civil, 62, 227 : 54 sq.
- Is God's gift, 62, 369 : 14, 440 : 14.
- God works in both, 240 : 36. Of Antichrist, 162 : 4. No government of bishops except through the Gospel, 298 : 21.
- GRACE** of God, in what it consists, 558, 27. *Gratia gratum faciens* is faith, 103 : 116. Is universal, 173 : 52. Is God's mercy towards us, 157 : 260. "First grace," 86 : 17, 111 : 41. Does not make God a debtor, 150 : 221. Because of it good works please, 157 : 260.
- Out of grace (freely)* we are elected, 557 : 13; have the forgiveness of sins, righteousness, 38, 90 : 41, 43, 182 : 35, 195 : 95, 335 : 2, 371 : 10, 501 : 4, 6, 573 : 23, 575 : 30, 594 : 25.
- Imparted only through the outward Word, 332 : 3; through the sacraments, 183 : 42, 213 : 1 sqq., 215 : 14, 269 : 49, 273 : 69, 471 : 41, 604 : 16, 610 : 50. Acquired and promised through Christ, 41, 45, 119 : 90, 131 : 141, 137 : 164, 140 : 176, 157 : 258, 158 : 265, 185 : 53, 328 : 32, 547 : 45; stronger than sin, 101 : 103, 107 : 28, 235 : 5. Afflictions signs of grace, 209 : 61.
- Israel sought to merit grace by sacrifices, 118 : 87. Reason seeks it through good works, 138 : 167; many through monasticism, pilgrimages, etc., 119 : 90, 315 : 18. Cannot be offered without God's command, 214 : 3. Obtained not by works, love, fulfilling of the Law, 51, 54, 88 : 29, 94 : 60, 114 : 60, 116 : 73, 119 : 92, 145 : 197, 193 : 88, 312 : 4; not by ceremonies, fasts, etc., 42, 54, 55 : 21, 65 : 52 sq., 223 : 21; not by repentance, 179 : 8. Man cannot prepare himself for it from his own powers, 498 : 11, 551 : 3, 567 : 77.
- Its magnitude not understood until magnitude of sin is known, 80 : 33. Apprehended in repentance, 158 : 265; by faith, 51, 65 : 52, 91 : 48, 92 : 55, 140 : 176, 141 : 182, 145 : 197, 157 : 260, 158 : 265, 395 : 32 sqq. Shown to the obedient, 366 : 22. Must not be abused, 565 : 65 sqq., 590 : 25.
- Of it we must not despair, 150 : 218. Such despair a consequence of original sin, 77 : 8, 112 : 9. Grace hidden from those fearing punishment, 102 : 106. Neglect of grace ends in despair, 55. Obscured by human ordinances, 54, 205 : 49. Those who seek righteousness by the Law fall from grace, 88 : 30, 283 : 11, 284 : 17; as well as those who seek it by monastic vows, 60. Good works cannot be done outside of grace, 180 : 17, 230 : 72, 322 : 10.
- GRACE, MEANS OF**, 38, 62 : 10, 170 : 36, 273 : 69, 333 : 10, 552 : 5, 561 : 48, 562 : 54, 662 : 76, 669 : 30 sq. See **GRACE, WORD, SACRAMENT, HOLY GHOST**.
- GREEK CHURCH** uses both forms in the Holy Supper, 244 : 4. Has no private mass, 259 : 6. Considers the mass a thank-offering, not a satisfaction, 278 : 93. Calls it liturgy and *synaxis*, 275 : 79 sq. Its words of absolution, 277 : 88.
- GREGORY THE GREAT**, 52 : 35, 57 : 44, 209 : 64, 211 : 72, 260 : 6, 341 : 19, 513 : 15, 639 : 75.
- GREGORY NAZIANZEN**, 228 : 58, 235 : 3.
- GREGORY OF NYSSA**, 628 : 122.
- GROVES**, worship in, 118 : 87.
- GROWTH, SPIRITUAL**, 106 : 115, 478 : 24, 554 : 16.
- GUESTS** at the Holy Supper, two kinds, 515 : 38, 616 : 69, 623 : 123.
- GUILT of original sin** removed in baptism, 81 : 35. It is not the guilt of another, 542 : 11.
- Satisfaction for it rendered by Christ's death, 193 : 43, 237 : 19; and applied through faith, 101 : 103, 131 : 143. In use of Lord's Supper, 277 : 90. By propitiatory sacrifice, 262 : 19. With its remission we are freed from divine anger and eternal death, 205 : 50. Guilt not remitted by human ordinances, or the mass, *ex opere operato*, 118 : 89, 181 : 24, 205 : 50, 260 : 9. Remission of guilt precedes remission of punishment, 132 : 146; which invariably follows, 199 : 21.

## H.

- HABIT OF LOVE**, Scholastic doctrine concerning, 86 : 17 sqq., 95 : 66, 97 : 81, 136 : 168, 143 : 191, 146 : 200, 157 : 260.
- HAMMER OF THE LAW**, 323 : 2.
- HAND, RIGHT, GOD'S**, everywhere, 512, 12, 618 : 95.
- HANDS, LAYING ON OF**, 215 : 12.
- HANDWRITING OF ORDINANCES**, 101 : 203, 152 : 229, 184 : 48.
- HARDENING OF THE HEART** (obdu-

- racy), 526 : 12, 659 : 54, 664 : 83.  
 Pharaoh's, 664 : 85.
- HATRED.** *Of God* innate, 77 : 8, 80 : 29.  
*Of Concupiscence*, 151 : 223. And wrath forbidden, 417 : 188. The source of dissensions, 125 : 120. Caused by schisms, 124 : 111.
- HEAD OF THE CHURCH**, Christ the only, 162 : 5, 318 : 1, 319 : 9, 445 : 51, 608 : 44, 633 : 47, 639 : 78. The Pope not, 167 : 23, 318 : 1, 320 : 13.
- HEARING**, how related to faith, 95 : 67, 133, 214 : 5, 497 : 4 sqq., 499 : 13, 562, 661, 662 : 76.
- HEART**, *God's paternal*, 441 : 23, 662 : 75. Is known through Christ, 447 : 65.  
*Of Christ*, 610 : 50.  
*Of Man.* Its natural condition, 46 : 31 sqq., 79 : 23, 230 : 72, 496 sq., 541 : 11 sq., 554 : 12, 558 : 31. God searches and judges, 147 : 205. The Law written therein, 104 : 2, 120 : 98, 448 : 67. A penitent heart a part of repentance, 178 : 1. Through the sorrows of penitence God prepares it for his consolation, 185 : 51, 53, 231 : 74. Its struggles in attaining consolation, 142 : 182. How consoled and sustained, 91 : 45, 97 : 80, 102 : 106, 127 : 128, 185 : 48, 50, 188 : 60, 64, 201 : 12, 575 : 30, 590 : 9. How brought to faith, 213 : 1, 214 : 5. How regenerated, 91 : 46. How sanctified, 46 : 29 sq., 100 : 99, 104 : 4, 105 : 9, 11, 112 : 49, 115 : 68, 126 : 125, 127 : 128, 136 : 163, 139 : 172, 158 : 202, 163 : 8, 168 : 31, 227 : 54, 286 : 27, 296 : 8, 335 : 1, 557 : 27 sqq. Its duty of gratitude, 441 : 23. Love of God impossible until the heart is assured of forgiveness, 102 : 110, 104 : 7, 144 : 194. The heart alone embraces God, 392 : 13 sq., 393 : 16, 394 : 28. New heart, creation of, 564 : 60. True faith and wicked intention cannot coexist in the same heart, 584 : 15. Righteousness of heart and its fruits, 154 : 244, 155 : 250, 252. In it the kingdom of God consists, 164 : 13, 168 : 31.
- HEATHEN.** How distinguished from the Church, 164 : 14. How the Rechabites distinguished from them, 293 : 62. Imitated the offerings but not the faith of the patriarchs, 118 : 85. Their human offerings, 138 : 167. Their expiations, 198 : 17, 220 : 15, 393 : 19. Their invocation of saints, 240 : 32, 39. The command to preach to and to baptize them, 182 : 31, 265 : 31 sq., 370 : 4. The preaching of the apostles to them, 186 : 53.
- HEAVEN AND EARTH**, God the Creator, 299 : 1, 366, 388, 439 sqq. God the Father in heaven, 308, 388. The Son of God came from heaven, 442 : 29. Christ rules in heaven, 512 : 12. Christ exalted above all creatures in heaven and on earth, 629 : 26, 637 : 70. He has ascended not only to heaven, but above all heavens, 629 : 27. Is not enclosed in heaven, 514 : 32, 623 : 119. His body to be sought, not only in heaven, 511 : 5, 601 : 2 sq., 6 sq. God's will on earth as in heaven, 369, 389, 457. Prayers of the angels in heaven, 317 : 26; of the saints in heaven, 236 : 9. The absolution a voice from heaven, 175 : 39, 183 : 40.
- HELL.** Conquered by Christ, 522 : 3, 629 : 25, 643 : 2; who delivered us from its jaws, 442 : 30. God leads to hell and brings up again, 597 : 12. It can be merited by neglect of children, 415 : 176. Its gates cannot prevail against the elect, 525 : 5, 651 : 8; or the Church, 658 : 50. Its eternal pains, 28 : 39, 42, 229 : 66. Descent of Christ to, see DESCENT.
- HELP** to be expected only of God, 85 : 8, 465 : 117. We seek it in affliction, 207 : 54. The flesh seeks human help, 112 : 49. God's help not sought until we have faith, 104 : 4. Help of the saints not to be sought, 46 : 1, 236 : 10, 240 : 32, 35, 317 : 26, 392 : 11, 393 : 21 sq.
- Against sin imparted by the Gospel, 330; by the absolution, 331. Without Christ's help no observance of the Law, 144 : 194.
- HERCULES**, 393 : 18.
- HERESIES**, *their Source*.—Schisms, 124 : 111. Personal antagonisms, 125 : 121. Enthusiasm, 333 : 9. A Pope no protection, 319 : 7. Heresies of Jovinian, 267 : 67. Doctrine of repentance proclaimed a heresy, 329 : 41. The heresies rejected by the ancient Church rejected also by the Lutheran Church, 492 : 3, 532 : 30, 535 : 4 sq., 539 : 17, 627 : 17, 670 : 39.
- HERETICS.** In apostolic times, 492 : 3, 534 : 7. Lutherans are not, 47 : 1. True Christians often falsely so called, 427 : 262. When bishops are

- heretics churches to ordain preachers, 342 : 72. Canons forbid obedience to an heretical Pope, 345 : 88. Many treat marriage with contempt, 254 : 45. Ordination by heretics valid, according to the Papists, 334 : 3. The Symbols directed against them, 535 : 5.
- HERMITS**, 228 : 61.
- HEROD**, 434 : 305.
- HIGH-PLACES**, offerings on, 118 : 27.
- HIGH PRIESTS** of the Law, 270 : 52, 345 : 38. Christ our High Priest, 46 : 2, 97 : 82, 111 : 44, 148 : 211, 238 : 24, 518 : 14; according to both natures, 633 : 47, 639 : 78.
- HILARY**, 239 : 30, 343 : 29, 483 : 59.
- HILTEN, JOHN**, 289.
- HINDRANCE** to grace, Scholastic doctrine concerning, 216 : 18, 272 : 63, 279 : 96.
- HISTORY, TRIPARTITE**, 52 : 41, 57 : 45.
- HOLIDAYS**. See **FESTIVALS**.
- HOLINESS**. Difference between Christian and heathen, 290 : 46. Validity of sacrament not dependent on holiness of man, 478 : 16 sq., 483 : 61. Does not consist in observance of ceremonies, vestures, etc., 435; or forsaking wife and child, 289 : 41; or monasticism, 285 : 22; or poverty, 268 : 61 sq.; or fasting, praying, etc., 327 : 28, 407 : 118, 120, 435 : 312 sq. Imaginary holiness of the Encratites, 254.
- HOLY**, God's name, 368 : 4. God created man holy, 493 : 2. He accounts us so for Christ's sake, 335. Faith alone can render holy, 411 : 147. Absolute holiness in resurrection, 208 : 56. The Church holy, 162 : 7.
- HOLY GHOST**, 25, 26, 27, 37, 311, 367, 389, 442. The Third Person of the Trinity, 26. God, 26. The Lord, 26, 27. The Spirit of God, 231 : 73, 332 : 3, 443 : 36. The Spirit of Christ, 156 : 257, 162 : 5, 164 : 16, 165 : 18. What the Sacramentarians understood thereby, 511 : 5, 601 : 5, 602 : 11. Spirit of the Lord, 148 : 208, 286 : 27. Not a motion created in things, 37 : 6. Not made or created or begotten, but proceeding from Father and Son, 26, 27, 311, 638 : 73. Is incomprehensible, eternal, almighty, 26; and to be worshipped with Father and Son, 26. Baptism is administered in his name, 370 : 4, 390 : 21, 466 : 4; and sins forgiven, 373 : 28.
- Promised through the Gospel, 103 : 2, 182 : 29. Imparted by Christ, 105 : 12, 123 : 169. Given for Christ's sake, 105 : 111, 371 : 10. Not only to adults, but also to children, 173 : 52 sq.
- Received through Word and sacrament, 38, 43 : 3, 63; through baptism, 81 : 35, 471 : 41; through the Gospel, 105 : 14, 190 : 71 sq.; in the fellowship of the Church, 163 : 8, 443 : 37; through faith, 46, 91 : 45, 98 : 86, 103 : 116, 104 : 4, 6, 105 : 12, 113 : 54, 114 : 61, 139 : 172, 191 : 82, 234 : 92; out of grace, and not because of works, 234 : 90.
- He works through the ministry of the New Testament, 271 : 59; through the Church, 443 : 37; not without means, 497 : 4, 499 : 13, 566 : 72; through the Word, 184 : 44, 446 : 58, 332 : 3, 497 : 4, 500 : 19, 552 : 5; through the Word and sacraments, 273 : 70, 496 : 1, 499 : 18, 554 : 16, 561 : 48, 565 : 65, 572 : 16; through the converted will, 500 : 18; but not through the Law, 597 : 11; although he uses it for reproof and admonition, 597 : 12. He creates and gathers the Church, 444 : 45, 445 : 51; which is a fellowship of the Holy Ghost in hearts, 162 : 5, 163 : 10, 104, 167 : 28, 168 : 31. Through him the prophets prophesy, 333 : 12.
- His Office**, 443 : 35, 446 : 29. He calls through the Gospel, 367 : 6, 560 : 40. Checks and mortifies original sin, 81, 82 : 45, 446 : 55, 559 : 34 sq.; and concupiscence, 81 : 35, 107 : 22, 25. Reproves sin, 323 : 1, 329 : 44. Helps to overcome it, 106 : 15, 318 : 40. Contends against the flesh, 112 : 49. Forgives sin, 367 : 6. Offers grace, 496 : 1, 555 : 18. Establishes God's kingdom in the heart, 286 : 27, 455 : 52. Quickens, 26, 188 : 44. Works conversion and regeneration, 91 : 45, 231 : 74, 497 : 4 sq., 500 : 19, 505 : 8, 542 : 14, 552 : 6, 565 : 65, 569 : 89; faith, 94 : 64, 103 : 115, 368 : 8, 554 : 16, 557 : 25; enlightening, purifying of heart, 286 : 27, 367 : 6, 553 : 9, 556 : 21 sq.; renewal, sanctification, 81 : 35, 91 : 45, 112 : 49, 139 : 172, 162 : 5, 163 : 8, 208 : 55, 231 : 74, 367 : 6, 439 : 6, 443, 446 : 59, 572 : 19, 597 : 11. Maintains in grace, 505 : 15. Works light, life, righteousness, 105 : 11, 110 : 40, 170 : 38, 227 : 54, 231 : 75, 271 : 59, 367 : 6;

- other gifts and virtues, 105: 12, 127: 128, 139: 172, 168: 31, 170: 36, 234: 92, 509: 6, 573: 23. What are fruits of the Spirit? 598: 17. Testimonies to his presence, 505: 15. He leads the justified, 156: 251, 564: 63 sq., 598: 17. Through him God draws, 499: 17. He will raise the dead, 367: 6.
- The absence of love, etc. shows that he is absent, 120: 98; its loss causes his departure, 120: 99, 121: 103, 234: 90. He is grieved at the absence of good works, 212: 77, 657: 42. Does not govern the godless, 164: 16. Is not given those who resist, 499: 13, 564: 60. His presence not to be determined by sense, 563: 56, 565: 68. He would not be necessary could we justify ourselves, 78: 10. Without him external duties can be performed, 105: 9; but not the chief matters of the Law, 88: 27, 95: 70, 104: 5, 105: 9, 12, 14, 231: 73.
- HOODS of monks, 286: 27. 288: 34.
- HOPE, distinguished from faith, 144: 191.
- HOTEL-KEEPER, 531: 18, 669: 23.
- HOURS, CANONICAL, 383: 3.
- HUMANITY, HUMAN NATURE of Christ. See CHRIST.
- HUMILIATION, *state of*, 518: 16, 628: 25 sq.
- HUMILITY. Counterfeit, 60: 48, 170: 35; genuine, 238: 27, 461: 90.
- HUSS, JOHN, 472: 50.
- HYMNS, 50: 2, 259: 3 sq., 390: 25.
- HYPOCRISY. The imagination of self-righteousness, 254: 46. Papistic contrition and confession, 325: 18, 327: 27. Monasticism, 281: 4, 284: 16, 285: 25, 292: 56. Repentance should not be, 211: 73. Scripture does not enjoin, when it commands good works, 155: 250, 156: 253. Hypocrisy present when good fruits do not follow, 134: 154.
- HYPOCRITES. Produced by the exclusive preaching of the Law, 507: 8. In the Church, 39, 167: 28, 172: 47; yet only in outward fellowship, 162: 3, 163: 12, 167: 28. Receive Christ's body, 602: 8. Try by works to earn grace, 87: 20 sq., 146: 200. Try by their own powers to fulfil the Law, 106: 16, 323: 3. Confess only with the mouth, 197: 10 sq.
- I.
- IDOLATRY, what it is, 393: 21. It is a fruit of original sin, 321: 2. Among the heathen, 220: 15, 393: 18 sqq. Of the godless in Israel, 220: 15, 222: 23. Of the Papists, 393, 492: 4; in the invocation of saints, 236 sq., 291: 53 sq., 317: 26, 346: 47, 393: 21; in the abuse of the mass, 280, 302: 1, 314: 11 sqq., 346: 43.
- IGNORANCE, spiritual, 553: 9, 554: 15.
- ILLUMINATION (enlightening) wrought by the Holy Ghost, 367: 6, 444: 42, 560: 40; through the Word, 654: 29, 655: 34, 656: 44; before it man is spiritually dead, 556: 24, 560: 42, 563: 58. The Anabaptists expect it without the preaching of the Word, 215: 13, 499: 13, 567: 80.
- IMAGE of God in man, 78: 15-22, 509: 2, 541: 10. How restored, 152: 230. Of Christ's priesthood, 270: 53.
- IMAGES of saints, 240: 34.
- IMMUNITIES of churches and clergy, 295: 1 sqq.
- IMPATIENCE, 112: 46, 409: 128, 463: 103.
- IMPENITENT. Preaching of the Law against, 510: 7, 591: 12, 594: 24. Their relation to election, 527: 16. Receive Christ's body and blood, 515: 37. Their punishment, 664: 86.
- IMPOTENCE, spiritual, of man, 541: 10, 552: 7, 554: 12, 15.
- IMPURITY of the heart, 113: 56, 133: 149, 152: 229, 138: 67; of Levitical sacrifices, 253: 41; of the celibacy of the godless, 252: 34.
- IMPUTATION. Non-imputation of imperfections, 113: 56. Non-imputation of sin, 81: 36. Imputation of faith, 142: 86, 571: 12; of righteousness, 111: 42; of Christian obedience, 237: 19, 571: 9, 572: 14, 573: 23, 575: 32. Entire, not partial, 503: 21, 579: 50.
- "IN, WITH AND UNDER," 608: 38.
- INCARNATION, 633: 49.
- INCLINATION, EVIL, 107: 25, 542: 11.
- INDOLENCE, 282: 9, 404: 99, 458: 57.
- INDULGENCES, 212: 78 sqq.
- INDWELLING of God in believers, 503: 18, 579: 54, 581: 65, 637: 68; of Christ, 503: 16; of the Holy Ghost, 505: 15, 506: 19.
- INHERITANCE of our neighbor, 365: 18; of eternal life, 155: 245.
- INJURIOUS, good works not, 504: 2, 506: 17, 582: 2, 588: 37 sq.
- INJURY of our neighbor, 365: 10, 416: 185, 432: 296, 433: 301 sqq., 434: 309; arising from original sin, 494: 9.

- Apparent injury of the Law**, 101 : 103.
- INJUSTICE**, the world full of, 463 : 103. Protection against, the duty of a king, 133 : 141. God's prohibition of, 346 : 42.
- INSTRUMENTS** of the Holy Ghost, 170 : 36, 500 : 18 sq., 562 : 62. Error of Enthusiasts, 552 : 4.
- INTENTION**. See **PURPOSE**.
- INTERCESSION** of saints, 236 : 14.
- INTERIM**, divisions caused thereby, 539 : 19, 570 : 5, 586 : 29.
- INVOCATION** of saints, 44 : 3, 46, 335 sqq., 282 : 9, 316 sq., 392 : 11 sq.
- IRENÆUS**, 57 : 44, 79 : 19, 603 : 14, 628 : 22.
- IRREFRAGABLE DOCTORS**, 101 : 105.
- ISAAC**, 609 : 46.
- ISRAELITES** (Israel, Jews) Their error concerning sacrifices, 118 : 86 sq., 160 : 274, 279 : 97 sq.; concerning human sacrifices, 138 : 167, concerning human ordinances, 219 : 10, 222 : 23, 264 : 27; the Sabbath, 401 : 80. Their early marriages, 419 : 201. Their idolatry, 280 : 98. The Holy Scriptures the pure fountains of Israel, 535 : 3. External fellowship maintained by propitiatory offerings, 262 : 21. The spiritual separated from the bodily Israel, 164 : 14, 165 : 19, 417 : 66. Not only to them, but also to the heathen, was Christ promised, 131 : 141. They dreamed of a worldly kingdom of the Messiah, 228 : 69. In Israel Christ preached the Gospel, 185 : 53. The Israelites saw only the veiled face of Moses, 87 : 21. The wicked among them called God's people, 164 : 14. They dishonored Christ's body, 612 : 60. God's judgment concerning them, 659 : 58.
- ITALY**, preaching in parts of, confined to Lent, 225 : 42. The authority of the Pope doubted in, 201 : 30.
- J.**
- JACOB**, 257 : 64.
- JAMES**. Does not contradict Paul, 126 : 124, 127 sq., 577 : 42 sq. On confession, 197 : 12; on true prayer, 465 : 123. Pilgrimages to St. James's church, 207 : 52.
- JEREMIAH**, 118 : 86, 207 : 53, 209 : 62, 264 : 28, 345 : 38.
- JEROBOAM**, 220 : 15.
- JEROME**, 48 : 5, 112 : 52, 131 : 143, 163 : 11, 235 : 2, 244 : 4, 319 : 9, 327 : 28, 334 : 3, 341 : 18, 349 : 63, 350 : 73, 475 : 81.
- JEWISH CHRISTIANS**, 171.
- JEWISH ERRORS**, 43, 216 : 18, 218 : 4.
- JEWS**. See **ISRAELITES**.
- JOB**, 117 : 77, 147 : 206, 209 : 61.
- JOHN THE APOSTLE**, 106 : 20, 349 : 62, 635 : 69.
- JOHN THE BAPTIST**, 131 : 142, 161 : 1, 165 : 19, 202 : 35, 209 : 62, 324 : 5, 327 : 30, 333 : 11.
- JOVINIAN**, 56 : 30, 252 : 37, 257 : 67.
- JOY**. The fruit of faith, 105 : 100, 188 : 60, 584 : 12. Its degree not always the same, 565 : 68. The fourth commandment points the way to, 413 : 157. In our callings, 407 : 120. In children, 406 : 114, 408 : 121. In the Holy Ghost, 170 : 36. Eternal joys for believers, 42 : 1, 229 : 66. Of the angels, 629 : 30.
- JUBILEE**, 326 : 25, 327 : 27.
- JUDAS**, 167 : 28, 179 : 8, 182 : 36, 324 : 7, 607 : 33, 612 : 60.
- JUDGE**, duties of, 427 : 259, 263. God a righteous Judge, 154 : 242. Out of Christ, terrible, 447 : 65, 146 : 201, 147 : 205. Christ the Judge of us all, 309 : 9 (25 : 6, 26 : 6).
- JUDGMENT**, *God's*, intolerable, 147 : 205, 208. Human nature flees from, 142 : 183, 143 : 191. He who flees therefrom cannot be justified, 113 : 53. He who does not feel it imagines self-justification possible, 85 : 9. David's prayer concerning, 112 : 47, 147 : 205. Different from man's, 151 : 224. Works of no benefit in, 119 : 93, 197 : 11. Only the righteousness of faith avails, 192 : 84; for Christ's sake, 120 : 93, 100.
- Against sin belongs to God alone, 331 : 2. Begins at God's house, 207 : 54. The world seeks to set works over against it, 119 : 91. The Popes do not trouble themselves therewith, 201 : 32. The arguments of the adversaries avail not, 258 : 70.
- Of unworthy communicants, 176 : 12, 513 : 16, 603 : 16, 614 : 68, 623 : 123. Questions referred to God's judgment, 515 : 41. Against evil spirits, 556 : 52.
- Christ's*, of the quick and the dead, 25, 27, 38, 42, 229, 311, 367, 389, 444.
- Civil* (courts of justice), 142 : 185, 15 : 224, 397 : 51, 668 : 18 sqq.
- JULIAN THE APOSTATE**, 81 : 38, 228 : 16.
- JUPITER**, 393 : 18.
- JURE DIVINO**, or **HUMANO**, as applicable to the Pope's power, 160 : 24, 318 : 1, 319 : 17, 320 : 13, 337.

**JURISDICTION.** Of bishops, 297 : 14, 348 : 60 sqq., 351 : 77; of pastors, 351 : 74, 76. Final, committed to the Church, 343 : 24.

**JURISTS,** 329 : 41, 427 : 261, 433 : 299.

**JUSTIFICATION,** 38, 84, 335, 500, 570. The most important article, 84 : 2, 571 : 6. Its relation to repentance, 181 : 59, 139 : 171. A promised gift of God, 153 : 241, 120 : 96. Is reconciliation for Christ's sake, 109 : 37, 139 : 171. Bestowed through faith, without works or merit, 51, 95 : 96, 96 : 73 sq., 113 : 55 sq., 114 : 63, 116 : 73 sq., 120 : 96, 121 : 101, 127 : 126, 129 : 136, 132 : 147, 139 : 171 sq., 140 : 176, 151 : 226, 152 : 233, 154 : 245, 159 : 267, 187 : 60, 501 : 4 sq., 571 : 9; for Christ's sake, 109 : 37, 114 : 61, 116 : 73 sq., 120 : 96, 121 : 101, 127 : 126, 139 : 171, 140 : 175, 144 : 192, 155 : 246 sq., 187 : 60, 571 : 9, 572 : 17, 574 : 25; who is Mediator both before and after, 145 : 196; according to both natures, 500 : 2, 580 : 55 sqq.; from pure grace, 501 : 6, 570 : 1, 4, 571 : 9, 574 : 25, 577 : 39; not through human ordinances, celibacy, etc., 170 : 39 sqq., 135 : 153, 224 : 54; not through the Lord's Supper, *ex opere operato*, 135 : 155. No consolation without this doctrine, 84 : 2, 113 : 55 sq. It makes sons of God, 116 : 75.

Forgiveness of sin the first essential of justification, 96 : 75, 100 : 97, 138 : 169. Appeases divine wrath, 121 : 103. Excludes all confidence in merit and works, 96 : 74, 504 : 7, 574 : 29, 576 : 35 sqq.; even of repentance, 134 : 153, 502 : 11. The exclusive particles needful, 96 : 73, 502 : 10, 570 : 7, 576 : 36, 578 : 43, 579 : 63.

Relation to regeneration and sanctification, 501 : 8, 572 : 18-22, 574 : 25, 577 : 40 sq. Is not merely the beginning of renewal, 110 : 40; precedes the fulfilling of the Law, 114 : 61, 154 : 245. Works follow, 134 : 154, 139 : 171, 502 : 11, 574 : 27, 577 : 41; which are the end of justification, 151 : 227.

**Errors.**—Concerning the two modes, 138 : 166 sqq. Necessity of personal merit, etc., 132 : 144, 154 : 245, 156 : 255, 168 : 32, 503 : 21, 23, 578 : 45, 47 sq. Independence of Christian after justification, 219 : 12, 503 : 21, 579 : 61. That faith is only its beginning, 95 : 71, 503 : 20, 578 : 49. That

love is its means, 122 : 108, 138 : 168 sq.

**JUSTIFY.** Its double meaning, 95 : 72. Its forensic sense, 142 : 184, 501 : 7, 502 : 15, 571 : 9 sqq., 572 : 17, 581 : 62.

**JUSTIN MARTYR,** 607 : 37, 608 : 39.

## K

**KEYS, POWER OF,** 53, 61 sq., 175 : 59, 331. In what it consists, 61, 179 : 6 sq., 183 : 39 sq., 196 : 2, 212 : 79, 330, 331, 342 : 24. Is of Christ, 331. Belongs to the whole Church, 342 : 24, 349 : 67 sqq. Its foundation, 183 : 40. How to be exercised, 61. Private absolution derived therefrom, 331. Ignorance of those who despise it, 196 : 4. Its effects, 54, 175 : 59, 179 : 6 sq. Its limitations, 61, 203 : 41, 208 : 59, 209 : 64, 212 : 79. The Pope transfers it to temporal power, 344 : 36, 345 : 40. Error of Papists, 179 : 5, 7, 180 : 13, 181 : 21 sq., 26, 199 : 21, 208 : 57, 212 : 78 sq.

**KINGDOM of God, of Christ.** Spiritual, 61, 164 : 13, 212 : 79, 227 : 54 sq., 228 : 58, 286 : 27, 344 : 31, 455 : 51. Is the Church, 164 : 16, 173 : 52. How it comes, 368 : 6 sqq., 455 : 50 sqq., 456 : 55 sq. Regeneration, righteousness, etc. needful in it, 88 : 31, 155 : 245, 164 : 13, 165 : 18, 496 : 67. Not fully revealed in this life, 165 : 17, 18. Displayed in good works, 115 : 68. Wicked teachers do not constitute it, 166 : 22, 173 : 52.

**Worldly,** of the Messiah, 228 : 59. Millennial, 43.

**Papal,** 167 : 24; of Antichrist, 220 : 18, 251 : 25.

**KINGS.** Their office and duties, 46 : 1 sqq., 131 : 141 sqq., 243 : 44, 347 : 54. Their gifts to the Church, 295 : 2. Their power assailed by the Papacy, 60 sqq., 166 : 23, 344 : 35. The godly kings of Israel, 190 : 73, 240 : 36.

**KNOWLEDGE.** Mere knowledge not faith, 45 : 23 sq., 86 : 17, 91 : 48, 92 : 50, 94 : 61, 100 : 99, 103 : 115, 122 : 106, 127 : 128, 142 : 183, 144 : 194, 149 : 216, 158 : 262, 184 : 45, 501 : 6.

**Of God,** an element of the divine image, 79 : 18. Possessed by the heathen, 593 : 22. Maintained in Israel, 116 : 70. Imparted by the Holy Ghost, 554 : 16; through the Gospel, 593 : 22. Grows amid terrors of conscience, 152 : 230. The best consolation, 94 : 60. Election



- God has reserved for his own knowledge, 658 : 52, 660 : 64.
- Of Christ*, what it is, 91 : 46, 100 : 101.
- Is the foundation of the Church, 165 : 20. True members of the Church have it, 162 : 8. Depends upon the doctrine of justifying faith, 178 : 3. God gives through preaching, 552 : 4. Hindered by traditions, 55 : 16. Suppressed by false holiness, 254 : 46; and the invocation of saints, 240 : 34, 316 : 25. Some true knowledge always present, 160 : 271. Its comfort, 261 : 12. Observance of Law impossible without it, 104 : 5. Christ's knowledge as man, 639 : 74.
- Of Justifying Faith*, 159 : 266.
- Of Sin*, proceeds from the Law, 508 : 1, 592 : 17, 595 : 1; but a more thorough knowledge derived from the Gospel, 507 : 8, 590 : 9, 591 : 10, 594 : 24. Paul teaches before he treats of election, 526 : 11.
- Kouvoia*, 628 : 22.
- L.**
- LABOR** on festivals, 64 : 41.
- LABORERS**, sins of, 309 : 12, 422 : 226, 424 : 237.
- LAPSED**, THE, 198 : 15, 556 : 22.
- LATIN LANGUAGE** in divine service, 259 : 2 sq.
- LAURENTIUS**, 157, 392 : 11.
- LAW**, THE. *Natural*.—Written on man's heart, 85 : 2, 509 : 2, 596 : 2.
- Of Moses*.—Divinely revealed, 283 : 14. Comprises the moral, ceremonial and judicial Law, 85 : 6. Includes Mosaic ceremonies, 224 : 32, 266 : 35, 270 : 52, 293 : 58; from which Christians are free, 64 : 39, 65 : 59, 170 : 39, 253 : 41 sq., 283 : 15, 284 : 17. Carlstadt's desire to impose the judicial laws of Moses, 227 : 55.
- Decalogue*, 85 : 8. Its Two Tables, 78, 105 : 9 sq. A part of Holy Scripture, 84 : 5, 101 : 102, 115 : 65, 185 : 53. Divine doctrine teaching what is right and pleasing to God, and reproving sin, 506 : 2, 592 : 17.
- Its threefold use*, 508, 595.
- First Use*. To maintain outward discipline, 87 : 22 sq., 508 : 1, 595 : 1.
- Second Use*. To bring men to the knowledge of sin, 508 : 1, 595 : 1. Requires works, 90 : 44, 597 : 11; and those perfect, 90 : 44, 204 : 45. Is spiritual, 507 : 8, 591 : 10. Reveals sin, 101 : 103, 129 : 134, 184 : 48, 185 : 53, 323 : 4, 562 : 54, 591 : 10; and God's wrath, 96 : 79, 104 : 7, 140 : 174, 323 : 5, 591 : 12, 592 : 14. Reproves sin, 507, 591 : 10, 594 : 27, 597 : 12; and unbelief, 592 : 19, 597 : 14. Accuses, 90 : 38, 101 : 103, 104 : 7, 112 : 46, 117 : 83, 129 : 136, 130 : 139, 133 : 149, 137 : 164, 140 : 174, 146 : 198, 182 : 34, 184 : 48, 193 : 88, 541 : 6, 545 : 32. Condemns, 541 : 6, 507 : 5, 595 : 27. Terrifies, 90 : 38, 102 : 106, 181 sq., 323 : 4, 594 : 24. Causes wrath, 118 : 83, 129 : 136, 130 : 139, 133 : 149, 193 : 88. Does not justify, 90 : 38, 40, 100 : 97 sq., 101 : 103, 109 : 36 sqq., 113 : 56, 114 : 59, 62, 122 : 106, 123 : 110, 135 : 156, 136 : 160, 139 : 171, 191 : 79, 300 : 4. Its exclusive preaching leads either to presumption or despair, 591 : 10. Insufficient, 85, 100 : 97, 109 : 38 sq., 130 : 139, 132 : 145, 191 : 75 sq., 566 : 61. Christ the end of the Law, 155 : 251, 594 : 24. From its constraint and curse believers free, 509 : 2, 596 : 5. The regenerate begin to observe it, 94 : 64, 104 sq., 106 sq., 111, 192 sq., 234 : 90; yet imperfectly, 498 : 11, 531 : 25, 567 : 77, 670 : 33.
- Third Use*. As a rule of life to the regenerate, 508, 595. An object of delight, 568 : 85, 585 : 19, 595 : 4, 598 : 18; while, according to the old Adam, believers still need its threats, 509 : 4, 598 : 19. When its urging is unnecessary, 596 : 6. In what sense necessary, 234 : 92, 504, 582 sq.
- Distinction between it and the Gospel, 84 : 5, 90 : 43, 44, 95 : 70, 100 : 101 sq., 115 : 65, 129 : 136, 506 sqq., 589 sqq. The Holy Ghost not given thereby, 597 : 11. Its works to be distinguished from the fruits of the Spirit, 509 : 5 sq., 598 : 17.
- Taught by Christ, 507 : 7, 591 : 10. But this is not his proper office, 508 : 10; but it is that of Moses, 508 : 10. Christ no new legislator, 159 : 271.
- LAW**, CIVIL, are of God, 42. A Christian may use them, 227 : 54, 229 : 64. Not annulled by the Gospel, 62 : 14, 227 : 55. Such ordinances not instituted by the Gospel, 228 : 58. Are good ordinances, 42. Even those framed by heathen to be obeyed, 227 : 55. Cannot change God's commandment, 49 : 8, 50 : 24, 291 : 51.
- LAY COMMUNION**, 244 : 8.

- LAYMEN.** The cup should not be withheld from them, 48, 243 sq., 514: 24, 621: 110. Can absolve, 349: 67. The Catechisms for them, 492: 5, 536: 8.
- LEGATES, PAPAL,** 327: 25.
- LEGENDS OF SAINTS,** 240: 35.
- LEO THE GREAT,** 513: 15.
- LEO X.,** 81: 35, 160: 276, 189: 67.
- LESSONS,** 171: 40, 292: 55.
- LEVI, SONS OF,** 266: 34.
- LEVITICAL.** Impurities, 253: 41. Offerings, 262: 21 sqq., 266: 34, 270: 53 sqq. Priesthood, 251: 27, 253: 41, 270: 53. Service, 64: 39, 66: 61, 214: 7 sqq., 264: 26.
- LIBERTY.** See **FREEDOM.**
- LICENTIOUSNESS.** Forbidden, 252: 35, 418 sqq. Temptation to, 463: 102. Prevalence of, 309: 12. Before the Flood, 255: 54. A remedy, 49, 249: 14, 257: 63, 291: 51.
- LIFE, Earthly.** From God, 105: 14. Regarded in the promise pertaining to marriage, 215: 14; in the fourth commandment, 155: 246, 409: 133 sqq. Good works pertaining to, 116: 73, 155. Christ's kingdom invisible in, 165: 17 sq. To be surrendered for the Gospel, 289: 41. The life (conversation) should be godly, 454: 39. Counterfeits of godly life, 54: 3. Holiness not dependent on the calling, 288: 38.
- A new, spiritual life** required, 130: 138, 131: 143, 134: 153, 156: 253, 202: 35, 371: 14. Does not proceed from our own powers, 497: 3, 553: 11. Given through Christ, 174: 56, 184: 46 sq., 371: 14, 497: 3; wrought by the Holy Ghost, 105: 11, 271: 59, 368: 8; in baptism, 475: 75; and the Lord's Supper, 374: 6; through faith, 94: 64, 104: 4, 184: 48, 187: 60. Is the fruit of repentance, 184: 45; of regeneration, 151: 227. God's name hallowed thereby, 368: 5. Good works belong thereto, 129: 137. It saves, 135: 157.
- Life, Eternal,** 25, 26, 28, 367, 389, 443. Promised in the Gospel through Christ, 84: 5, 131: 141, 140: 176, 182: 29. God gives, 140: 176. Christ gives, 227: 54, 229: 66, 245: 10; who has earned it by his obedience, 501: 3. He who has the Son has it, 140: 176, 143: 189, 152: 235. The Holy Ghost gives, 105: 11, 297: 10, 367: 6. Its beginning, repentance and regeneration, 152: 231, 652: 18. Already on earth, 164: 15. Obtained out of grace, through faith in Christ, for Christ's sake, 116: 75, 140: 176, 146: 198 sq., 201, 151: 226, 152: 231, 233, 156: 252, 158: 263, 285: 23, 287: 30, 32, 371: 10, 574: 25. God will save the called to eternal life, 653: 22. How for a reward, 152: 235, 153: 241.
- LIGHT.** *Innate,* of reason, 542: 12. *Divine,* an element of the divine image, 79. New, of faith, 94: 64, 104: 4, 127: 123, 170: 36; wrought by the Holy Ghost, 105: 11. Is the kingdom of God, 286: 27.
- LITURGY,** 275: 79 sq.
- LIVING, THE,** and dead to be judged, 25, 27, 38, 42, 311, 367: 3, 389, 442. The sacrament instituted only for them, 314: 12.
- LOMBARD (Longobard),** 79: 21, 199: 22, 204: 42.
- LOOSING** of sins, 203: 41, 212: 79.
- LORD'S PRAYER,** Cyprian's exposition of, 147: 201; Luther's, 368 sqq., 448 sqq. Pastors should pray it, 384: 3.
- LOVE, God's, toward us,** declared by First Article of Creed, 441: 23; by all three articles, 447: 64. Apprehended by faith, 158: 260. *Toward God and men,* 104 sqq. Required by the Law, 104: 3, 105: 10, 125: 117, 138: 168, 190: 75, 204: 45, 364: 2, 440: 19. The highest work of the Law, 122: 108; its fulfilment, 107: 26, 109: 38, 114: 60, 126: 124, 138: 168, 139: 172. The greatest virtue, 122: 105, 108. Its necessity, 126: 122. Without faith in Christ impossible, 86: 18, 102: 110. It is the fruit of faith, 96: 74, 102: 111, 106: 20, 108: 30, 109: 34, 127: 128, 140: 173, 192: 82, 502: 11, 574: 27; of justification, 139: 171, 182: 37; of regeneration, 104: 4. Belongs to the new life, 151: 228, 234: 92. Its growth, 234: 92, 288: 37. A work of the Holy Ghost, 104: 4, 105: 12, 107: 26, 139: 172, 168: 31. Its absence declares the absence of the Holy Ghost, 120: 98. Faith without it dead, 582: 1. Through love no forgiveness, 89: 36 sq., 96: 79, 97: 83, 102: 112, 107: 26, 108: 30, 120: 100, 140: 73, 571: 37, 572: 38.
- LUCINA,** 393: 18.
- LUSTRATIONS, PURGATORIAL,** 314: 12.
- LUTHER, DR. MARTIN.** Hilten's prophecy concerning, 281. Complaints before him concerning abuses, 242:

41. Before his time the doctrine of repentance confused, 178 : 4. Restored to light the truth of God's Word, 536 : 5. His doctrine occasioned godly hearts much joy, 176 : 59. Attacks of the Papists, 81 : 35. A highly-illuminated man, 605 : 28. A diligent pupil of the Catechism, 384 : 7. His experience as an inspector of churches, 350. Signed the Formula of 1536, 603 : 12. His firmness, 336 : 3, 606 : 30 sq. Troubles succeeding his death, 10.
- His writings perverted, 308. The best expounder of the Augsburg Confession, 607 : 34. Doctrinal and polemical writings of, 536 : 8 sq. Sermon at Torgau, 522 : 2, 643 : 1. His Works—on monastic vows, 282 : 10; on the councils, 519 : 18, 573 : 21, 632 : 44; of the enslaved will, 560 : 44. Large Confession concerning the Holy Scripture, 618 : 91, 631, 640. Small Confession, 618 : 91. Against the heavenly prophets, 618 : 91.**
- Declarations concerning original sin, 81 : 35, 82 : 45, 546 : 38, 550 : 61; "accident," 560 : 62; free will, 499 : 18, 556 : 23, 559 : 38, 560 : 40, 569 : 89; predestination, 655 : 33; the person of Christ, 627 : 17, 628 : 21, 629 : 26, 631 : 38, 640 : 80, 641 : 85, 86; Law and Gospel, 591 : 11; justification, 571 : 6; faith, 583 : 10; faith and good works, 574 : 28, 577 : 41, 586 : 24 sqq.; the Holy Supper, 604 : 20, 605 : 28, 606 : 32 sq., 612 : 58, 615 : 77 sq., 618 : 93; against the Sacramentarians, 512 : 10, 515 : 42, 516 : 3, 618 : 91, 93; concerning Adiaphora, 648 : 24; faithful shepherds, 538 : 14.**
- LUTHERAN, originally a term of reproach, 225 : 42.**
- Church. See CHURCH.**
- LYDIA, 497 : 5, 557 : 28.**
- LYING, 321 : 2, 329 : 45, 354 : 4, 399 : 64, 400 : 68.**
- LYRA, 166 : 22.**
- M.**
- MAGICIANS, 240 : 34, 36.**
- MAGISTRATES, 42, 108 : 30, 227, 416 sqq. Their calling, 54 : 10, 227 : 63. Their office holy, 215 : 15, 222 : 25, 227 : 63, 530 : 12, 668 : 17. Christians in office without sin, 42, 227 : 53, 530 : 13, 668 : 13, 19. God acts through them, 394 : 26. Their punishment of offenders sinless, 42, 228 : 59; even when they deprive of life, 415 : 181, 530 : 16, 669 : 21. For the restraint of gross sinners, 87 : 22. Matrimonial questions to be decided by them, 351 : 77. Table of duties, 377 : 4.**
- MAHOMET, MAHOMETANS, 220 : 18, 333 : 9; 37 : 5, 122 : 108, 286 : 27.**
- MAIDENS, 317 : 1.**
- MAJESTY, chief articles concerning the Divine, 311. How it is offered to us, 396 : 40. Of the human nature in Christ, 518 : 15, 626 : 12 sq., 628 : 23, 633 : 61, 635 : 61, 637 : 66 sq., 639 : 78. How received, 628 : 23, 636 : 64; how not, 638 : 71. How manifested in state of humiliation, 518 : 16, 629 : 28. Error of Schwenckfeldians, 531 : 21, 669 : 29; of Anti-Trinitarians, 532 : 29, 670 : 37.**
- MAMMON, 391 : 6, 392 : 9, 15, 395 : 38, 396 : 42.**
- MAN, MEN. Creation and Condition prior to the Fall, 78 : 15 sqq., 366, 440 : 13 sq., 442 : 28, 493 : 2, 509 : 2, 540 : 10, 544 : 27.**
- Since the Fall, 37, 43, 76, 79 : 24, 94 : 62, 111 : 42, 112 : 46, 323 : 3, 493 : 2, 494 : 8, 540 : 2, 511 : 9 sq., 544 : 27 sq. Although God's creation, yet all are sinners, 88 : 32, 90 : 40, 192 : 81, 312 : 2 sq., 321 : 1, 331; they themselves, and not something within them, 495 : 19. Have no true fear of God, love, trust, faith, 37, 43 : 8 sq., 76, 77 : 7, 78 : 14, 79 : 23 sq., 81 : 42, 88 : 32 sqq., 105 : 14, 107 : 22, 112 : 46, 49, 231 : 74, 321 : 2; or knowledge of God, 43, 80 : 30, 88 : 32 sqq., 231 : 73, 497 : 2, 552 : 5, 553 : 9. Are enemies to God and his Law, 497 : 3, 555 : 17, 556 : 24. Murmur against God, 82, 112 : 46. Guilty of unbelief, security, contempt of God, 82 : 42 sq., 89 : 39 sqq., 105 : 14, 182 : 31, 184 : 48, 226 : 47-71. Inclined to wrath, ambition, etc., 82. Sin even in outward observance of Law, 88 : 33. Wish to reconcile God by works, 160 : 272. The Law written in their hearts, 85 : 7, 447 : 67, 596 : 5. Have some free will in outward things, 43, 78, 541 : 11, 556 : 20, 558 : 31; yet external righteousness rare, 230 : 71. In spiritual things impotent, 78, 494 : 13, 497 : 2, 552 : 5, 7, 554 : 12, 556 : 20. Know nothing of true repentance, 329 : 41. Have a false opinion of the Law, 132 : 144. Are unable to observe it, 90 : 40, 111, 204 : 45, 448 : 2. Subject to eternal wrath and death, 77 : 5, 88 : 33, 89 : 36, 90 : 40, 94 : 62, 113 : 68, 147 : 205, 321 : 1, 323 : 1, 494 : 12, 542 : 13, 543 : 25.**

Distinction between the baptized and unbaptized, 565 : 67; between man's nature and original sin, 493 : 3, 495 : 17, 19, 543 : 18, 544 : 26, 545 : 33, 548 : 47, 549 : 55.

*Before, in and after Regeneration.* God does not immediately cast away human nature, 546 : 39. Wills that all come to him and be saved, 526 : 8, 12, 655 : 34, 661 : 70. The Gospel offers them forgiveness, etc. for Christ's sake, 94 : 62, 111 : 44, 128 : 131, 158, 159 : 266, 173 : 52, 192 : 81, 218 : 6, 312 : 5, 367 : 4, 501 : 4, 504 : 7, 506 : 5, 571 : 10, 652 : 15; yet a change needful, 323 : 3, 566 : 70. All must repent, 328 : 34, 371 : 12, 414 : 65 sqq., 569 : 88; must do good works, 505, 583 : 7. Of this man cannot make the beginning, neither can co-operate therein, 498 : 11, 551 : 3, 553 : 11, 556 : 24, 561 : 45, 566 : 71. God does not force, but draws men, 564 : 60. A work of the Holy Ghost, 497 : 5, 499 : 17, 542 : 14, 558 : 27 sq., 559 : 34, 598 : 17. Afterwards man does good spontaneously, 564 : 63 sq. The *inner man* does God's will, 595 : 3. The *new man* lives eternally in God's presence, 371 : 12.

*After the Resurrection* will be free from original sin, 494 : 10, 548 : 46; will be entirely pure and holy, 446 : 58.

*Man* is God, and God man, 517 : 10, 519 : 25, 667 : 19.

Errors of Pelagians, Stoics and Manicheans, 230 : 68, 72, 322 : 4 sqq., 7 sq., 324 : 10, 477 : 16, 494 : 13 sqq., 498 : 8 sqq., 542 : 17 sqq., 566 : 74 sqq.

MANDATUM CUM LIBERA, 298 : 18.

MANES, 627 : 16.

MANICHEANS, 38 : 5, 230 : 67, 495 : 17, 19, 496 : 22, 498 : 8, 544 : 26 sq., 80, 547 : 45.

MARCION, 519 : 23.

MARKS of Church, 39, 161 : 279, 162 : 5, 165 : 20: of faith, 577 : 42.

MARRIAGE instituted by God, 49, 248 : 7, 249 : 12, 250 : 19, 251 : 29; in Paradise, 257 : 67; is pure, 251 : 29, 31, 252 : 33 sq., 257 : 64, 67; sanctified by God's Word and prayer, 251 : 30; is a necessary estate, 420 : 211 sq.; has God's command and promise, 215 : 14; is blessed and honored of God, 419 : 206 sq. God commands that it be held in honor, 50 : 19, 419 : 207. Is founded on natural law, 248 : 9, 249 : 11; is no sacrament, 215 : 14 sq. Virginity an exalted gift, 252 : 38, 258 : 69.

Why instituted, 419 : 207; as a remedy, 49, 250 : 17, 19, 23, 251 : 29; whereby our infirmity is to be helped, 249 : 16. Who should marry, 58, 249 : 14, 16, 250 : 19. It should be free, 256 : 61, 334 : 3. Commanded rather than forbidden, 255 : 55. The young to be encouraged thereto, 421 : 217; as in Israel, 419 : 201. Chastity in marriage, 254 : 47, 420 : 213. Desertion of marriage for monasticism, 60 : 56.

Its prohibition a doctrine of demons, 50, 256 : 58, 257 : 63; a mark of Antichrist, 251 : 25; is wrong, 250 : 22. Dissolution of marriages that have been contracted unscriptural, 257 : 63, 258 : 71. Marriage between spiritual relations not wrong, 351 : 78. Clandestine marriages wrong, 351 : 78.

Marriage of priests, 49, 246, 334, 351 : 78.

MARY the Virgin, pure and holy, 311, 628 : 24; worthy of highest praise, 237 : 29 sq.; bore not a mere man, but One who is truly the Son of God, 518 : 12, 628 : 24; can therefore be called the mother of God, 518 : 12, 628 : 24; yet she is not to be placed in Christ's stead, 239 : 28. Christ dishonored by absolution in her name, 238 : 25 sqq.

MASS, 50, 259, 275, 312. Is a communion, 51. How the Greeks designated it, 275 : 79 sqq. Is the term Hebrew? 276 : 84 sqq. Is it Latin? 277 : 88. Is it a daily sacrifice? 267 : 35. Its ceremonies sacrifices of praise, 266 : 33, 35. Thus called by the fathers, 272 : 66 sq., 274 : 75, 279 : 95 sq., 315 : 13; but not a propitiatory sacrifice, 266 : 34, 267 : 35. Not instituted by Christ for that end, 52. Abused in the Papacy, 50, 119 : 89, 133 : 167, 180 : 12, 203 : 40, 224 : 40, 260 : 91, 261 : 13, 264 : 27, 268 : 42, 269 : 47, 272 : 64, 277 : 89, 278 : 9 sq., 291 : 53, 301 : 26, 315 : 14, 346 : 43. Held even for the dead, 51 : 22, 181, 271 : 59 sq., 272 : 66, 314 : 12, 350 : 71, 514 : 23, 621 : 109. Origin of these abuses, 52, 216 : 23, 259 : 2, 270 : 52. Approved by the monks, 282 : 9; especially furthered by the mendicant orders, 260 : 7. The greatest abomination in the Papacy, 312 : 1, 621 : 109. Faith in Christ thereby ignored, 51; and godlessness promoted, 280, 314 : 11, 346 : 43; & g.

- Purgatory, 314: 12; appearance of spirits, 315: 16 sq.; pilgrimages, 315: 18 sq.; fraternities, 316: 21; worship of relics, 316: 22 sq.; indulgences, 316: 24; private masses, etc., 51, 313: 6.
- History of, 52, 259: 6 sq., 279: 94. Not abolished in our churches, 50, 52, 169: 33, 259: 1, 268: 41 (only unnecessary and private masses abolished, 52, 259: 6); but celebrated every Sunday and festival day, 52, 259: 1. The hymns sung therein are German, 50: 2, 259: 3 sq.; yet the Latin mass not entirely disused, 259: 3; but not used where it is not understood, 259: 2 sq., 5.
- Error of Anabaptists, 530: 10, 668: 15.
- MEANS** of apprehending Christ, 501: 5, 571: 10, 576: 38; whereby Holy Ghost is given, 38, 444: 41, 497: 4, 554: 16, 561: 48, 562: 50, 566: 72. He does not work without means, 497: 4, 499: 13, 552: 4.
- Of Grace*, 170: 36, 333: 10, 551: 2 sq., 561: 48, 562: 54, 662: 76, 669: 30 sq.
- MEDIATOR**, Christ alone, 44: 9, 47: 2, 111: 41 sq., 44, 117: 83, 119: 93, 121: 101, 126: 124, 191: 76, 232: 82, 237: 17, 19, 238: 24, 239: 31, 573: 23. God reconciled through him, 125: 117. Is set over against God's wrath, 120: 9 sq., 192: 84. He is such before and after regeneration, 111: 41, 145: 196; not alone according to the divine nature, 580; but according to both natures, 632: 47. Christ thereby glorified, 141: 178. The opposite doctrine dishonors him, 119: 92 sq., 219: 9.
- Danger of seeking other mediators, 240: 34. Human ordinances substituted, 218: 5, 219: 7; the mass, 271: 57; saints, 46, 166, 235, 236: 14 sq., 291: 53.
- MEDIATORIAL OFFICE** of Christ, 312, 632: 46.
- MELANCHTHON**, 15, 336.
- MEMBERS**, *Law in*, 81: 36, 329: 40.
- Of Christ*, the godless not, 162: 6, 165: 19. *Of the Church*, externally hypocrites are, 161: 3; yet not living, but dead members, 162: 6. What constitutes living members, 164: 13, 445: 51, 559: 36, 620: 104. They are bound together by Christian love, 123: 111.
- MERCHANTS**, 531: 18, 669: 23.
- MERCURY**, 393: 18.
- MERCY**, God's. The only ground of confidence, 148: 209. Its certainty, 151: 224. The ground of justification, 112: 52, 197: 10, 11, 335: 2; of reconciliation and forgiveness, 135: 158, 131: 141; of adoption, 98: 86; of salvation, 149: 213, 217, 150: 223, 527: 15; of eternal life, 146: 201, 287: 32. From it he bestows all blessings, 366: 2; anticipating us, 566: 71; and willing our conversion, 556: 22.
- Even good works need mercy, 147: 202, 204. Upon this our prayers are based, 148: 210. Must be received by faith, 98: 86, 101: 106, 105: 8, 108: 32, 110: 40, 113: 63, 145: 197, 147: 203, 149: 217. Its relation to faith, 108: 33, 147: 203, 149: 216, 151: 225, 157: 260. Upon it alone faith rests, 90: 44, 92: 55. It renders God an object of love, 105: 8. God dishonored by its neglect, 148: 211. Vessels of mercy, 660: 63, 663: 79, 664: 82.
- MERIT** of *man's own works* nothing, 38, 87, 88: 23, 31, 91: 48, 94: 60, 97: 83, 98: 87, 111: 4 sq., 112: 52, 131: 141, 144: 194, 145: 197, 146: 201, 148: 209, 175: 59, 189: 65, 190: 72, 193: 88, 197: 10 sq., 209: 60, 214: 5 sq., 215: 10, 232: 79, 233: 84, 252: 36, 283: 11, 284: 17, 287: 32, 296: 17, 312: 3 sq., 335: 3, 366: 2, 501: 4, 507: 5, 571: 9, 573: 23, 580: 55, 660: 61. All merit excluded from the article of justification, 96: 74, 98: 84, 155: 246, 576: 37, 579: 53, 585: 22; as well as from the article of election, 526: 13, 665: 87.
- All merit forgotten when God's wrath is felt 87: 20. Faith does not offer it to God, 91: 44, 46. Confidence in works flatters men, 85: 10. The controversy important, 109: 35, 153. *De condigno* and *de congruo*, 137: 161, 145: 197, 146: 200 sq.
- Christ's merit the sole cause of our righteousness and salvation, 237: 19, 238: 22, 239: 23, 31, 284: 17, 287: 32, 502: 10, 541: 6; of our election, 528: 20, 662: 75; of our fitness for the Holy Supper, 513: 20, 614: 71. Offered in the preaching of the Gospel, 316: 24, 507: 7, 590: 9, 652: 16; shown by the article concerning original sin, 540: 3; apprehended by faith, 122: 106, 140: 175, 237: 19, 578: 43. By what means suppressed and obscured, 271: 57, 346: 45, 508: 11, 594: 27.
- Errors**.—Of Scholastics, 155: 246, 189: 68, 213: 81. Papistic, of merit, of works, human ordinances, monastic

- vows, etc., 153 : 239, 157 : 257, 166 : 21, 180 : 17, 218 : 4, etc.; of repentance, 179 : 8, 180 : 18, 182 : 34, 324 : 12; of the merit of Mary, the saints, etc., 235 : 3, 236 : 14, 238 : 22, 25, 239 : 29, 31, 316 : 24; the Anabaptists, 529 : 5, 586 : 27, 668 : 10.
- MERITORIOUSNESS** of good works, 116 : 73, 152 : 234 sq., 155 : 246 sq.
- MESSIAH**, 108 : 33, 332 : 8, 636 : 72. Jewish dreams of a worldly kingdom, 228 : 59.
- MINISTERS**. Are called by the Church, 167 : 28, 342 : 24, 349 : 66 sq., 350 : 69, 72. Are all equal, 340 : 11, 349 : 62, 65. Have the command to forgive sins, 196 : 7, 212 : 79. Represent Christ, and not themselves, 167 : 28, 172 : 47. Their unworthiness no hindrance to the efficacy of ordinances, 167 : 28, 604 : 19, 605 : 24 sq., 617 : 89. The sacraments not dependent on their work or declaration, 512 : 8, 615 : 74, 616 : 78. Chapters founded for their education, 317 : 1. Church endowments for their support, 352 : 80.
- Error of Anabaptists, 530 : 11, 668 : 16; of Schwenckfeldians, 531 : 22, 27, 669 : 30, 670 : 35.
- MINISTRY OF WORD AND SACRAMENTS**, 39, 41, 61 : 5 sqq., 217, 297 : 13, 298 : 18, 333, 339, 343, 348. A regular call necessary thereto, 41, 222 : 24. Can ordination thereto be called a sacrament? 215 : 11. Its labors and burdens, 363 : 26 sq. Its glorious promises, 215 : 11. Limited to no persons or places, 343 : 26. Has no earthly power, 62 : 113, 344 : 31. Separation of priesthood and ministry improper, 214 : 7. See **MINISTERS**.
- MIRACULOUS SIGNS** of no avail without faith, 216 : 20. Of Christ, 628 : 25.
- MIXTURE** of natures, 519 : 21, 627 : 19, 630 : 31, 635 : 60 sqq., 642 : 89.
- MONASTICISM, MONKS**. Among the Turks, 286 : 27. Vows assumed in youth, 57. Their vows are Adia-phora, 284 : 21. They profess to live the nearest the Gospel, 289 : 39. Resist God's order, 420 : 213; pervert Scripture, 289 : 40, 290 : 44 sq., 293 : 59; claim a special promise of Christ, 287 : 28, 289 : 40; hope by their own works to overcome sins, 325 : 14; and obtain forgiveness, 293 : 63. Regard themselves holy, 327 : 28 sq. Imagine they can impart superfluous merits to others, 60, 153 : 239, 286 : 25, 287 : 29, 289 : 39, 327 : 28 sq. Confuse civil order and domestic life, 228 : 56, 229 : 65, 254 : 47, 285 : 24. Are mostly Epicureans, 159 : 269. Unlike the Rechabites, 293. Without scriptural support, 287 : 29. Full of hypocrisy, 292 : 56. Prophecy of Hilten, 281.
- MONASTIC ORDERS**, 54, 119 : 91, 138 : 167, 239 : 29, 287 : 28 sq.
- MONEY**. A common idol, 391 : 6 sqq. That of our neighbor not to be taken, 365 : 14, 422. Mass said for, 51 : 10, 11 sqq. Dispensations for, 166 : 23. Indulgences for, 316 : 24, 326 : 25 sqq., 346 : 46.
- MONKS**. See **MONASTICISM**.
- MORALITY, EXTERNAL**. Man's capability for, 43 : 1 sq., 87 : 22 sq., 105 : 9, 230 : 70, 557 : 26. Opinions of philosophers, 82 : 43.
- MORTAL SINS**, 404 : 99. Faith cannot co-exist with, 91 : 48, 94 : 64, 102 : 109, 103 : 115; nor can love, 89 : 37. Errors of Papists, 199 : 21, 202 : 35, 205 : 46, 210 : 66, 336 : 2.
- MORTIFICATION** of flesh, 56 : 30 sqq., 116 : 72, 184 : 46, 202 : 34, 206 : 51, 211 : 71, 226 : 45 sqq.
- MOSES**, the veiled face of, 87 : 21, 122 : 108, 191 : 78. His veil hangs before all men, 507 : 8, 591 : 10. How it is removed, 507 : 9, 595 : 1. Christ does not succeed him as legislator, 283 : 15, 284 : 17. Compared with Christ, 507 : 7. Our eyes to be turned from him to Christ, 140 : 75.
- MOTHER**. Duties toward, 155 : 246, 364, 388, 405. The highest station, 405 : 105. Original sin propagated through, 541 : 7. *Of God, Mary*, 628 : 24.
- MUNZER, THOMAS**, 290, 332 : 3.
- MURDER**, a fruit of original sin, 321 : 2. Who is guilty of, 417 : 191.
- MYSTERY** of Christ's presence, 515 : 42 sqq., 624 : 127.
- N.**
- NAME**. *Of God*, not to be abused, 364, 397, 448. This is done by false doctrine, 368 : 5, 397, 453; by the Papistic mass, 277 : 89.
- In his name* we are baptized, 370 : 1 sq., 466 : 9 sq.; i. e. by God himself, 466. This name given us in baptism, 453 : 37 sq.; and therewith life and salvation, 469 : 27.
- Name of Christ*, 100 : 98, 188 : 65, 265 : 31 sq., 623 : 123.
- NATHAN** the prophet, 186 : 56.

**NATIONS.** All represented in the Church, 163: 9.

**NATURE, Divine and Human, in Christ.** See **CHRIST**.

**Human.**—Meaning of the term, 496: 22, 633: 51. Its corruption, 46, 53, 82: 46, 230: 71, 321: 3, 392: 9 sqq., 494: 8, 541: 6, 11, 544: 30, 548: 52. Its capabilities and incapacities, 43, 46, 88: 29, 111: 42, 140: 176, 141: 182, 230: 70, 541: 10, 543: 25, 552: 7. Distinction in it before and since the Fall, 493: 2, 545: 33 sq., 548: 8, 549: 55; between human nature and original sin, 493: 3, 494: 7, 495: 14. Wicked desires not innate qualities of the nature, 494: 12. Christ's assumption of our nature a proof thereof, 547: 43. Is God's creature even since the Fall, 493: 2, 541: 7, 545: 34, 546: 38. Original sin implanted in the nature, 591: 7. Man by nature a child of wrath and subject of the devil, 541: 6, 542: 13, 558: 29. *Errors* of the Sophists, 82: 43; Pelagians, 321: 4, 494: 13 sq., 495: 16, 542: 17 sqq.; Manichæans, 495: 17 sqq., 544: 26, 548: 48.

**Physical.** No man or human ordinance can change, 248: 8 sq., 249: 16, 334: 2.

**NATURAL SIN,** 495: 20, 549: 53.

**NAUMBURG,** 14.

**NAZARENES,** 293: 5.

**NAZIANZENS,** 228: 58.

**NEBUCHADNEZZAR,** 129: 134, 130: 140, 525: 3.

**NECESSITY.** Use of the term in the doctrine concerning good works, 504: 3, 505: 9 sq., 582: 4, 584: 14, 585: 17, 22.

**NECROMANCERS,** 392: 12.

**NEIGHBOR.** Envy of, 416: 184. Duty of love towards, 138: 168, 288: 37. The highest virtue, 122: 105. Unattainable by natural powers, 322: 7. No one loves sufficiently, 112: 46. Such love towards one's neighbor a work of the Holy Ghost, 46, 104: 4, 139: 172, 168: 31, 502: 11, 573: 23, 584: 12. Other duties: Reconciliation, 197: 12; forgiveness, 125: 121, 462: 93 sqq.; assistance, 365: 18, 427: 260, 434: 309; charitable construction, 365: 16, 431: 289; protection, 415 sqq., 417: 189. How to treat his secret sins, 428: 265, 270, 429: 276; his public sins, 430: 284.

**NESTORIUS,** error of, 519: 18, 20, 627: 16. **NET,** parable of, 161: 1, 165: 19, 663: 76.

**NEW BIRTH,** 500: 18.

**NEW HEART,** 335: 1, 564: 60, 567: 81.

**NEW LIFE,** 156: 245, 253, 169: 34 sq., 184: 45, 202: 34 sq.

**NEW MAN,** 564: 63, 567: 81.

**NEW MOON,** 170: 35, 223: 30.

**NEW OBEDIENCE.** See **OBEDIENCE**.

**NICHOLAS, ST.,** 401: 74.

**NINEVEH,** 210: 69.

**NOAH,** 286: 25.

**NORM,** of doctrine and life, 491, 535.

**NOVATIANS,** 41: 9.

**NOVELLI** of Justinian, 351: 77.

**NYSSA.** See **GREGORY** of **NYSSA**.

## O.

**OATHS,** the taking of, no sin, 42: 2, 227: 53. Under what circumstances, 399: 65 sqq. Error of the Anabaptists, 530: 15, 669: 20. False oaths, 397: 53. God's oath, 195: 94, 526: 13.

**OBEDIENCE** incumbent on all, 582: 4. *To parents,* 364: 8, 405 sqq.; God places this next to obedience to himself, 407: 116. *To superiors and rulers,* 42: 6, 364: 8, 410: 141 sqq., 412: 150; even when they are heathen, 227: 55. *To God more than to men,* 42: 6, 67: 75, 217: 25, 298: 21, 345: 38.

**Vow** of, 284: 16, 21.

**New,** of the regenerate, 39, 104: 4, 120: 98, 128: 130, 225: 43. Not at our option, 504: 3, 505: 11. Without constraint, 510: 7, 595: 2. Wrought by the Holy Ghost through the Gospel, 567: 75, 669: 30. Does not justify, 108: 30, 143, 209: 63, 579: 51. Is a fruit of faith, 127: 128. Is incipient righteousness, 575: 32, 109: 38. What the Law and what the Gospel have to do therewith, 597: 10 sqq.

*Of Christ,* 262: 22, 501: 3 sq., 503: 16, 513: 20, 570: 4, 571: 12 sqq., 573: 22, 575: 30, 32, 579: 54, 580: 56, 58, 581: 63, 596: 7; *to Christ,* 515: 42.

**OBJECTS,** the three, of faith, 92: 53.

**OBSERVANCES,** of food, days, clothing, etc., not of God, 172: 45, 205: 46. Rejected by Christ, 205: 46, 291: 52 sqq. Not sanctioned by the apostles, 170: 38 sq., 205: 45. Are human ordinances, 170: 35, 222: 22. Foolish services, 288: 34, 524: 9. Beyond the power of bishops to institute, 63: 34, 296: 6 sqq., 297: 14 sqq. In the Papacy, 138: 167, 296: 8, 338: 6, 346: 45, 347: 48, 357: 78. External observances should be free, 297: 16, 340: 11, 345, 648: 22. Dissimilarity therein should not cause separation in the Church, 172: 46 sq.

- OFFENCE**, *Matters of*, in Papacy, 49 : 2 sq., 18, 60 : 48, 255 : 51. Concerning Adiphora, 226 : 51, 297 : 16 sq., 646 : 16.
- OFFERING**. What it is, and what it is not, 261 : 16, 262 : 18. How the signification of the words is to be determined, 263 : 23. Distinction between sacrifice and sacrament, 261 : 16 sq. Propitiatory and thank-offerings, 262 : 19, 21. The continual sacrifice, 267 : 35 sq., 39. The Levitical offering, 214 : 7, 262 : 21 sq., 266 : 34, 270 : 56. Commanded of God, 118 : 86. Abused in Israel, 160 : 274. Testimonies against their *ex opere operato* value, 118 : 86 sq., 160 : 274, 264 : 28 sq.
- Of the patriarchs, 118 : 86 sq.; of Abraham, 118 : 88, 609 : 46.
- In the Law foreshadowing Christ's offering, 262 : 22. Christ's the only, for sin, 38, 51, 214 : 8, 262 : 21 sq., 270 : 63, 56 sq., 271 : 59. Justification and sanctification thereby, 214 : 8, 262 : 22. How far the ceremonies of the mass may be called an offering, 266 : 33 sq. The mass not instituted as a sacrificial offering, 51 : 21 sq., 278 : 91, 313 : 1, 350 : 71, 514 : 23, 621 : 109. Forgiveness not thereby, 271 : 57, 279 : 97. Origin of the error, 270 : 52. Testimonies of the fathers, 272 : 66 sq.
- Spiritual offerings* of the N. T., 263 : 25 sq., 264 : 30, 33. Good works offerings of faith, 115 : 68; as are also perils, labors, sermons, etc., 115 : 69. David's wars, 116 : 70. Alms, 116 : 71. But not in the sense of our antagonists, 193 : 86. Not to be made to angels and saints, 317 : 26.
- OFFICE**. *Of Christ*, 312; to free from death and sin, 135 : 156. His strange office, 508 : 10. Is learned from the doctrine of the righteousness of faith, 156 : 256, 159 : 266. How obscured, 147 : 203, 159 : 271, 237 : 15.
- Of the Holy Ghost*, 443 : 35, 446 : 59. His strange office, 591 : 11. His proper office, 563 : 56.
- Of the Gospel*, 330.
- Of the Law*, 324 : 4. Without the Gospel it brings death, 324 : 7.
- In the Church, can be administered by hypocrites, 162 : 3, 163 : 12, 167 : 28; even by Antichrist, 162 : 4. Should be highly esteemed, 332 : 2.
- OFFICES AND ESTATES**, appointed of God, 227 : 53. Approved by the Gospel, 259 : 65. May be exercised by a Christian, 42, 227 : 53. Error of Anabaptists, 530, 668.
- OMISSION**, sins of, 417 : 189 sqq.
- OMNIPOTENCE**, of Christ, 520 : 33 sqq., 637 : 66.
- OMNIPRESENCE**. *Of God*, in creatures, 637 : 68. *Of Christ*, 520 : 27, 30, 32; according to both natures, 639 : 77 sq., 642 : 94; according to his human nature, 629 : 27. *Of Christ's body*, 514 : 30, 32 sqq.; not by local extension, 520 : 29, 642 : 92.
- OMNISCIENCE**. *Of God*, 650 : 3 sq., 6. *Of Christ*, 521 : 36 sqq., 638 : 72 sqq.
- OPUS OPERATUM**. A mere work, without faith, 118 : 86, 180 : 12, 261 : 12. In the sacraments, especially the mass, 52, 119 : 89, 138 : 167, 166 : 21, 181 : 25, 216 : 18, 23, 259 : 5, 260 : 9, 265 : 30, 267 : 35, 39, 271 : 59 sq., 272 : 66, 275 : 78, 276 : 87 sqq., 279 : 96, 313 : 7. In sacrifices, 105 : 13, 118 : 86, 131 : 143, 135 : 155, 264 : 28 sq., 265 : 31. In alms, 135 : 155. In repentance, 180 : 12, 187 : 59 sq., 325 : 12. The prayers of monks and priests, 452 : 25. External services, 105 : 13, 264 : 26. Of no avail in the N. T., 264 : 27, 271 : 59, 131 : 143, 135 : 157, 216 : 18.
- ORAL RECEPTION**, 510 : 2 sqq., 601 : 3, 6, 602 : 8, 606 : 32, 611 : 56, 612 : 61, 613 : 63, 617 : 86, 620 : 105.
- ORDINANCES**, *Divine*. The state and the family, 173 : 50, 228 : 57 sq. The Lord's Supper, 476 : 4, 606 : 32. Both kinds in Lord's Supper, 243 : 1 sq. To be honored, 470 : 38. Depends not on man, 473 : 60. Vows cannot annul, 58 : 18. Cannot be changed by the Church, 246 : 15 (172 : 46).
- Ecclesiastical*.—Of the apostles, 297 : 16. Of the fathers, 138 : 167, 219 : 13. Extent of their obligation, 169 : 33, 218 : 1, 228 : 38 sqq., 645 : 9. Their use, 297 : 15 sq., 644 : 7. The kingdom of God does not consist therein, 164 : 13. No divine service, 523 : 3. External, temporary, are traditions, 168 : 32, 170 : 40.
- Human*.—The distinction between bishop and pastor, 349 : 63 sq. The jurisdiction of bishops in matrimonial cases, 351 : 78.
- ORDINATION**, 333 sq. May be called a sacrament, 215 : 11 sq. Belongs to the entire Church, 342 : 24, 349 : 66 sq., 350 : 69. Is committed to bishops, 349 : 62; but can be administered by any pastor, 349 : 65. The chief



distinction between bishop and pastor, 350 : 73; in beginning only a ratification, 350 : 70. Validity of heretical ordination, 334 : 3.

*Of Bishops*, 217 : 24 sq., 333 : 1 sqq., 647 : 19. (Consecration) not originally sought from Rome, 341 : 15 sq.

ORIGEN, 228 : 58, 343 : 27.

ORIGINAL SIN, 37, 75, 321, 493, 539. Necessity of knowing concerning it, 80 : 33. Cannot be understood, 321 : 3, 494 : 9 sq., 541 : 8, 550 : 60, 62. What Paul teaches thereon, 81 : 39; Augustine, etc., 80 : 27, 81 : 36; Luther, 81 : 35, 495 : 20, 540 : 4 sq., 548 : 57.

Not an *Adiaphoron*, 81 : 41. Not a mere penalty, 81 : 38; or a mere bodily corruption, 79 : 25; or debt for another, 494 : 11, 542 : 17; or external impediment, 495 : 15, 543 : 22; or external spot, 495 : 14, 543 : 21; or something essential in man's nature or substance, 495 : 17, 19, 539 : 1 sqq., 543 : 18, 544 : 26, 28, 549 : 55; nor an actual sin, 496 : 21.

An innate disease, 37, 77 : 6, 550 : 62. Absence of original righteousness, 78 : 15, 79 : 23, 26 sq., 541 : 10. Innate wicked desires, 79 : 24 sq., 80 : 27, 541 : 11. Its two parts, 80 : 27. A deep corruption of the nature, 321 : 3, 494 : 8, 539 : 1 sq., 541 : 11, 544 : 30, 548 : 53, 550 : 60; yet distinct from human nature, 493 : 2 sq., 545 : 33, 548 : 47. In man's higher and lower powers, 79 : 23, 25, 550 : 60. The Law in the members, 81 : 36. The root and fountain-head of sins, 541 : 5. The capital sin, 321 : 1 sqq., 540 : 5. Spiritual leprosy, 541 : 6, 559 : 33. How far may be called "natural" or "personal," 539 : 1, 548 : 51 sqq. Use of "substance" and "accident," 549 : 54.

Derived not from God, but from the devil, 43 sq., 541 : 7, 546 : 38 sqq. A consequence of Adam's fall, 37, 76, 79 : 24, 321 : 1, 494 : 8, 539 : 1, 541 : 11, 552 : 5. Propagated by conception, 541 : 7. Condemns men, 37, 81 : 38 sqq. Its punishment, 82 : 46 sq., 542 : 13, 543 : 19. Its fruits, 321 : 2, 323 : 4, 552 : 7. Not assumed by Christ, 547 : 43 sqq.

Christ's death the sacrifice for, 51 : 25. For Christ's sake it is not imputed, 82 : 45, 542 : 14. Its guilt removed in baptism, 81 : 35.

Errors concerning, 77 : 5 sqq., 322 :

4 sqq., 493 : 1, 494 : 11 sqq., 542 : 17 sqq., 544 : 26 sqq., 548 : 48. Pelagian and Manichaean, 540 : 3, 542 : 16 sqq., 544 : 26 sqq., 548 : 48. New Manichaeans, 547 : 45.

ORNAMENTS, *external*, of churches, not to be entirely abolished, 268 : 44.

P.

PAIN, ETERNAL, of the devil and godless, 229 : 66. Commuted by absolution into temporal, false, 179 : 6, 181 : 22, 203 : 41 sqq. Of purgatory, 180 : 13, 199 : 21, 204 : 43, 205 : 50. Indulgences therefor, 180 : 15. Sacrifice of the mass, 118 : 89, 180 : 15, 260, 9, 11, 278 : 92. Canonical satisfactions, 181 : 24, 199 : 21, 204 : 42, 205 : 50. Rejection of this doctrine by the Greek Church, 278 : 93. No deliverance in works, but only in Christ's death, 209 : 63, 212 : 77. Our pain brings no deliverance, 204 : 43.

PANORMITANUS, 177 : 65.

PAPACY, THE, 318. Daniel's prophecy concerning, 268 : 45. Blindness in, 392 : 11, 444 : 48. Luxuriousness in, 226 : 48. Its human ordinances, 118 : 87, 159 : 271, 196 : 1, 295 : 3; of no use, 319 : 6. A part of the kingdom of Antichrist, 220 : 18. A human figment, 319 : 5. Its transubstantiation, 513 : 22, 621 : 108. Its enthusiasm, 332 : 4, 333 : 9. Falls with the mass, 312 : 1, 314 : 10. The Augsburg Confession opposes it, 492 : 4, 536 : 6 sqq. How the door is opened for its errors, 508 : 11, 594 : 27; yet God has his saints in it, 280 : 98. Luther's contests therewith, 537 : 9, 586 : 26.

PARADISE, 78 : 15, 257 : 67, 541 : 10.

PARENTS, our first, 509 : 2. In God's stead, 405 : 108, 408 : 126. God commands that they be honored, 116 : 76, 155 : 246, 364, 388, 405 sqq., 437, 450 : 13, 468 : 20, 470 : 38. Obedience to them next that to God, 407 : 116. Must be grateful to them, 410 : 127 sq. Not to be abandoned, 289 : 41, 406 : 111. Children not to be betrothed without their knowledge, 351 : 78. Formerly had power over their children's lives, 415 : 181. What we receive of them comes from God, 394 : 26. The reward of obedience, 116 : 76. Disobedience a fruit of original sin, 321 : 3. Punishment of disobedience, 409 sq.

Duties of, 360 : 12, 362 : 19, 378 : 3, 414 :

- 168 sqq. Their faults transmitted, 408 : 124.
- PARISHIONERS.** Duty of pastor to pray for, 375 : 3. Their duty to pray for pastor, 452 : 28. Mutual charity to be exercised, 124 : 112. Table of duties, 376 : 3.
- PARTICLES, EXCLUSIVE.** See **EXCLUSIVE PARTICLES.**
- PASSIVITY** of the will in conversion, 499 : 18, 569 : 89.
- PASSOVER**, Jewish, 481 : 47.
- PASTORS.** Gifts of God, 343 : 26, 349 : 67. The same as elders and bishops, 349 : 61 sq. The Pope not their superior, 339 : 7. Distinctions among, considered, 349 : 63 sqq., 350 : 73. Provision to be made for their education, 317, 415 : 172. Their election, call, ordination, 215 : 12, 217 : 24 sq., 333 : 1 sq., 350 : 70 sq. They may ordain, 349 : 65; and excommunicate, 351 : 76. Duty of obedience to, 65. Encroachments upon their rights, 67 : 2, 177 : 65, 350 : 74. Marriage of, 49. Luther's complaints and warnings, 359 : 2, 6, 362 : 19, 383 : 1 sq., 386 : 19. Their duties in teaching and preaching, 225 : 41, 43, 227 : 51, 295 : 3, 360 : 7, 383 : 3, 387 : 19; in confession, 176 : 63; in the administration of the sacraments, 176 : 60 sqq.; in prayer for parishioners, 375 : 3. Must not confound ecclesiastical with civil penalties, 333. Must exercise forbearance, 124 : 113. Schisms arising from their dissensions, 125 : 120. Must encounter misrepresentation, 427 : 262, 431 : 289; and persecution, 384 : 6, 413 : 162.
- The adversaries unfaithful pastors, 103 : 119; who in confession do violence to conscience, 53. Such pastors abuse God's name, 398 : 54; and are to be avoided, 346 : 41. Table of duties, 376 : 2. Error of Schwenckfeldians, 531 : 27, 670 : 35.
- PATERNOSTERS**, 326 : 21.
- PATIENCE**, God's, 663 : 79 sqq. A gift of the Holy Ghost, 105 : 12, 168 : 31, 234 : 92. A fruit of faith, 127 : 128, 186 : 58, 234 : 92, 654 : 30. Through the Word, 418 : 195. Does not merit forgiveness, 108 : 30.
- PATRIARCHS**, 92 sq., 118 : 85, 190 : 73, 278 : 93.
- PAUL**, St., conversion of, 94 : 63. His labors and sermons, 115 : 69. His trust alone in Christ, 113 : 54, 123 : 110, 154 : 242. His trials, 208 : 54. Lament of natural corruption, 112 : 47, 286 : 25, 485 : 76, 505 : 13, 555 : 17 sq., 596 : 8. Rejects Mosaic ceremonies, 54, 105 : 12 sqq., 215 : 10, 223 : 30, 226 : 50. Concerning legal righteousness, 139 : 171, 160 : 272. Teaches the righteousness of faith, 45, 92 : 50, 99, 137 : 164, 140 : 173, 157, 170 : 36, 192 : 84, 216 : 23, 233 : 87. Concerning the Law and faith, 104 : 2 sqq., 113 : 54, 192 : 79 sqq., 234 : 92; the Law of Christ, 510 : 6. Excludes all works from justification, 99 : 87, 136 : 159, 502 : 10, 571 : 6. Combines faith and love, 126 : 124. Concerning original sin, 81 : 39; repentance and conversion, 184 : 46, 202 : 35, 328 : 33, 329 : 40, 559 : 38; love, 104 : 2 sqq., 120 : 97 sqq., 121 : 102 sqq., 123 : 110, 124 : 114; the Holy Supper, 174 : 54, 176 : 62, 243 : 3, 512 : 15; election, 526 : 11, 655 : 33; the parity of ministers, 340 : 11, 349 : 62; Antichrist, 345 : 49. Not opposed to James, 128 : 132. Was not ordained by Peter, 339 : 10. The champion of the Lutherans, 226 : 50.
- PAUL III.**, Pope, 307 : 1.
- PAUL OF SAMOSATA**, 37 : 6, 627 : 15 sqq.
- PEACE.** *Of Conscience*, 99 : 91. Not attained by works, 117 : 83, 146 : 198, 184 : 46; but by faith, 45 : 15, 100 : 100, 116 : 74, 118 : 84, 120 : 96, 146 : 199, 182 : 36, 184 : 47, 188 : 60, 64, 260 : 12. Imparted by absolution, 183 : 39.
- Among men.* Not possible without mutual forbearance, 123 : 111; in the Church as well as the State, 126 : 122. Ceremonies that promote peace may be observed, 218 : 1, 224 : 38 sq. For peace' sake God's truth not to be surrendered, 666 : 95. Prayer for, 369 : 14, 459 : 73. Belongs to the promise of the Fourth Commandment, 409 : 134, 412 : 151. Its invasion punished, 415 : 177.
- PELAGIANS**, 38, 43 : 8, 88 : 29, 112 : 52, 230 : 67, 234 : 91, 494 : 13, 498 : 9, 542 : 17 sqq., 567 : 75. Semi-Pelagians, 498 : 10.
- PELAGIANIZING**, 86 : 19, 230 : 67 sqq.
- PERFECTION**, *Christian*. What it is, and what not, 60 : 49, 152 : 232, 228 : 61, 286 : 27, 290 : 48. Required by the Law, 90 : 44. To be striven for, 288 : 37; yet unattainable in this life, 133 : 149, 139 : 172, 204 : 45. Does not consist in monastic life and human ordinances, 58, 60, 282 : 9,

- 285 : 24 sqq., 347 : 48 ; no more than in life of farmer or mechanic, 288 : 37. Does not consist in abandonment of property, 228 : 61, 229 : 63, 290 : 45 sq.
- Ecclesiastical*, how maintained, 124 : 113.
- PERSECUTION** of Christians, 17 ; of God's Word and the godly, 427 : 262. At time of, no concession to be made to the enemies of the Gospel, 523 : 6, 524 : 11, 644 : 5, 649 : 29 sq. At time of Interim, 586 : 29.
- PERSON**. The three persons in Christ, 26, 27 : 25, 37, 75 : 1, 311, 439 : 6, 532 : 29, 670 : 37. Signification of term, 37.
- Of Christ*, 516, 624. Our righteousness rests on his entire person, 580 : 55.
- PERSONAL SIN**, 495 : 20, 549 : 53.
- PERSONAL UNION**, 15 sqq., 517 : 5, 518 : 13, 519 : 24, 626 : 11 sqq.
- PETER**, ST., appeals to the consensus of the prophets, 189 : 66, 190 : 70, 73. Distinction between his repentance and that of Judas, 179 : 8, 182 : 36. Acknowledged himself a sinner, 286 : 25. Received no superior office, 339 : 10 sq., 342 : 22 sqq. Calls himself only an elder, 349 : 62. His doctrine of forgiveness, 97 : 83 ; of faith in Christ, 189 : 65, 69 sq. ; of love, 125 : 117, 119 ; of diligence in good works, 234 : 89, 527 : 14 ; of the royal priesthood, 247 : 5 ; of the abuse of Church property, 352 : 82.
- PHARAOH'S HARDENING**, 664 : 84 sq.
- PHARISEES**, reproved by Christ, 108 : 33, 136 : 161, 164 : 16, 224 : 36, 291 : 62. Saints like the monks, 327 : 29. Hypocrites, 507 : 8. Looked on the veiled face of Moses, 123 : 108. Their righteousness, 86 : 16. Prayer of, 148 : 211.
- PHILOSOPHERS**, speculations of, followed by the Scholastics, 85 : 9, 156 : 255. Look only on the veiled face of Moses, 123 : 108. Their idea of "local presence," 512 : 14, 618 : 97. Know nothing of original sin, 550 : 60. Error of the Stoics, 498 : 8. Error concerning man's natural estate, 322 : 4.
- PHILOSOPHY**, its abuse, 76 : 4, 78, 552 : 8. On the part of theologians, 159 : 269, 189 : 68. Its distinction from Christ's doctrine, 85 : 12 sqq. Its doctrine of righteousness, 142 : 185.
- PILGRIMAGES**, 205 : 47. Origin of, 315 : 16, 18. Design of, 180 : 14, 241 : 37, 315 : 18. Not commanded of God, 44 : 3, 205 : 47, 233, 315 : 18.
- PLEASURE** in God's law, 568 : 85.
- POLITY**, *Canonical*, 214 : 24, 297 : 12 sq. The Church not an outward polity, 163 : 10, 164 : 13 sq.
- POMERANUS**, DR. JOHN BUGENHAGEN, 15, 352.
- POMPEY**, 125 : 120.
- POOR**, THE, duty of kings towards, 131 : 141. Church endowments for, 352 : 80. Oppressed by extortion, 424 : 240, 425 : 247 ; by false witnesses, 426 : 257 sq. Their cry reaches heaven, 425 : 247, 460 : 84.
- POPE**, THE, is only bishop of Rome, 318 : 1. Has no power in opposition to the concurring testimony of the prophets, 189 : 66. Has no worldly power, 344 : 31 sqq. ; no authority over bishops, 339 : 7 sqq. Did not preside at many ancient councils, 341 : 17. The Council of Constance deposed three and elected a fourth, 319 : 7. The Church without a pope for five hundred years, 318 : 4. No bishop ventures to call him brother, 318 : 2. Elevated to his present authority by the devil, 319 : 5. Wishes authority over both temporal and spiritual affairs, 166 : 23, 318 : 1, 320 : 13, 338 : 1 sq., 344 : 36. Ecumenical bishop, 338 : 5 sqq. Vicar of Christ, 338 : 3. Claims both swords, 167 : 23, 338 : 2. Emperors and kings to receive from him their crowns, 167 : 23, 344 : 35. Wishes to extend his power over the world to come, 345 : 40. Assumes authority even over angels, 320 : 13 ; darkness and commotions arising therefrom, 344 : 34.
- Claims superiority over councils, 250 : 24 ; over bishops, 344 : 35 ; claims the right to ordain them, 338 : 6. Most of the popes Epicureans, 159 : 269, 167 : 27. Papal ordinances to be compared with Scripture, 166 : 23, 332 : 4, 338 : 6. Idolatry and false doctrine of, 345 : 38, 346 : 44, 348 : 57. Indulgences and jubilee of, 326 : 25 sq. Holy water invented by, 136 : 161. Pilgrimages, 316 : 19. The mass, 315 : 17, 346 : 43, 514 : 23, 515 : 40, 621 : 109, 624 : 126. Dispensations, 58, 255 : 55, 282 : 9. Reserved cases, 61 : 22, 64 : 41, 181 : 27, 212 : 80. Work-righteousness, 216 : 18, 567 : 79. Celibacy, 251 : 25. Much that

- is unjust concerning marriage, 351: 78. The Pope claims to sell the superfluous merits of Christ, 316: 24. He is Antichrist, 320: 10, 13, 345: 39, 346: 41 sq., 348: 57, 647: 20 sq.
- Does not wish a reform, 307: 3, 321: 16. No concession to be made to, 346: 41, 536: 7, 644: 5, 648: 22. His errors must be reprov'd, 348: 56. Doctrine of canons concerning, 345: 38. Even if tolerated *jure humano*, no profit to Church, 319: 7. By the preaching of repentance and faith his power destroyed, 328: 39, 312: 5. Melancthon's opinion of his primacy, 336.
- POSSESSIONS. See GOODS.
- POVERTY. Wherein true evangelical poverty consists, 290: 46. Neither sin nor righteousness, 284: 21.
- POWER, *God's*, infinite, 620: 103; given Christ, 518: 16 sq., 521: 35, 608: 43, 633: 51 sqq., 637: 70, 641: 85. False doctrine thereon, 521: 35, 39, 637: 69. Luther's testimony, 641: 85. The Holy Ghost has, 637: 68.
- Men are by nature in Satan's power, 542: 13. From this Christ has redeemed us, 522: 3.
- Ecclesiastical*, 61 sqq., 295 sqq. Of order and jurisdiction, 297: 13 sq.
- POWERS, SPIRITUAL, of man, 496 sqq., 551 sqq. Corrupted by original sin, 46: 31, 77: 9 sq., 78: 14, 79: 23, 25, 498: 6, 539: 1 sq., 541: 10, 544: 30, 550: 66, 552: 7, 556: 24, 564: 61, 661: 71. By man's own powers the works of the Law cannot be rendered, 85: 8, 90: 40, 439: 3; nor the devil or sin resisted, 106: 17, 329: 40, 559: 34; nor God's Word apprehended and believed, 367: 6, 500: 19, 553: 9, 560: 40; nor can man turn to Christ, 558: 30, 560: 42. Hypocrites imagine their natural powers sufficient, 106: 16, 323: 3. Man's powers sufficient for external righteousness, 87: 23, 557: 26. Luther's doctrine thereof, 560: 43 sq., 569: 89. Augustine's confession, 558: 27. Abuses of the Epicureans and Enthusiasts, 561: 46. Errors of Scholastics and Papists, 82: 46, 322: 4 sqq., 324: 10, 567: 76; of the Pelagians, 494: 13 sqq., 498: 9 sq., 543: 20 sqq., 567: 75; of the Synergists, 551: 3, 567: 77; of the Stoics, 566: 74.
- New, imparted by the Holy Ghost, 561: 48, 654: 23, 655: 33; even the power to qualify self for grace, 567: 78.
- PRAISE. Due God, 354: 4, 366: 2, 399: 64, 440: 19. Belongs to good works, 87: 24, 117: 80, 133: 148. Children to be trained thereto, 414: 168. Satan tries to prevent, 116: 71.
- PRAYER, 47: 3, 85: 8, 215: 16, 364: 4, 368, 374 sq., 389, 448. Has God's command, 146: 201, 204: 42, 205: 46, 364: 4, 370: 21, 448: 5 sq., 450: 16; and promise, 85: 8, 106: 26, 163: 9, 204: 42, 205: 46, 215: 16, 238: 20, 451: 19 sqq. We are impelled thereto by our need, 452: 24, 26 sq.; and temptations, 463: 103; by the need of others, 452: 23. Pastors should pray for their people, 383: 3. It is grounded upon God's mercy, and not on our merits, 148: 210, 450: 16 sq.; upon Christ the High Priest, 148: 211 sq., 158: 264, 238: 20. It must proceed from faith, 236: 10, 11, 465: 120 sq. Of the saints and elect, 554: 15, 654: 30.
- Efficacy of, 453: 30 sq., 458: 69 sq. Sanctifies everything, 251: 30. But it is no sacrament, 215: 16. A wall of protection, 453: 31, 458: 69; especially against the devil, 452: 29 sq., 464: 113. Thereby we are supported in good, 653: 21.
- How and for what to pray, 448 sqq., 451: 22; especially for spiritual blessings, 458: 67 sqq., 554: 14, 661: 72; for the growth of faith, 149, 448: 2, 554: 16; in sickness, 241: 36. Punishments mitigated thereby, 133: 147. Must not be lightly esteemed, 449: 6, 10, 450: 12, 16; nor must the certainty of an answer be doubted, 465: 121 sqq. Support of the Holy Ghost therein, 655: 31.
- At preparation for communion, 480: 37; for the dead, 279: 94, 96; to saints, 236: 10, 12 sqq.; to Mary, 238: 25 sqq. Prayer *ex opere operato*, 205: 46, 452 sq.
- Church prayers, 236: 13.
- PREACHING. See SERMONS.
- PREDESTINATION. See ELECTION.
- PREPARATION for grace, 551: 2, 567: 76 sq.; false preparations of Enthusiasts, 215: 13. For Holy Supper, 374: 10, 480: 36. The worthiness of guests not dependent thereon, 518: 38, 624: 124 sq.
- PREPARING GRACE, 444: 38, 566: 71, 568: 83.
- PRESBYTERS and bishops equal, 349: 61 sq.

**PRESCIENCE.** See **FOREKNOWLEDGE.**  
**PRESENCE, BODILY.** See **CHRIST**, and  
**LORD'S SUPPER.**

**PRESERVATION** of faith, 554 : 16 ; to final  
salvation, 665 : 90.

**PRETEXT** of right, 365 : 18, 432 : 296 sq.,  
433 : 30, 31 ; of ecclesiastical au-  
thority, 345 : 40 ; of Church unity,  
644 : 5.

**PRIDE**, 441 : 21.

**PRIESTHOOD**, the Levitical, 270 : 53 sqq.  
Of the New Testament, 214 : 7, 271 :  
59.

*Royal*, the true Church alone has,  
250 : 69.

**PRIESTS.** Christ the only High Priest,  
46 : 2, 271 : 58. Priests in N. T. not  
mediators and propitiators, 271 : 57  
sq., 277 : 89. In the early Church  
married, 49. May hold property,  
172 : 50. Partake of all human  
faults, 249 : 15. Harmony of the  
priests at Alexandria, 319 : 9. Not  
alone entitled to the cup, 243 sqq.  
Wicked priests may administer the  
sacraments, 477 : 15 sqq., 605 : 24.  
Schisms not to be countenanced be-  
cause of their vices, 172 : 49. Con-  
fession to, 197 : 12.

*Marriage* of, 49, 246, 334.

**PRINCES.** Their calling, 54 : 10, 131 sq.  
Should use their power to advance  
God's glory, 347 : 54. The Church  
not dependent on them, 166 : 22. The  
Romish and Evangelical con-  
trasted, 258 : 70 sq. Not dependent  
on the Pope, 166 : 23. Disagree-  
ment between them and the states,  
309 : 12. Encroachment of Papacy  
on, 423 : 230. The bishops wish to  
be, 334 : 2.

**PRIVILEGES** of clergy, 295 : 1 sqq.

**PROCESSION** with the sacrament, 48 : 12,  
621 : 108.

**PROMISE** of Christ, grace, etc., 84 : 5,  
103 : 120, 115 : 65, 132 : 145, 138 : 166,  
139 : 171, 185 : 53. Distinguished  
from that of the Law, 109 : 38, 114 :  
62 sqq., 129 : 134, 130 : 140, 132 : 145,  
139 : 171, 191 : 79 sq., 323 : 4, 592 : 14.  
Is universal, 654 : 28. Requires  
faith, 147 : 203. Is apprehended by  
faith, 90 : 43, 92 : 53, 95 : 70, 97 : 82,  
98 : 84, 102 : 112, 104 : 6, 107 : 27, 131 :  
141, 140 : 174, 176, 141 : 182 sq., 149 :  
216 sqq., 151 : 225, 154 : 243, 157 : 260  
sqq., 192 : 80 sq., 219 : 10, 273 : 70,  
575 : 30.

In the O. T., 84 : 5 sqq., 92 : 57, 185 : 53  
sqq., 270 : 65, 609 : 46. See **GOSPEL.**

Belonging to prayer, 215 : 16, 238 : 20,

451 : 19 sqq. ; to the ministry, 215 :  
11, 563 : 56 ; to the sacraments, 213 : 3,  
216 : 19 sq., 262 : 18, 273 : 69, 371 : 8,  
483 : 64, 530 : 8, 656 : 37 ; to absolu-  
tion, 342 : 24 ; to marriage, 215 : 14 ;  
attached to the first commandment,  
133 : 149, 394 : 29 ; to the fourth, 116 :  
76, 155 : 246, 409 : 131 sqq., 413 : 164 ;  
to the close of Commandments,  
436 : 322.

**PROPERTIES** of natures, 630 : 31 sq.,  
635 : 62.

**PROPERTY.** Possession of, no sin, 42 : 2,  
531 : 17, 669 : 22. Allowed ministers,  
173 : 50. Absence of, not Christian  
perfection, 228 : 61 sqq., 290 : 45 sq.

**PROFITATOR**, the two parts of a, 237 :  
17 sqq. Christ the only, 46 : 2 sqq.,  
97 : 80, 82, 111 : 41 sq., 119 : 90, 120 :  
94, 100, 141 : 178, 191 : 76, 232 : 82 ;  
both before and after justification,  
111 : 41, 145 : 196. This the Church  
confesses, 159 : 268. The saints not  
to be regarded such, 236 : 14, 237 :  
16 ; neither the celebrants of the  
mass, 271 : 57.

**PROVIDENCE.** See **FOREKNOWLEDGE.**

**PSALMS, THE**, praise faith, 92 : 57 sq. De-  
scribe terrors of repentance, 179 : 9.  
Their consolation, 117 : 77. How  
sung by the monks, 224 : 40 ; how  
by Lutheran children, 225 : 40. To  
be learned by the young, 390 : 25.

**PSALTER**, the entire, contained in the  
first commandment, 386 : 18.

**PUNISHMENTS** of original sin, 82 : 46  
sqq., 542 : 13, 544 : 27 ; of sin, 104 : 7,  
208 : 59, 366 : 21 sq., 395 : 30 sqq.,  
664 : 85. Terrors of conscience,  
236 : 51, 208 : 56. Troubles, 207 :  
54, 209 : 60, 62 sq. Their miti-  
gation, 132 : 147, 210 : 67. Do not  
always follow, 186 : 57. Their in-  
fliction just, 197 : 11, 660 : 61. To  
be often recalled by Christians, 587 :  
32. Their fear does not produce  
good works, 505 : 12, 598 : 16, 101 :  
106. Ecclesiastical and civil, not  
to be confounded, 333 : 12, 228 : 59.  
Canonical, 212 : 80. God inflicts his  
punishments through men, 429 : 274.  
God does not wish to inflict them,  
593 : 21, 663 : 81 ; wishes to remit  
them through Christ, 113 : 58. At  
the resurrection no longer needed  
by the regenerate, 599 : 24.

**PURGATORY.** Not taught in Scripture,  
212 : 77 ; or by Christ and the apos-  
tles, 200 : 26. Doctrine of the fathers,  
210 : 70, 315 : 13. Doctrine of the  
Papists, 180 : 13, 181 : 24, 199 : 21,

- 203 : 37 sq., 272 : 64, 277 : 89, 326 : 21 sq., 327 : 26 sq. A consequence of the mass, 314 : 10.
- PURIFICATION** of the Church, 162 : 7 ; of hearts, 286 : 27, 547 : 45 ; in purgatory, 210 : 70 ; of the heathen, 198 : 17.
- PURITY.** In what it consists, 136 : 161, 252 : 33, 35, 434 : 310. No ground of justification, 98 : 86, 257 : 64. Of Christian marriage, 257 : 66. Eternal, 371 : 12.
- PURPOSE**, wicked, cannot coexist with faith, 502 : 11, 574 : 26, 577 : 41, 584 : 15 (322 : 9). A good wherever, there is true conversion, 566 : 70, 651 : 11. *God's*, of saving, 527 : 15, 653 : 23, 657 : 46, 665 : 88. Erroneous doctrine concerning purpose to condemn, 528 : 19.
- Q.**
- QUALITIES**, corruption of, in original sin, 543 : 21. Luther's use of the term, 550 : 62.
- QUICKENING**, God's peculiar work, 185 : 51. Belongs to repentance, 184 : 46. Human traditions of no service thereto, 168 : 31. Its relation to conversion or regeneration, 184 : 46, 501 : 8, 573 : 20.
- R.**
- READING** of God's Word, 183 : 42, 554 : 15 sq., 562 : 53 sq.
- "REALLY."** "Real communion," 516 : 2, 517 : 11, 518 : 15, 626 : 14, 627 : 19, 636 : 63.
- REASON**, 43, 85 : 7 sqq. A gift of God, 366 : 2, 440 : 13, 546 : 38. Can in some way understand the Law, 85 : 7, 88 : 27, 138 : 167. Do external good works, etc., 85 : 8, 87 : 23 sqq., 88 : 27, 105 : 9, 230 : 70 sqq., 231 : 75, 543 : 24, 544 : 26, 545 : 31 ; but not the whole Law, 85 : 8, 88 : 27. Its pride, 552 : 8. Its overestimate of external works, 132 : 144, 222 : 22 sqq., 325 : 18. Overlooks the significance of the Fall, original sin, etc., 138 : 167, 321 : 3, 494 : 9, 541 : 8, 550 : 60. Understands not the righteousness of faith, 222 : 22 ; or the *descensus*, 522 : 2 ; or the doctrine of the Holy Supper, 515 : 42, 620 : 102, 106 ; or of election, 526 : 9, 527 : 16, 653 : 26, 665 : 91. Its judgment diverse from Christ's doctrine, 123 : 109 ; therefore not to be regarded, 140 : 175, 609 : 45, 642 : 96. In spiritual things blind and without love and trust in God, 85 : 9, 86 : 17, 87, 88 : 31, 190 : 75, 231 : 73, 367 : 6, 497 : 2, 552 : 7, 553 : 9, 560 : 40, 43, 563 : 59. Is enmity to God, 88 : 33. How illumined, 564 : 60, 566 : 70, 568 : 83, 569 : 89 sq.
- Error of the Scholastics**, 86 : 17, 190 : 75, 322 : 9, 324 : 10. The source of the entire Romish doctrine, 138 : 166 sq.
- "REATUS"** (*guilt*), 494 : 11, 542 : 17.
- RECHABITES**, 293 : 59 sqq.
- RECONCILIATION** is to have access to God, 97 : 81 ; is justification, 109 : 37, 40, 570 : 4, 575 : 30. The propitiatory sacrifice a means of, 262 : 19 sqq., 263 : 25, 272 : 67. True, not by the works of the Law, 38, 90 : 41 sq., 97 : 80, 102 : 112, 117 : 82, 120 : 100, 125 : 117, 121 sqq., 129 : 134, 133 : 148, 134 : 154, 138 : 169, 143, 191 : 78, 263 : 23, 284 : 17 ; or human ordinances, 42 : 3, 55 : 21, 59 : 36, 63 : 35, 65 : 52 sq., 85 : 11, 169 : 34, 192 : 85, 197 : 10, 199 : 23, 218 : 1, 220 : 18, 233 : 87, 296 : 7 ; or masses, 261 : 13 ; but alone through Christ, 84 : 1, 90 : 44, 101 : 102, 108 : 30, 109 : 38, 113 : 58, 114 : 61, 131 : 143, 140 : 176, 158 : 261, 191 : 76, 192 : 80, 218 : 5, 239 : 31, 263 : 23, 518 : 14, 580 : 57, 654 : 28. Is received by faith, 95 : 69, 97 : 81, 101 : 106, 109 : 38, 114 : 61, 139 : 170, 158 : 260, 265, 175 : 59, 574 : 25 ; from absolution, 175 : 59 ; and the promise of the Gospel, 114 : 59, 125 : 117, 139 : 171, 142 : 183, 263 : 24. Consequences of, 135 : 157, 143 : 187, 155 : 247, 183 : 37, 192 : 80, 584 : 14.
- With one's neighbor, 197 : 12.
- REDEEMER**, Christ alone, 90 : 40, 142 : 185, 442 sqq. ; in both natures, 633 : 47, 642 : 93. We apprehend in the Word, 571 : 11. See **REDEMPTION**.
- REDEMPTION**, 312, 330 : 4, 439 : 6 sqq., 442 sqq.
- REDRESS, PRIVATE**, 228 : 59, 416 : 184 sqq., 418 : 195. By process of law, 60, 228 : 59.
- REFORMATION** opposed by the Pope, 307 : 3 sq. ; by Luther, 533. Its progress, notwithstanding defamation, 308 : 7.
- REGENERATE, THE.** Only they can observe God's law, love him, etc., 91 : 46, 143 : 190. God gracious to them, notwithstanding their faults, 502 : 9. Their duty of obedience, 504 : 3, 505 : 8 sq. Even on them the Law to be urged, 509 : 3, 596 : 9, 597 : 12. They live in the Law, 113 : 54, 129 : 135, 509 : 6, 568 : 85, 569 : 88, 595 : 1. Do good works from a free will,

- 505: 11. Bring forth fruits of repentance, 131: 142. In conversion their will co-operates, 499: 17. Struggle of the flesh in them, 565: 68, 568: 84, 573: 23.
- REGENERATION, THE NEW BIRTH**, what it is, 104: 3 sqq., 150: 230 sq., 572: 18. Why needful, 85: 12. Disposition of the will before and after, 496: 1 sqq., 551: 2 sqq., 555: 17 sq., 556: 24. Impossibility of observing the Law before, 129: 135, 143: 187, 144: 194, 155: 247.
- Required by Scripture, 156: 253. Not the work of man, but of the Holy Ghost, 127: 130, 164: 14, 557: 25 sq., 573: 22. In baptism, 81: 36, 371: 10, 469: 27, 554: 15; through the Word and sacrament, 552: 5, 143: 190; through faith in repentance, 114: 61, 129: 135, 139: 171, 144: 194, 156: 253, 158: 265, 192: 82, 202: 34. Thanks for it, 554: 15.
- Its consequence a new life, 151: 228; good works, love, 128: 131, 144: 195, 583: 10 sqq.; yet not perfect, but only incipient, 509: 4, 542: 14, 543: 18, 565: 68, 573: 22. We need Christ both before and after, 111, 138: 169.
- Errors of the Synergists, 498: 11 sq., 499: 11; of the Schwefefeldians, 531: 23, 669: 31; of the Papists, 567: 79; of the creation of new essence, 567: 81.
- REGIUS, DR. URBAN**, 15, 352.
- RELAPSE** into sin, 329: 43, 462: 100, 463: 105, 657: 42, 659: 54.
- RELATIONSHIP, SPIRITUAL**, 351: 78.
- RELICS** of the saints, 315: 15, 316: 22, 403: 91.
- RELIGION**, false unity in, 644: 5. Ridiculed by some Papists, 167: 27 sqq. Matters of, improperly judged, 347: 49. Controversies in, 534: 7, 538: 15 sq.
- REMEMBRANCE** of Christ in the Holy Supper, 243: 3, 267: 35, 38, 273: 72, 373 sq., 390: 23, 476: 3, 481: 45, 608: 44. Faith needful for, 273: 72.
- RENEWAL**. Wrought by the Holy Ghost, 139: 112, 163: 8, 208: 55, 565: 65, 566: 71; by Christ, through his Spirit, 162: 5, 574: 28. Is received by faith, 530: 7; not by love, 125: 121; in afflictions, 208: 65. Its parts, 184: 46, 503: 19. Does not constitute our righteousness before God, 503: 21, 577: 39. To be distinguished from justification, 501: 8, 572: 18, 574: 25, 576: 35, 577: 41; but inseparable therefrom, 577: 41.
- Often confounded with regeneration, 573: 21. Imperfection of, in this life, 573: 22 sq., 575: 32. Saves, 135: 157.
- REPENTANCE**, 40, 53, 178, 323. Importance of the article, 179: 10, 195: 1, 242: 41, 269: 46. Relationship between this doctrine and that of justification, 187: 59. In what sense may it be called a sacrament, 183: 41, 214: 4, 475: 74. How the term is employed in Holy Scripture, 590: 7 sqq.
- God requires it of all men, 328: 34, 654: 28, 662: 75, 663: 81; and that in this life, 203: 37. God works by the Holy Ghost through the Word, 652: 17. Christ and the apostles preached, 184: 45, 200: 25 sq., 202: 35, 589: 4 sq.; as did John, 202: 35, 324: 5, 327: 30, 328: 39; and Paul, 202: 35, 39, 328: 33 sq. Doctrine of the fathers concerning it, 194: 91, 93, 195: 96, 211: 72 sq. Carefully taught by Lutherans, 53: 6, 178: 4, 326: 22 sq., 329: 44. This doctrine destroys the Pope and all confidence in good works, 328: 39. The Romish theologians ignorant of true repentance, 329: 41. Can be taught aright only by those who know what sins are, 324: 10. Relation of the preaching of the Law to, 182, 592: 15. How far the Gospel is a preaching of repentance, 94: 62, 292: 54, 506: 1 sq., 507: 6, 589: 4 sq. The doctrine of election admonishes thereto, 652: 12.
- True repentance is not active but passive contrition, 323: 2 sq., 328: 36. Teaches to discern sin, 328: 35. Resists sin, 329: 40. Preaching of, terrifies the conscience, 94: 62, 106: 21, 139: 171, 154: 244, 181: 28. Convicts wrong-doers, 129: 134, 206: 51.
- Public*, of the fallen (penance), 198: 15 sq., 199: 23, 211: 74, 326: 22.
- Its two parts, contrition and faith, 41: 3 sqq., 178: 1, 181: 28, 182: 35, 183: 44 sqq., 185: 52, 188: 63, 194: 91, 323: 2 sqq., 590: 8. Coexistence of repentance and faith, 41, 91: 45, 106: 21, 129: 136, 134: 151, 140: 177, 186: 57, 187: 60 sq., 323: 2, 324: 4. Both should grow together, 152: 232. Faith thereby made manifest, 91: 45, 106: 21, 151: 229, 158: 265, 182: 35 sqq., 183: 44-52.
- Relation of repentance to absolution. 183: 41, 188: 61, 63, 214: 4, 590: 4 sqq.; to forgiveness, 40: 2 sqq., 130:

- 138, 134: 151, 178: 1. Mitigates evils, 210: 68. Relation to regeneration, 156: 253, 202: 34; to baptism, 475: 74 sqq., 323: 4; to good works, 41, 181: 28, 184: 45. Continues throughout life, 329: 40, 559: 34, 569: 88. Errors on this article, 54: 7, 181: 25, 200: 25 sq., 206: 51, 213: 81, 324: 11 sqq., 326: 21, 327: 29, 651: 10 sq.
- REPORT, INJURIOUS,** 365: 16, 426 sq.
- REPROOF,** the office of the Law, 506: 4, 592: 17, 20, 594: 27, 597: 14, 652: 12. Who among men are to administer it, 429: 274 sq.
- RESISTANCE** to God's grace, 563: 59; to the Holy Ghost, 499: 15, 526: 12. Is a grievous sin, 566: 72. Incompatible with conversion, 564: 60, 568: 83; and faith, 587: 31. Is not found in the elect, 656: 39 sqq. Results in hardening, 656: 40 sq., 663: 78.
- REST,** on Sunday, 402: 83 sqq.
- RESURRECTION,** of the body, 25, 26, 28, 42, 208: 56, 229: 66, 367: 6, 389, 442: 31, 446: 60, 548: 46, 599: 24. Spiritual, 127: 129, 474: 65, 371: 14.
- REVELATION.** Duty of adhering thereto, 526: 13, 658: 52 sq., 659: 55, 660: 64.
- REVENGE,** forbidden by the Gospel, 228: 59, 416, 418: 195.
- REWARD,** 153: 241 sq., 154 sq., 239. Degrees of, in life eternal, 154: 245. Of the ministry, 363: 26 sq.
- RICHES** of bishops, 344: 80.
- RIGHT, Natural,** 248: 9, 249: 12. *Divine*, the Pope not head of Church by, 338: 1 sqq., 344: 36, 345: 38, 348: 57. Allows no distinction between bishop and pastor, 349: 65; permits ordination by a pastor, 349: 65; gives no foundation for traditions, monastic vows, etc., 171: 41, 291: 51; or auricular confession, 176: 63, 177: 65, 180: 11, 196: 5. *Of the Law*, 113: 58.
- Rights, Spiritual*, 64 sq., 297: 14, 348: 60 sqq., 351: 74 sqq.
- RIGHTEOUS, THE; JUSTIFIED, THE.** Men become such by faith, 100: 100, 131: 142, 184: 47, 573: 20; prior to good works, 126: 125, 155: 251. How the Law not made for them, 596: 5. Have no mortal sins, 91: 48. Only they can do good works, 155: 251. The Holy Ghost works in them renewal, 572: 19. Warned, 120: 99, 587: 82. Their works please only because of faith, 128: 131. They should seek no other righteousness, 145: 196. They have peace with God, 116: 74, 120: 96, 142: 184, 146: 199, 182: 36, 184: 47, 277: 89. Destined for eternal life, 116: 75, 153: 241.
- RIGHTEOUSNESS, God's.** Dwells in us, 579: 54. Sufficient for us, 580: 57.
- CHRIST'S.** Granted us, 260: 12. Reckoned as ours, 142: 184 sqq., 237: 19, 501: 4, 503: 21, 572: 17, 574: 25. Identical with the righteousness of faith, 573: 23.
- Original, concrete*, 78 sq., 83: 47, 593: 23, 541: 10, 544: 27, 30.
- Of the Law, external*, 87: 21, 114: 60, 125: 117, 230: 70. See **LAW, GOOD WORKS.**
- OUR OWN.** Does not merit forgiveness, 191: 79; or God's grace, 141: 178, 219: 9. Saints trust not, 117: 77. See **JUSTIFICATION.**
- Civil or Philosophical*, 78: 12.
- rites.** See **USAGES.**
- ROMANS,** Epistle to, 98: 86, 583: 10, 655: 33.
- ROME,** Bishop of, 318: 1, 340: 12, 341: 15, 18 sq., 342: 20 sq. Extortion of the See of, 326: 24. Immorality of, 255.
- ROSARIES,** 44: 3, 180: 14, 205: 47, 233: 82, 241: 37, 283: 14, 291: 63.
- S.**
- SABBATH.** See **FESTIVALS.**
- SACRAMENT,** 40, 213. Signs and seals of the N.T. covenant, 183: 42, 215: 14, 216: 20, 369: 49, 527: 13, 656: 37. Not only marks of profession, but signs and testimony of God's grace, 41: 1, 213: 1, 273: 69. Are marks of the Church, 162: 3, 5, 173: 52, 217: 27; means of obtaining the Holy Ghost, 38; signs of forgiveness, 183: 42. Are also called ceremonies, 213: 2 sq., 261 sq. Distinction between them and sacrifices, 261: 16.
- The essentials of the sacraments, 213: 3, 216: 17, 330: 1, 389: 20, 468: 18 sq., 477: 10 sq., 478: 17, 610: 50. Augustine's judgment thereon, 214: 5, 216: 23, 330: 1, 468: 18, 477: 10. Two constituents of, 273: 69. Man could not institute them, 214: 3.
- Their proper administration a mark of the true Church, 38. Are efficacious even when administered by the wicked, 38, 162: 3, 165: 19, 167: 28 sq., 172: 47, 477: 15 sqq., 531: 27. Excite faith, 41, 52: 30, 170: 36, 213: 1, 271: 69; comfort, 52: 30, 324: 8, 528: 21; offer Christ's merit,



- grace and forgiveness, 183 : 42, 216 : 19, 446 : 54, 563 : 57, 652 : 16. The Holy Ghost works thereby, 496 : 1, 500 : 18. God deals with us only through the Word and sacraments, 333 : 10, 562 : 50. God calls thereby, 656 : 38. Their proper use, 51, 216 : 18, 22, 273 : 68 sqq., 274 : 73, 562 : 50, 621 : 108.
- Their number, 213 : 2, 215 : 17; baptism, the Lord's Supper and absolution, 214 : 4, 389 : 20. In what sense is absolution a sacrament, 183 : 41, 475 : 74. Marriage not a sacrament, 215 : 14 sqq.; neither confirmation or extreme unction, 214 : 6; nor ordination, 214 : 7, 215 : 11. The Pope claims the right of changing them, 338 : 6.
- SACRAMENTARIANS**, *Errors of*. Concerning the Holy Supper, 510 : 2, 513 : 21 sqq., 600 : 2 sqq., 602 : 9, 606 : 29, 611 : 56; concerning the person of Christ, 516 : 3, 618 : 91, 625 : 4, 631 : 38 sqq.; distinction between gross and subtle, 511 : 3 sq. Their blasphemous expressions, 515 : 41, 614 : 67, 620 : 105, 621 : 111 sqq. Their separation from the adherents of Augsburg Confession, 600 : 1. Luther against, 606 : 29 sqq., 618 : 91 sqq., 624 : 2 sqq., 631 : 39 sqq.
- SACRIFICE**, abuse of term, 261 : 14 sq., 266 : 34. Distinguished from sacrament, 261 : 16. Daily, 267 : 35, 278 : 91. See OFFERING.
- SAINTS**. Communion of, the Church, 25, 39, 161 : 1, 162 : 8, 164 : 16, 167 : 23, 335, 367 : 5 sq., 389, 443 : 34 sqq., 444 : 47. Under the O. T., 164 : 16. Christ their Head, 445 : 51. Their prayers for the Church, 236 : 9, 317 : 26 sq. Their confession, 115 : 68. Their sinfulness, 147 : 207, 285 : 25. Their inability to completely fulfil the Law, 107 : 25, 123 : 110, 138 : 169. Cannot exhaust the Catechism, 387 : 6. In what to be imitated, and in what not, 118 : 87, 222 : 24. Made such not by work, but by Word, 403 : 92. Do not live in mortal sin, 91 : 48. Their works acceptable through faith, 128 : 131. Exercised in manifold ways, 117 : 77. Bear the cross, 208 : 54. Their consolation therein, 154 : 243. Concupiscence thereby mortified, 208 : 55. When they fall into sin faith and the Holy Ghost lost, 329 : 43. Their sufferings and sermons good works, 263 : 25. God works through them
- great things, 240 : 36. Their death proves that troubles are not always punishments, 209 : 62. Degrees of their glory, 152 : 234, 155 : 247. Do they pray in heaven for us? 236 : 9, 317 : 26.
- Invocation of, Worship of*, 44 : 3, 46, 235, 291 : 53, 316. Relics of, 315 : 15, 316 : 22.
- SALVATION**. God's gift, 99 : 93, 218 : 6. God's election its cause, 525 : 5, 650 : 5, 651 : 8, 653 : 23 sqq., 656 : 40. Christ's promise, merit and righteousness a cause, 27, 95 : 70, 158, 181 : 29, 239 : 29, 504 : 7. False opinions concerning, 651 : 10 sq., 661 : 10. Relation of baptism thereto, 40, 173 : 51 sq., 370 : 6, 469 : 26 sq.; of the Holy Supper, 374 : 6. How obtained and how lost, 657 : 45 sq., 665 : 90. Importance thereto of discrimination of false doctrine, 536 : 8. Impossibility of our co-operation, 555 : 18. Salvation and justification have the same cause, 579 : 52. Is given us without merit, 527 : 15; and without works, 504 : 7, 505 : 15, 586 : 24; yet not to fruitless trees, 584 : 15; alone through faith, 152 : 233, 158 : 265, 470 : 34, 587 : 34 sq. Can be lost, 586 : 31. Are good works necessary or injurious thereto? 504, 582 : 1 sqq., 583 : 37.
- SAMOSATENUS** (Paul of Samosata), 627 : 15 sqq. His adherents, 37 : 6.
- SANCTIFICATION**. See RENEWAL.
- SATISFACTION**, *True*, the suffering and obedience of Christ, 328 : 38, 580 : 57; which is far above our purity and works, 113 : 57.
- Canonical, 195, 198 : 16; to be distinguished from civil, 211 : 72. Its relation to confession, 181 : 22, 198 : 15, 18; to repentance, 206 : 51, 211 : 71 sq.; to the Lord's Supper, 277 : 90, 278 : 93. Instituted for external discipline, 199 : 23 sq., 210 : 70, 211 : 74. Not necessary for true repentance, 207 : 53. False doctrine thereon, 181 : 13 sqq., 187 : 60, 199 : 20, 200 : 25, 202 : 34, 206 : 52, 211 : 75, 278 : 92, 282 : 9, 324 : 12, 326 : 21, 24.
- SAUL**, 179 : 8, 182 : 36, 396 : 45.
- SAVIOUR**, 617 : 89.
- SCHISMS**, 67 : 77, 172 : 49, 217 : 24, 256 : 59, 300 : 25, 528 : 22, 534 : 7, 537 : 12, 539 : 19.
- SCHOLASTICS**, errors of, concerning original righteousness, 79 : 23; original sin, 77 : 7, 78 : 15, 79 : 23, 80 : 27, 82 : 44, 321 : 3 sqq.; free will, 78 : 12,

- 567 : 76; the works of love, 78 : 12, 82 : 46, 85 : 9, 105 : 7, 122 : 108, 138 : 168, 157 : 258, 158 : 261; righteousness before God, 78, 82, 85 : 9, 13; grace, 157 : 260; satisfaction, 199, 202 : 35 sq.; *meritum condigni*, 150 : 223; *opus operatum* of the sacraments, 216 : 18, 23; suppression of faith, 133 : 150, 157 : 258, 158 : 262; repentance, 178 : 3. Treat little of God's Word and mingle it with philosophy, 78, 82. Understand not the fathers, 80 : 32, 157 : 259.
- SCHOOLS** in monasteries, 58, 281 : 4. Use of Luther's Catechisms therein, 536 : 8.
- SCHWENCKFELDIANS**, 531, 669.
- SCOTUS**, 189 : 68, 205 : 46, 330 : 3.
- SCRIBES**, 327 : 29.
- SCRIPTURES, THE HOLY.** Given of God, 538, 597, 652. Consist of Law and Gospel, 84 : 5, 101 : 102, 115 : 15, 17, 185 : 53, 186 : 55, 593 : 22. The doctrine of justification, their chief topic, 99 : 87. Without this they cannot be understood, 84 : 2. Teach the corruption of nature, 321 : 3. To their testimony the Lutherans constantly appeal, 88 : 29, 111 : 45, 112 : 50, 147 : 202, 205, 159 : 268, 232 : 82, 233 : 87. The only rule and standard, 491, 535. Their trustworthiness, 485 : 76. The Holy Ghost their expounder, 557 : 26. Distinction between them and the symbols, 492 : 7.
- SEAL** of the covenant, 183 : 42, 215 : 14, 216 : 20.
- SEBASTIAN**, 240 : 32, 392 : 11.
- SECTS**, 9, 121 : 101, 455 : 47, 529, 666. Their origin, 124 : 112, 242 : 43. Protection afforded therefrom by the article of justification, 571 : 6. The Papacy no protection against, 319 : 7. The Papacy a sect, 492 : 4. Augsburg Confession against, 492 : 4, 535 : 5, 539 : 18. Sectarists, 242 : 43, 329 : 42, 477 : 7, 571 : 6.
- SECURITY**, carnal, 78 : 11, 82 : 43, 384 : 5, 556 : 21. In all men, 105 : 14. In unbelievers and hypocrites, 87 : 20, 106 : 21, 127 : 127, 146 : 200. Scripture a remedy for, 652 : 12.
- SELF-EXAMINATION**, 394 : 28.
- SENSE** (feeling), corrupt since the Fall, 542 : 12. New, 104 : 4, 112 : 49, 170 : 36, 557 : 26.
- SENTENTIARISTS**, 94 : 65 sq., 101 : 105, 178 : 4 sq., 193 : 88, 194 : 93.
- SERMONS**, in orthodox, is found the proper adornment of Church, 269 : 51. They are a mark of the true Church, 39, 161 : 279, 162 : 5, 165 : 20. Where Christ is not preached there is no Church, 343 : 25, 444 : 45. Their chief end, 316 : 24, 479 : 31, 497 : 4, 526 : 13, 562 : 50, 54, 566 : 71, 661 : 69. Their chief contents, 225 : 43, 269 : 48. The young should attend, 390 : 26. Hearing the Gospel strengthens faith, 183 : 42. Sad condition of, in the Papacy, 268 : 43.
- SERPENT** in Paradise, 71 : 7, 332 : 5, 593 : 23. Brazen, 100 : 95.
- SERVANT**, form of, 520 : 33, 629 : 26, 633 : 51, 636 : 65.
- SERVANTS.** Their calling and duty, 222 : 25, 411 : 143 sq. Their sins, 422 : 225. Formula of confession for, 372 : 22. To be instructed in the Catechism, 389 : 16. Duty towards those of our neighbor, 366 : 20, 388, 432. The unregenerate servants of sin, 552 : 7, 568 : 85.
- SERVICE, DIVINE**, of some form found in all nations, 393 : 17. True and false, 60 : 50, 273 : 71, 277 : 78, 392 : 16 sqq. The highest, is to seek from Christ the remission of sins, 108 : 33, 122 : 107, 143 : 188. Faith and its fruits divine service, 92 : 49, 57, 102 : 107, 108 : 34, 178 : 3, 220 : 16. The "reasonable service" of Christians, 264 : 26, 273 : 71, 276 : 88. Not like the Levitical, 64 : 39, 66. The purpose of the Lord's Day, 402 : 84 sqq. A service to be divine must have God's command, 285 : 23, 25, 289 : 40. Should not be in an unknown tongue, 259 : 2. Details of, among Lutherans, 225 : 40.
- Outward*, man can to a certain extent render, 230 : 70; but he is not thereby justified, 56 : 41, 59 : 36, 105 : 14, 220 : 17; or forgiven, 97 : 83; nor does he thus merit grace, 64, 65 : 52. Human ordinances no divine service, 55 : 21, 65 : 53, 286 : 26, 290 : 47, 296 : 8 sqq., 524 : 9, 646 : 15, 648 : 26; are a vain service, 206 : 50, 289 : 41. Bishops cannot institute, 223 : 31, 297 : 14. Nor can the office of the keys, 61 : 2, 181 : 22, 212 : 79, 338 : 6. Paul's complaint of such abuse, 160 : 272.
- False services* : Monastic vows, 60, 284 : 21 sq., 293 : 63, 294 : 65, 69, 318 : 2; fasts, ceremonies, orders, 54, 224 : 40 sq.; auricular confession, 177 : 65; the mass, 51. These services compared to worship of Baal, 279 : 97 sq.
- SERVILITY**, 172 : 38, 505 : 12, 578 : 16 sqq.

**SERVITUDE**, of the Law, 64 : 39.  
**SESSION** of Christ at God's right hand, 512 : 12, 518 : 15, 628 : 23, 633 : 51, 638 : 74, 639 : 78, 642 : 36.  
**SHADOWS**. Of Christ, 267 : 36 sq.; of future blessings, 164 : 15, 170 : 35.  
**SHOEMAKER** of Alexandria, 288 : 38.  
**SIGNS**. Circumcision a sign, 117 : 80, 216 : 19. Sacraments signs of the covenant of grace, 135 : 155, 183 : 43, 213 : 1, 215 : 14, 216 : 20, 269 : 49, 273 : 69, 462 : 98.  
*External*, of the Church, 213 : 3, 214 : 5, 7. Hypocrites also appeal thereto, 163 : 12, 165 : 19, 167 : 28. *Inner*, of the Church, 162 : 5.  
*External*, necessity of, to faith, 469 : 30. Of justification, 134 : 154. The sacraments external signs that have God's command, 213 : 3. Portray what is taught by the Word, 214 : 5. Awaken and strengthen faith, 118 : 89, 162 : 4 sq., 273 : 70. Forgiveness thereby obtained, 446 : 55. A means whereby the Holy Ghost works, 273 : 70. Significance of the outward sign in baptism, 474 : 64 sqq. The sacraments not mere signs, 41, 162 : 1, 273 : 68, 514 : 27, 30, 601 : 4, 602 : 7, 622 : 116.  
**SIN**. Concupiscence sin, 81 : 40, 112 : 48. Corruption of nature, 540 : 5, 660 : 60. Everything contrary to God's law, 597 : 13. Everything without faith, 193 : 89, 220 : 17, 285 : 23. Wicked deeds its fruits, 321 : 2. Distinction between original and actual, 495 : 20 sq., 540 : 2. Sins of fathers, 395 : 30 sqq.  
*Its cause*, 43, 231, 321 : 1, 663 : 81. God not, 43, 231, 525 : 4, 541 : 7. A work of the devil, 546 : 41, 550 : 61. All men its subjects, 90 : 40, 94 : 62, 192 : 81, 549 : 53. All dead in sin, 497 : 3, 550 : 60, 553 : 11, 564 : 60. Servants of sin, 552 : 7, 560 : 43. Not the substance of human nature, 548 : 48. No one can avoid it, 101 : 103.  
*Knowledge, reproof and punishment* thereof imparted by the Law, 101 : 103, 129 : 136, 182 : 34, 184 : 48, 185 : 53, 323, 507 : 4, 8, 508 : 1, 545 : 32, 590 : 9 sqq., 591 : 12, 592 : 14, 17; by the preaching of repentance, 94 : 62, 328 : 35, 590 : 8; of the Gospel, 181 : 29, 592 : 15. Secure hearts indifferent, 185 : 51; but the terrified conscience feels it keenly, 188 : 64, 614 : 69. Effects of this feeling, 96 : 79, 105 : 14, 151 : 229, 182 : 32, 202 : 34, 207 : 53, 208 : 56.

*Effects and consequences* of sin : God's wrath, 89 : 35; judgment, 659 : 58; hardening, 664 : 83; temporal and eternal punishments, 104 : 7, 207 : 53; death, 96 : 79, 207 : 53, 660 : 61, 663 : 81.  
**DELIVERANCE** from. See **REDEMPTION**, **JUSTIFICATION**, **FORGIVENESS**, **RENEWAL**, **SALVATION**, **CHRIST**, **GOSPEL**.  
**SINGING** in divine service, 50 : 2, 225 : 40; at consecration in Holy Supper, 616 : 79.  
**SINNERS**, all men, 88 : 32, 312 : 2, 321 : 1, 369 : 16, 441 : 22, 544 : 27; even all saints, 285 : 25. Testimony of Law thereto, 101 : 103; of Gospel, 181 : 29; of Christ, 184 : 45. God does not repel them, 450 : 11, 476 : 87, 525 : 7, 546 : 39, 665 : 89. Does not wish their death, 664 : 81, 84.  
*Conversion* of. See **CONVERSION**.  
*At the Holy Supper*, 482 : 58 sqq., 484 : 71 sqq.  
*Manifest*, among the godly, 40. Should be excommunicated, 333.  
**SLANDER**, 14, 308, 427.  
**SMALCALD**, Council of, 604 : 17. Subscription of Augsburg Confession and Apology at, 352. Articles, 303, 492 : 4, 532 : 30, 536 : 7, 537 : 11, 559 : 33, 592 : 14, 647 : 19.  
**SODOM**, 255 : 54, 309 : 11.  
**SON OF GOD**, true God with the Father and Holy Ghost, 625 : 6. God communicates to him his essence and attributes, 635 : 61. Is born of the seed of David, 631 : 37. Son of the Most High, called with truth the son of Mary, 517 : 11, 628 : 24, 629 : 28. Truly suffered and died, 520 : 31, 631 : 42.  
*Son of God and man*, not two, but one Christ, 517 : 5, 519 : 20.  
**SOPHISTS**. Their corruption of doctrine, 75 : 17, 200 : 26. Understand not the fathers, 80 : 32. Teach nothing of faith, 176 : 59. Antagonize the righteousness of faith, 142 : 183. Their other errors, 83, 142 : 183, 180 : 16, 272 : 64, 330. None of them can tell what original sin is, 550 : 60.  
**SORCERY**, 364 : 4, 399 : 62, 454 : 42.  
**SOUL**. Not unimpaired, 322 : 11. Corrupt, 540 : 1. Not exterminated in conversion, 499 : 14, 568 : 81. **All Souls' Day**, 314 : 12.  
**SPAIN**, 201 : 30, 225 : 42.  
**SPECTRES**, 315 : 16.  
**SPIRITS**, **EVIL**, 556 : 22.

**SPIRITUAL** eating of Christ's body, 612 : 61. Partaking thereof, 511 : 5, 514 : 26, 612 : 59, 620 : 104, 622 : 118.

*Powers* since the Fall, 552 : 7.

*Things*, reason blind concerning, 497 : 2, 553 : 9 sq. Man cannot begin or work, 231 : 73, 541 : 10 sq., 543 : 25, 554 : 12, 556 : 20, 24, 558 : 31 sq. Pelagian errors rejected, 540 : 20 sq., 23. Man spiritually dead, 553 : 11. Spiritual efficacy of the Holy Ghost, 569 : 89.

*Immunities and Privileges*, 290 sq.

**SPIRITUALITY**. Self-devised, 56, 170 : 35, 246 sqq., 529 : 5, 668 : 10.

**SPONSORS**, 336 : 4, 351 : 78.

**STEADFASTNESS** in faith, 454 : 14, 657 : 42.

**STEALING**, 321 : 2, 365, 388.

**STONE**, man compared to, 555 : 19 sq., 556 : 24, 563 : 59.

**SUBJECTS**. Duties of, 377 : 5. Insubordination of, 309 : 12. Duties of rulers towards, 46 : 1.

**SUBSTANCE**, use of the term in doctrine of Original Sin—*false*, 495 : 19, 540 : 1, 545 : 30, 548 : 48, 549 : 55; *true*, 496 : 21 sq., 24. Use, in doctrine of Holy Supper, 513 : 22, 621 : 108; of person of Christ, 520 : 28, 638 : 71, 642 : 91. In conversion, man becomes no new substance, 499 : 14, 568 : 81. That of our flesh will rise again, 548 : 46 sq. Creation of, by the devil impossible, 496 : 25.

**SUBTILE DOCTORS**, 101 : 105.

**SUFFERINGS** of Christ, not in vain, 140 : 176. A true satisfaction, 328 : 38. Their significance, 344 : 32. How far belonging to the preaching of Law, and how far to the Gospel, 507 : 9 sq. A declaration of God's wrath, 507 : 9, 591 : 12. The sufferings of no mere man, but of the Son of God, 518 : 13 sq., 628 : 20, 631 : 39, 642 : 93. His obedience therein reckoned ours, 572 : 15.

*Of Christians*, 85 : 8, 263 : 25, 267 : 38.

**SUM** of doctrine, 47, 537 : 9; of the Law, 126 : 124; of the Gospel, 181 : 29; of the second article of Creed, 442 : 26.

**SUMMISTS**, 55 : 14, 168 : 33, 177 : 64.

**SUNDAY**. See **FESTIVALS**.

**SUPEREROGATION**, merits of, 153 : 239, 282 : 9, 285 : 25, 288 : 34, 316 : 24, 327 : 28.

**SUPPER, THE LORD'S**, 40, 174, 330, 390, 476, 510, 600.

*Names*: Christ's testament, 243 : 2, 511 : 7; sacrament of the altar, 330; sacrament of the body and

blood of Christ, 389 : 20; *mass*, 50, 259 : 1, 260 : 8, 272 : 66; Eucharist, 272 : 66, 274 : 76; thank-offering, 266 : 33, 272 : 66 sq., 274 : 74; communion, 52 : 34; Agape, 276 : 86.

*Institution*, 15, 118 : 89, 373 : 2, 389 : 20, 476, 603 : 16, 608 : 94, 610 : 48 sq., 52, 615 : 75. Its words to be understood literally, 511 : 7, 514 : 23, 602 : 7, 610 : 48, 616 : 79 sq. Their efficacy, 512 : 9, 617 : 89. Requires both forms, 48, 243 : 1 sqq., 330 : 2, 331 : 4.

*What it is*, 373, 477 : 8, 604 : 20. A true sacrament, 214 : 4; that requires faith, 277 : 90. Food for the soul, 478 : 23; daily nourishment of faith, 118 : 89, 183 : 42, 245 : 10, 478 : 24. Comprises the entire Gospel, 479 : 32. Not a satisfaction *ex opere operato*, 277 : 90, 118 : 89, 131 : 143, 135 : 155.

*Effects*, 374 : 5 sqq., 478 : 20 sqq., 484 : 70. They are twofold, 274 : 75. Unites with Christ, 245 : 10, 640 : 79; strengthens faith, 118 : 89, 183 : 42, 245 : 10; consoles the terrified conscience, 135 : 155, 245 : 10, 277 : 90; imparts forgiveness, life and salvation, 183 : 42, 277 : 90, 374 : 6, 478 : 21, 608 : 44, 611 : 53. Not dependent on the worth of the administrator, 603 : 16, 604 : 19, 605 : 24 sq., 606 : 32, 615 : 74, 617 : 89.

*Its true use*, 272. Preparation for it, 374 : 10, 480 : 36, 513 : 20. To be received in faith of forgiveness, 216 : 19, 277 : 90, 614 : 69 sq.; with thanksgiving, 274 : 76. Who are worthy? 274 : 73, 374 : 10, 479 : 33 sqq., 513 : 20, 614 : 69 sqq., 623 : 123 sqq. Who are unworthy? 374 : 10, 483 : 61, 513 : 18, 614 : 68. Who to be excluded, 176 : 61, 483 : 58.

*Its administration*. The administrator must be regularly called, 41, 217 : 24. No one should administer it to himself, 314 : 8. Its consecration, 512 : 8 sq., 614 : 73 sqq., 623 : 121. No one to be compelled to receive it, 362 : 21, 481 : 42, 47. Motives to influence the indifferent, 362 : 23, 484 : 71, 75; the timid, 482 : 55 sq., 483 : 62. Should be received several times a year, 362 : 22.

*False Doctrines*: Of the Sacramentarians, 511 : 3 sq., 514 : 25 sqq., 600 : 2 sq., 606 : 32 sq., 612 : 59, 614 : 67, 617 : 88 sqq., 621 : 112 sqq.; of the Papists, 331 : 5, 513 : 22 sq., 515 : 40, 603 : 14, 607 : 35, 616 : 83 sqq.,

- 621 : 108 sq., 623 : 121, 624 : 126 ; of the Schwenckfeldians, 531 : 24, 669 : 32.
- SWEARING**, when lawful, 399 : 65 sqq. Sinful, a fruit of original sin, 321 : 2. Forbidden, 364 : 4, 399 : 62, 454 : 42. Its punishment, 400 : 67.
- SWORD**, distinction between spiritual and worldly, 61 : 4. The Pope's claim of both, 166 : 23, 338 : 2. His endeavor thereby to exterminate the Gospel, 126 : 124.
- SYBARIS**, 255 : 54.
- SYMBOLS** (Creeds). The ancient received, 9. The oecumenical, 25 sqq., 84, 311, 360, 388, 476, 492 : 3, 535 : 4. Their meaning and design, 92 : 51, 163 : 7, 491 : 2 sq. Rejected by the Anti-Trinitarians, 670 : 37. The Augsburg Confession, a symbol of our time, 9, 563 : 4.
- Symbolical Books*. Their authority and relation to Scripture, 491 : 2, 492 : 8, 535 : 1, 537 : 9 sqq.
- SYNTAXIS**, 275 : 79.
- SYNECHDOCHE**, 108 : 31.
- SYNERGISM**, 498 : 11, 499 : 17 sq., 567 : 77.
- SYNOD** of Toledo, 244 : 4.
- T.**
- TABLE**, use of Catechism at, 389 : 16. Prayer at, 375 : 6 sqq. Of duties, 375 sq.
- TARES**, 165 : 19.
- TEACHERS**, God's gift, 235 : 4, 343 : 28, 349 : 67, 409 : 130. How to be regarded, 491 : 1 sqq., 535 : 3. Their dangers and labors, 115 : 69.
- False*, 160 : 273, 166 : 22, 492 : 3.
- TEMPERANCE**, 226 : 46 sq.
- TEMPLE**, the regenerate God's, 595 : 2, 662 : 73. Antichrist in God's temple, 162 : 4.
- TEMPTATIONS**. Every Christian must bear, 463 : 105 sqq. ; even saints, 207 : 54, 208 : 56. They must constantly be prepared for them, 464 : 109 ; especially when they adhere to the Gospel, 485 : 75. Christ has forewarned the Church thereof, 163 : 10. Concerning worthiness for Holy Supper, 482 : 55 sqq.
- Of believers' good works, 116 : 72. Are not signs of divine wrath, 208 : 55, 209 : 61. The doctrine of election brings consolation, 653 : 20. Prayer aids against, 464 : 110, 465 : 117.
- Growth of faith in, 183 : 37, 42, 662 : 74. To feel it differs from consenting thereto, 463 : 103.
- TERRORS** of conscience, 117 : 83, 141 : 180, 179 : 9, 182 : 31 sq., 184 : 46, 202 : 34, 206 : 51 sq., 208 : 59 ; of the Law, 507 : 7, 594 : 24 ; not God's peculiar work, 185 : 61, 63, 508 : 10, 591 : 11. Faith arises in, 106 : 21, 152 : 230 ; and overcomes them, 91 : 45, 98 : 85, 106 : 21, 107 : 27, 116 : 74, 119 : 93, 125 : 118, 127 : 126, 131 : 141, 139 : 169, 144 : 193, 152 : 230, 158 : 262, 160 : 277, 183 : 42, 233 : 85, 260 : 12, 271 : 60. Our works and love fail before, 120 : 100, 126 : 123, 128 : 132, 144 : 193 ; as also external services, 138 : 167.
- TERTULLIAN**, 195 : 94.
- TESTAMENT**. *Old*, a shadow, type, promise, 267 : 37 sqq., 270 : 55. Its sacrifices, 270 : 56, 616 : 50.
- New*, has but one Sacrifice, 270 : 56. Promise of grace peculiar to, 214 : 4, 215 : 14. Its blessings, what, 268 : 39. Its priesthood, service, etc., 214 : 7 sq., 263 : 26 sqq., 266 : 35 sq., 270 : 56, 271 : 59, 273 : 71. Its signs and seals, 183 : 42, 215 : 14. How far it retains the Law, 323 : 1, 324 : 4. Does not reject magistrates, 530 : 12.
- Of Christ*, 243 : 2, 511 : 7, 514 : 25, 515 : 35, 521 : 39, 607 : 38, 610 : 50, 618 : 92.
- TESTIMONY** of the Holy Ghost in the heart, 102 : 113, 655 : 31, 662 : 74. The sacraments, of God's grace, forgiveness, etc., 41, 213 : 1, 269 : 49. Good works, of righteousness and faith, 114 : 63, 156 : 252, 505 : 15.
- Of Faith*, the symbols, 518 : 8, 538 : 13, 16. See also WITNESS.
- THANKSGIVING**, a fruit of the Holy Ghost, 104 : 4, 105 : 11. Should be made for all gifts, 366 : 2, 440 : 19. Enjoined by the second commandment, 364 : 4, 399 : 64. Must be regulated according to the first, 285 : 25. Especially for regeneration, 554 : 15. At meals, 369 : 13. At bed-time, 374 sq. Marriage, food, etc. hallowed thereby, 251 : 30.
- THANK-OFFERINGS**. Of how many classes, 262 : 31. Are made by those already reconciled, 262 : 19, 263 : 25, 272 : 67. The mass a thank-offering, 274 : 74. Testimony of Greek Church thereon, 278 : 93.
- THEODORE OF RAITHU**, 627 : 15.
- THEODORET**, 628 : 22.
- THEOPHYLACT**, 174 : 55.
- THOMAS AQUINAS**, 80 : 27, 222 : 24, 271 : 62, 284 : 20, 336 : 3.
- THOUGHTS**, evil, have their source in

- original sin, 496 : 21. God's Word a remedy for, 385 : 10 sq. Faith not an idle thought, 94 : 64, 103 : 115, 127 : 129. Do the saints know our thoughts? 234 : 11.
- TIMES, THE LAST**, 49, 201 : 29, 255 : 53.
- TITHES**, 63 : 29, 262 : 21.
- TONGUE**, sins of, 417 : 188, 427 : 263 sq., 429 : 276, 431 : 291.
- TOPIC, THE CHIEF**, 98 : 87, 179 : 10, 187 : 59, 232 : 79, 571 : 6.
- TORGAU**, Luther's sermon at, 522, 643. Conference at, 12.
- TORMENTS**, eternal, 42; of conscience, 190 : 72; from human ordinances, 223 : 27.
- TOUCHSTONE**, 492 : 7.
- TRADES, TRADING**, no sin, 42, 227 : 53, 531 : 18, 669 : 23. Unfair, forbidden, 365 : 14, 423 : 233, 460 : 84.
- TRADITIONS**, 42, 295. Particular and universal, 168 : 30. Are outward accidental relations, 168 : 32. Preferred to God's commands, 54 : 8, 295 : 3. Unscriptural, 54 : 5, 212 : 77, 224 : 36. Have not the Holy Ghost as their author, 168 : 31. Promote not justification, 55 : 21, 168 : 31. Occasion errors, 47, 55 : 16; and burdening of conscience, 55 : 12. What traditions are proper, 56 : 40.
- TRANSGRESSION**, 129 : 133, 198 : 75, 540 : 5.
- TRANSGRESSORS**, 592 : 17, 593 : 21.
- TRANSUBSTANTIATION**. In the Greek Church, 174 : 55. In the Roman Church, 331 : 5, 513 : 22, 607 : 35, 621 : 108.
- TRINITY**, 26 : 3 sqq., 27 : 17 sqq., 24 sqq., 37, 75, 311. A great mystery, 630 : 33. The entire Trinity directs to Christ, 661 : 66. Testimony of its deniers, 532, 670.
- TRIPARTITE HISTORY**, 52 : 41, 57 : 45.
- TRIUMPH OF CHRIST**, 522 : 1.
- TROUBLES**. Not always indications of wrath, 209 : 61 sq. Must be endured, even by saints, 207 : 54. Their design, 155 : 247, 207 : 54 sq., 208 : 54 sq., 209 : 63. Duty of Christians therein, 85 : 8, 88 : 27, 104 : 4, 112 : 46, 209 : 63. Where aid is not to be sought, 112 : 49, 208 : 57. Promises in, 215 : 16.
- See also **AFFLICTIONS, TEMPTATIONS**.
- TRUST** (confidence). An element in the divine image, 79. A work of the Holy Ghost, 230 : 72. Is calling on Christ's name, 100 : 98. Is faith, 91 : 48, 95 : 69, 102 : 107, 149 : 216.
- Accompanies genuine repentance, 503 : 17. Holy Scripture inculcates, 437 : 325. To be placed in Christ alone, 593 : 22. In works condemned, 100 : 98, 102 : 110, 108 : 30, 109 : 36, 110 : 40, 148 : 209, 150 : 218, 191 : 75, 193 : 87, 204 : 45. Under the Papacy transferred to Mary and the saints, 237 : 15, 238 : 22, 239 : 31.
- TRUTH**, the Eternal, is Jesus Christ, 608 : 43, 609 : 47, 621 : 106; is God's Word, 538 : 13, 562 : 51. Luther has restored it to light, 536 : 5. Must not be denied, 194 : 90. Its defence necessary for the Church, 233 : 83. Those who persistently oppose it cannot be converted, 564 : 60.
- Concreated, an element of the divine image, 541 : 10.
- Duty of speaking, 568 : 81, 398 sq. How? 428.
- TURKS**, 33 : 1, 46 : 1, 286 : 27, 320 : 11, 460 : 77.
- TYPES**, 164 : 15, 170 : 35, 262 : 21, 263 : 24, 266 : 34, 267 : 36 sqq., 270 : 53.
- TYRANNY** over conscience, 176 : 64 sqq.; of bishops, 217 : 25 sq.; of the Pope, 251 : 25, 295 : 4, 307 : 3, 347 : 49. Compared to Antiochus, 278 : 91. Pharaoh's, punishment of, 664 : 85.
- TYRANTS**, 318 : 3.

## U.

- UNBAPTIZED**, 529 : 6, 565 : 67.
- UNBELIEF**, 370 : 18, 456 : 58, 463 : 104.
- A fruit of original sin, 321 : 2.
- The greatest sin, 589 : 2. Is it reproved by the Law or the Gospel? 506 : 1, 592 : 19. God has concluded all under it, 526 : 10. Inheres deeply, 105 : 14. Of Israel, 587 : 34.
- UNBELIEVERS**. The Law to be preached to, 509 : 3; yet not to them alone, 510 : 8, 599 : 26. Receive in the Lord's Supper Christ's body and blood, 515 : 37, 605 : 27. How their works to be regarded, 583 : 8.
- UNCONVERTED**, 583 : 8.
- UNDERSTANDING**. See **REASON**.
- UNIFORMITY** of ceremonies, 39, 57 : 44, 163 : 10, 164, 168 : 30 sq., 169 : 33.
- UNION**, ecclesiastical, 346 : 41 sq., 644 : 5. Personal or hypostatic, 517 : 5, 9, 518 : 14 sq., 626 : 11 sqq., 628 : 23 sq., 630 : 31, 638 : 74. Sacramental, true, 512 : 15, 607 : 37; false, 607 : 38. Of Sacramentarians, 516 : 3, 519 : 24, 622 : 117.

**UNITY** maintained by love, 123 : 111, 126 : 122, 445 : 51. Requires much forbearance, 124 : 112 sqq. Must not be sought with denial of the truth, 666 : 95 sq. The welfare of the Church depends thereon, 319 : 9. Duty of prayer for it, 528 : 23. Of the Church, 39, 445 : 51.

**UNIVERSALITY** of God's grace, 526 : 10, 528 : 17 sqq., 561 : 49, 653 : 23 sqq. Of the Gospel promise, 654 : 28.

**UNREGENERATE**, state of, 497 : 3, 552 : 7, 555 : 17. Their heart like a stone, 555 : 19. Hear God's Word only externally, 562 : 53. The three causes concurring in their conversion, 569 : 90. They obey the Law only by constraint, 510 : 7.

*Ministers*, 40, 168 : 29, 172 : 47, 531 : 27, 605 : 24, 606 : 32, 670 : 35.

**UNWILLING** God makes willing, 499 : 15, 17, 569 : 88. Are the unregenerate, 510 : 7.

**UNWORTHINESS**, its own, faith confesses, 149 : 216. Feeling of, should not deter from the Lord's Supper, 482 : 55 sq., 484 : 70.

**UNWORTHY**. Our works, 149 : 217 sq. Of the Holy Supper unbelief alone renders us, 374 : 10. Even the unworthy receive Christ's body and blood, 603 : 10, 605 : 27, 614 : 72, 623 : 123. The administration of sacraments by, valid, 167 : 29.

**USAGES, CHURCH**, 522, 643. Such to be observed as can be observed without sin, 218 : 1, 227 : 51. Not to be changed without cause, 227 : 51. Doctrine of the fathers concerning, 221 : 20 sq. See **ADIAPHORA, CEREMONIES**.

**USURY**, 309 : 12.

**V.**

**VALENS**, 639 : 75.

**VALENTINE, ST.**, 240 : 32.

**VALENTINIANS**, 37 : 5.

**VEIL OF MOSES**, 105 : 12 sqq., 507 : 8, 591 : 10, 595 : 1.

**VENUS**, 393 : 18.

**VICARIOUS SACRIFICES**, 262 sq.

**VIGILS**, 314 : 12, 327 : 26.

**VINE**, Christ the true, 174 : 56, 193 : 85.

**VIRGINITY**, a gift of God, 250 : 18 sq. More excellent than marriage, 252 : 38, 258 : 69. Does not justify, 252 : 36, 258 : 69. Is impure in the godless, 252 : 34. Gerson and Ambrose concerning, 250 : 20. Jovinian on, 252 : 37. Commended by Christ and Paul, 253 : 40, 286 : 27. He who

has not a gift therefor should be married, 58, 249 : 16.

**VIRTUES**. Of the Law, 108 : 30, 122 : 104 sqq.; of faith, 122 : 106, 158 : 262. Our, not the cause of election, 662 : 75. Do not justify, 108 : 30, 122 : 104 sqq., 502 : 15, 503 : 22, 575 : 30, 576 : 35, 577 : 39. Do not render worthy for the Holy Supper, 513 : 20. Believers should exercise themselves in, 662 : 73.

**VISITATION** of churches, 19, 359 : 1.

**VOWS**. Their nature, 59. Lawful, to be observed, 282 : 9. Of Nazarites, 292 : 58. Of celibacy in twelfth century, 49 sq. Should include only possibilities, 59 sq. Are a false divine service and invalid, 59 sq. Doctrine of, has obscured the Gospel, 60, 347 : 48. Repudiated even by popes, 282 : 10. Their invention, 119 : 91. Errors, 282 : 9, 347 : 48. See **MONASTIC VOWS**.

**VULGARIUS**. See **THEOPHYLACT**.

**W.**

**WAR** and pestilence calamities, 210 : 65. Of the devil, 460 : 78. Just wars to be waged, 42, 46, 116 : 70, 228 : 59.

**WASHING**, bodily, 136 : 161. Of baptism, 371 : 10, 469 : 27. Of water in the Word, 162 : 7, 330 : 1.

**WATER, HOLY**, 136 : 161. The true, 385 : 10.

**WEAK, THE**, to be tolerated, 124 : 112. Not to be offended, 227 : 51. How rewards and punishments to be preached to them, 154 : 243. Not unworthy of Lord's Supper, 513 : 19, 614 : 69. Forbearance towards, 523 : 5, 645 : 9.

**WEAKNESS**. Of faith, 112, 484 : 70, 565 : 68. Of God's children, 505 : 13. Of human nature, 249 : 16. How to be aided, 101 : 106, 111 : 44, 115 : 68, 209 : 63, 653 : 20.

**WHITSUNDAY (Pentecost)**, 65 : 57, 171 : 40.

**WICKED, THE**. Their relation to divine foreknowledge, 525 : 4, 650 : 3; to election, 650 : 4. They are not the Church, 163 : 8, 165 : 19. They belong thereto only nominally, 161 : 3, 163 : 10, 12, 167 : 28, 623 : 123. Their administration of the sacraments valid, 165 : 19, 477 : 15, 604 : 16, 19, 605 : 24, 606 : 32, 617 : 89. Their reception of them, 511 : 7, 513 : 17, 604 : 19, 613 : 66, 623 : 123.

**WICKLIFFE, WYCLIFFE**, 229 : 63, 168 : 29.

WIDOWS, 258: 70, 293: 64 sqq., 378: 18.  
 WIFE, 42, 289: 41 sq., 365: 12, 19 sq., 338: 10, 377: 7, 419 sqq., 432.  
 WILL, GOD'S, known only through his Word, 220: 17, 634: 29, 656: 36; especially through the Law, 510: 7, 592: 17, 597: 11. The sacraments signs of, 41: 1, 213: 1, 273: 69. Unknown to the natural reason, 231: 73 sq., 131: 141. The flesh resists, 112: 49, 555: 18. The life to be guided thereby, 527: 14. Must be obeyed in afflictions, etc., 85: 8, 104: 4, 117: 77, 154: 243. Prayer concerning, 369, 389, 457 sqq. That we hear his Word, 497: 5, 563: 65. That they who believe in Christ be saved, 143: 189, 526: 12, 527: 15, 561: 49, 653: 26 sqq. That they do good works, 588: 38, 595: 3, 598: 17. Not the cause of sin, 43, 650: 6.  
*Of Men.* How related to faith, 142: 183. The old Adam in, 509: 4. Wicked and sinful, 497: 3, 525: 4, 541: 11, 650: 6. Broken by the cross, 226: 45. Wicked, of men and devils the cause of sin, 43, 232: 77, 369: 11, 650: 6. Works wrought against the will displease God, 585: 17, 598: 19.  
*The Free Will,* 43, 88: 29, 230, 322, 496, 551. Its four states, 496: 1, 551: 2. How far possessed by man, 230: 70. Its ability with respect to outward morality, 43, 230: 70, 75, 557: 26, 558: 31 sq. Its inability in spiritual things, 231: 73, 552: 7, 554: 12 sq., 555: 17. Purely passive in conversion, 499: 18, 566: 73, 569: 89. Its dependence on the Holy Ghost, 498: 6, 566: 70 sqq. After conversion it is not idle, 499: 17, 569: 88. If it were sufficient Christ's death vain, 88: 29.  
*Errors:* Of Scholastics, Papists, Pelagians, and Semi-Pelagians, 78: 12, 86: 17, 230: 67 sq., 322: 4 sq., 324: 10 sq., 498: 9 sq., 567: 75. Synergists, 567: 77; Manicheans and Stoics, 230: 67, 498: 8, 566: 74. Objectionable expressions, 495: 15 sq., 498: 11 sq., 568: 82, 86. Epicureans and Enthusiasts, 561: 46.  
 WILLIAM OF PARIS, 231: 76.  
 WINE, abstinence of Rechabites from, 293: 69; of Encratites, 254: 45.  
 WISDOM, God's hidden, 660: 64. Christ the true and essential, 521: 37, 608: 43, 609: 47, 618: 92. An element of the divine image, 79. Is lost, 88: 82. Insufficient, 122: 108 sq., 170:

35, 222: 22. Of the world, 553: 19, 562: 51.

WITNESS. See TESTIMONY.

*False,* 426: 257, 429: 271 sq.

WOLVES in the Church, 166: 22.

WOMAN, SEED of, 593: 23.

WORD (*λόγος*), 37, 607: 36, 627: 16.

*God's*, is his power, 385: 11. Efficacious, 165: 19, 183: 44, 215: 11, 385: 10 sqq., 404: 101. It alone reveals God's will, 95: 67, 220: 17. Is the source of illumination, conversion, salvation, 491, 497: 4 sqq., 499: 18 sq., 555: 19, 562: 50. The means whereby the Holy Ghost is bestowed, 38, 62: 8 sq., 105: 14, 190: 71 sq., 273: 70, 446: 58, 500: 19, 663: 77; and faith, 96: 73, 170: 36, 214: 5, 273: 69 sq., 497: 5, 498: 7, 601: 3, 661: 69. Election thereby revealed, 525: 6, 526: 13, 657: 43, 658: 52. God thereby calls, maintains, comforts, etc., 108: 33, 182: 32, 183: 40, 185: 49, 190: 72, 324: 8, 369: 11, 477: 12, 655: 34, 657: 44. His kingdom thereby comes to us, 445: 52, 455: 53, 559: 36. The Word and the Cross belong together, 457: 65, 458: 67. We should daily exercise ourselves therein, 554: 16. Disregard thereof a fruit of original sin, 321: 2, 404: 99; a temptation of the devil, 463: 104.

Is a mark of the Church, 161: 3, 335: 3. Where it is not, Christ's kingdom absent, 173: 52, 525: 7. Essential to the sacraments, 214: 5, 277: 89, 330: 1, 370: 2, 374: 5 sqq., 10, 468: 18, 22, 469: 26, 471: 45 sq., 472: 53, 476: 4, 477: 10, 14, 604: 21. It sanctifies marriage, 251: 31, 252: 34, 420: 209. The sole source of articles of faith, 315: 15. Without it no divine worship, 277: 89, 278: 92, 314: 8. Should be preached purely, 563: 55; and be rightly divided, 589: 1; and by it all doctrine be judged, 491, 535. Is the sanctuary above all, 403: 91.

*The Word preached.* God thereby gives the Holy Ghost, 332: 2, 652: 17; and deals with us, 333: 10, 655: 36. Is the peculiar office of the Gospel, 330, 479: 31; the office and work of the Holy Ghost, 563: 56, 654: 29. Without it no prophet, 333: 10.

*Errors:* Of Enthusiasts, 215: 13, 332: 3, 6, 499: 13, 531: 22, 552: 4, 567: 80, 669: 30; of the Sacramentarians, 515: 35, 642: 94.



**WORK, Christ's**, 312, 444: 38, 479: 31.  
His strange work, 508: 10.

*Of the Holy Ghost*, 446: 59, 447: 61, 526: 12. Is the preaching of the Word, 563: 56. Is faith, 100: 99, 103: 115. Conversion and sanctification, 569: 88 sq., 574: 28.

*Works of the Law*, 86: 17, 598: 16, 645: 12. Distinguished from the fruits of the Spirit, 509: 5, 597: 15. Love the chief, 122: 108. Do not justify, 574: 29.

*Works of Reason*, 86: 17, 325: 18. Outward works to a certain extent within our own power, 85: 8, 105: 9, 129: 135, 231: 73; yet the Law is not thereby fulfilled, 105: 13, 591: 10. Merit not forgiveness, 130: 138, 131: 143, 260: 12. When they are sinful, 89: 35, 106: 15. Reason estimates them too highly, 85: 10, 118: 85, 119: 91.

*Good Works*, 44, 232, 335, 503, 582. What are, 44, 85: 8 sq., 155: 250, 212: 77, 222: 25, 231: 73, 292: 54, 435: 311 sqq. What are not, 222: 25, 403: 93, 583: 7, 597: 15. Obscured under the Papacy, 54: 8 sqq., 222: 25.

Men must be admonished thereto, 506: 18, 589: 40. They are praiseworthy, 87: 24, 117: 80, 128: 131, 155: 250, 583: 8; yet with certain limitations, 87: 24, 133: 148, 145: 196, 155: 252, 191: 78, 205: 46 sq., 232: 81. In what their holiness consists, 115: 68 sqq. Why pleasing to God, 112: 51, 114: 61, 63, 128: 131, 132: 145, 136: 160, 139: 172, 152: 234, 158: 264, 583: 8, 588: 38. Have promises and rewards, 116: 73, 131: 143, 135: 157, 153: 241 sqq., 155: 246, 212: 77, 426: 252, 583: 8. Are necessary, not by constraint of Law, but by obligation of obedience, 39, 44, 46, 60, 115: 68, 119: 93, 131: 142, 151: 227, 212: 77, 234: 89 sq., 505: 8 sqq., 583: 7, 584: 14, 16 sqq. Dare not be omitted without sin, 205: 46; yet are done freely, 585: 18. Do not maintain faith and salvation, 505: 15, 586: 30. Do not precede faith, 132: 145, 577: 41; but inevitably follow, 96: 74, 103: 115, 117: 82, 131: 143, 210: 68, 234: 92, 335: 2, 504: 6. Their absence indicates absence of faith, 335: 4, 577: 42 sq., 584: 15. Necessary fruits and testimonies of faith, 39, 95: 71, 114: 63, 115: 68, 127: 125, 128, 267: 38, 505: 15, 576: 38, 583:

9. Fruits of repentance, 41: 6, 134: 151 sqq., 181: 28, 186: 58, 202: 34, 204: 42, 212: 77. Fruits and operations of the Holy Ghost, 46, 151: 228, 231: 73, 558: 29, 559: 38, 569: 90, 598: 17. Cannot be wrought from natural powers, but only by the regenerate, 46, 128: 131, 505: 8, 558: 29, 559: 39, 583: 7. Are at best imperfect, 111: 42, 115: 68, 117: 83, 123: 110 sq., 583: 8. Even faith as a work imperfect, 54, 98: 86, 572: 13. Expressions "good works injurious," "necessary," considered, 504: 2 sq., 505: 10, 16, 582: 1 sqq., 584: 16, 588: 37.

*Wicked Works*. Fruits of original sin, 321: 2, 496: 21. God's foreknowledge concerning, 650: 6. Error of Stoics and fatalists, 498: 8, 566: 74. Cause loss of righteousness and salvation, 586: 81.

**WORLD**. Its corruption, 83: 49, 369: 11, 422: 228, 433: 303 sq., 441: 21, 455: 47, 463: 101 sqq. Its error and ignorance, 118: 85, 119: 91, 447: 63, 542: 13, 553: 10, 562: 51. Its unbelief, 396: 42; its idolatry, 393: 17; hatred of truth, 427: 262. Temptations through it, 370: 18, 664: 83. Protection against, 385: 10, 653: 20. Redemption by Christ, 151: 224, 214: 8, 245: 10, 312: 2, 561: 49, 580: 56; his kingdom not of this world, 62, 344: 31. The Holy Ghost reproves it, 323: 1, 591: 11 sq. The field for tares and wheat, 165: 19. Not escaped by entering a cloister, 61: 57 sqq.

**WORSHIP, DIVINE**. See SERVICE.

**Of ANGELS, SAINTS**. See INVOCATION in the New Testament, 264: 27.

**WRATH**, God's eternal, 96: 79. All men beneath it, 89: 36, 90: 40, 94: 62, 197: 11, 550: 62, 592: 20, 660: 60. Children of wrath, 494: 12, 541: 6, 9, 543: 19, 573: 20. Vessels of, 663: 79 sq. Threatened against the impenitent, 117: 79. Revealed by the Law, 96: 79, 140: 171, 154: 244, 323: 1, 562: 54, 592: 14. The Gospel proclaims, 507: 5 sq., 591: 12. Consequences of feeling it, 87: 20, 89: 36, 104: 7, 105: 14, 119: 91, 138: 167, 182: 34. This sense of God's wrath exists in repentance, 106: 21, 181: 29, 182: 32, 183: 44, 197: 10, 207: 53, 566: 70. A punishment of sin, 208: 56. Afflictions not always indications thereof, 209: 61. Human

- nature cannot endure it, 143 : 191.  
 Unproductive of truly good works, 509 : 5.
- Can be appeased, 131 : 143. Its necessity, 122 : 103. But this occurs not through works, love, etc., 91 : 46, 97 : 80, 116 : 74, 117 : 82 sq., 120 : 100, 128 : 132, 188 : 64, 192 : 84 sq., 193 : 87, 197 : 11, 233 : 87; or human ordinances, 218 : 5, 261 : 13; or purgatory, 204 : 42; but only through Christ, 91 : 46 : 97 : 81, 119 : 93, 139 : 170, 141 : 179, 193 : 87, 205 : 49 sq., 289 : 17.
- The Law works wrath, 118 : 83, 129 : 136, 133 : 149, 148 : 212, 193 : 88, 324 : 7. Wrath towards God springs from servile fear, 183 : 38.
- WRITINGS of ancient and modern teachers, 15, 491 : 2, 492 : 7, 537 : 10.
- Y.**  
 YIELDING against conscience, 336 : 2.
- Z.**  
 ZWINGLI, 628 : 21, 631 : 33.  
 ZWINGLIANS, 624 : 2.

### III.—APPROPRIATE LESSONS FROM THE BOOK OF CONCORD FOR THE SUNDAYS AND FESTIVALS OF THE CHURCH YEAR.<sup>1</sup>

<i>First Sunday in Advent:</i> Augsburg Confession, Art. VI., 39. Smalcald Articles, Part III. Art. IV., 330.	<i>Third Sunday after Epiphany:</i> Augsburg Confession, Art. XIV., 42. Large Catechism, Fourth Commandment, 405 sqq.
<i>Second Sunday in Advent:</i> Augsburg Confession, Art. XVII., 42.	<i>Fourth Sunday after Epiphany:</i> Augsburg Confession, Arts. VII., VIII., 39. Large Catechism, Seventh Petition, 464 sq.
<i>Third Sunday in Advent:</i> Augsburg Confession, Art. V., 38. Apology, Chap. VIII. Art. XVI., 227 sqq. Apology, Chap. XII., 259 sqq.	<i>Fifth Sunday after Epiphany:</i> Augsburg Confession, Art. XIX., 43 sq. Apology, Chap. VIII. Art. XIX., 229 sq.
<i>Fourth Sunday in Advent:</i> Augsburg Confession, Art. IX., 40. Apology, Chap. IV., 161 sqq. Smalcald Articles, Part III. Art. V., 330. Large Catechism, Part IV., 465 sqq.	<i>Sixth Sunday after Epiphany:</i> Augsburg Confession, Art. III., 38. Large Catechism, Part II. Arts. II. and III., 442 sqq.
<i>Christmas:</i> The Ecumenical Creeds, 25 sqq. Large Catechism, Part II. Art. II., 442 sqq. Formula of Concord, Part I. Chap. VIII., 516 sqq. Formula of Concord, Part II. Chap. VIII., 624 sqq.	<i>Septuagesima:</i> Formula of Concord, Art. XI., 525 sqq., 649 sqq.
<i>Sunday after Christmas:</i> Apology, Chap. XIII., 281 sqq.	<i>Sexagesima:</i> Augsburg Confession, Arts. VII. and VIII., 39. Apology, Chap. IV., 161 sqq. Smalcald Articles, Part III. Art. XII., 334.
<i>Circumcision of Christ:</i> Augsburg Confession, Art. III., 38.	<i>Esto Mihi:</i> Apology, Chap. II., 84 sqq.
<i>Sunday after New Year:</i> Formula of Concord, Comprehensive Summary, 535 sqq.	<i>Invocavit:</i> Augsburg Confession, Art. XXI., 46. Large Catechism, First Commandment, 391 sqq. Large Catechism, Sixth Petition, 462 sqq.
<i>Epiphany:</i> Apology, Chap. XVIII. Art. XVIII., 230 sq.	<i>Reminiscere:</i> Smalcald Articles, Part III. Art. XIII., 335. Large Catechism, Seventh Commandment, 421 sqq. Large Catechism, Sixth Petition, 462 sqq.
<i>First Sunday after Epiphany:</i> Large Catechism, Fourth Commandment, 405 sqq.	<i>Oculi:</i> Apology, Chap. I., 75 sqq.
<i>Second Sunday after Epiphany:</i> Smalcald Articles, Part III. Arts. XI. and XIV., 334 sq. Apology, Chap. XI., 246 sqq. Large Catechism, Sixth Commandment, 418 sqq.	

<sup>1</sup> From Pipping's *Christliches Concordienbuch* (Leipzig, 1731).

- Laetare:*  
Large Catechism, Fourth Petition, 458 sqq.
- Judica:*  
Formula of Concord, Art. VI., 508 sqq., 595 sqq.
- Palm Sunday:*  
Augsburg Confession, Art. III., 38.  
Smalcald Articles, Part II. Art. I., 312.  
Large Catechism, Part II. Art. II., 442 sq.
- Thursday before Easter:*  
Augsburg Confession, Arts. X., XXII., 40, 48.  
Apology, Chap. X., 243.  
Smalcald Articles, Part III. Art. VI., 330.  
Small Catechism, Part V., 373 sq.  
Formula of Concord, Art. VII., 510 sqq., 600 sqq.
- Good Friday:*  
Augsburg Confession, Art. III., 38.  
Apology, Chap. XII., 259 sqq.  
Large Catechism, Part II. Art. II., 442 sq.
- Easter:*  
Formula of Concord, Art. IX., 522, 643.
- Quasimodogeniti:*  
Augsburg Confession, Arts. V., XXV., 38, 53.  
Smalcald Articles, Part III. Arts. VII., VIII., 331 sq.  
Small Catechism: Of Confession, 371 sq.
- Misericordias:*  
Augsburg Confession, Arts. XIV., XV., XXVIII., 41, 61 sqq.  
Smalcald Articles, Part II. Art. IV., 318 sqq.  
Smalcald Articles, Appendix, Art. III., 345 sqq.
- Jubilate:*  
Large Catechism, Third Petition, 457 sq.  
Large Catechism, Seventh Petition, 464 sq.
- Cantate:*  
Formula of Concord, Art. V., 506 sqq., 589 sqq.
- Rogate:*  
Apology, Chap. IX., 235 sqq.  
Smalcald Articles, Part II. Art. II., 316 sq.  
Small Catechism, Part III., 368 sqq.  
Small Catechism, Prayers, 374 sqq.
- Ascension Day:*  
Augsburg Confession, Art. IX., 40.  
Apology, Chap. IV. Art. IX., 173 sq.
- Smalcald Articles, Part III. Art. V., 330.
- Exaudi:*  
Smalcald Articles, Part III. Art. IX., 333.
- Whitsunday:*  
Small Catechism, Part II. Art. III., 367.
- Trinity Sunday:*  
The Ecumenical Creeds, 25.  
Augsburg Confession, Art. I., 37.  
Apology, Chap. IV. Art. IX., 173 sq.  
Smalcald Articles, Part I., 311.  
Smalcald Articles, Part III. Art. V., 330.  
Small Catechism, Parts II. and IV., 366 sq., 370 sq.
- First Sunday after Trinity:*  
Augsburg Confession, Art. XXIV., 50 sqq.  
Apology, Chap. IX., 235 sqq.  
Apology, Chap. XII. Art. XXIV., 277 sqq.
- Second Sunday after Trinity:*  
Augsburg Confession, Art. XIII., 41.  
Apology, Chap. VII., 213 sqq.  
Smalcald Articles, Part III. Art. VI., 330 sq.  
Small Catechism, Part V., 373 sq.
- Third Sunday after Trinity:*  
Apology, Chap. V., 178 sqq.
- Fourth Sunday after Trinity:*  
Large Catechism, Eighth Commandment, 426 sqq.
- Fifth Sunday after Trinity:*  
Apology, Chap. XIV., 295 sqq.  
Smalcald Articles, Part III. Art. X., 333 sq.
- Sixth Sunday after Trinity:*  
Large Catechism, Fifth Commandment, 415 sqq.
- Seventh Sunday after Trinity:*  
Augsburg Confession, Art. XXVI., 54 sq.  
Large Catechism, Seventh Petition, 464 sq.
- Eighth Sunday after Trinity:*  
Augsburg Confession, Art. XXVIII., 61.  
Smalcald Articles, Part III. Arts. XIV., XV., 335 sqq.  
Formula of Concord, Art. IV., 503 sqq.  
Formula of Concord, Art. XII., 582 sqq.
- Ninth Sunday after Trinity:*  
Apology, Chap. VIII., 218.  
Large Catechism, Seventh Commandment, 421 sq.
- Tenth Sunday after Trinity:*  
Smalcald Articles, Part II. Art. III., 317 sq.

- Formula of Concord, Art. X., 522 sqq., 643 sqq.
- Eleventh Sunday after Trinity:*  
Augsburg Confession, Arts. XI., XII., 40.  
Apology, Chap. VI., 195 sqq.  
Smalcald Articles, Part III. Art. III., 323 sqq.
- Twelfth Sunday after Trinity:*  
Apology, Chap. VIII. Art. XX., 232 sqq.
- Thirteenth Sunday after Trinity:*  
Augsburg Confession, Arts. XVIII., XXVII., 43, 57 sq.  
Apology, Chap. III., 104 sqq.  
Smalcald Articles, Part III. Art. II., 322 sq.  
Formula of Concord, Art. II., 496 sqq.  
Formula of Concord, Art. IV., 551 sqq.
- Fourteenth Sunday after Trinity:*  
Smalcald Articles, Part III. Art. I., 321.  
Large Catechism, Ninth and Tenth Commandments, 432 sqq.  
Formula of Concord, Art. I., 493 sqq., 539 sqq.
- Fifteenth Sunday after Trinity:*  
Large Catechism, Part II. Art. I., 439 sqq.
- Sixteenth Sunday after Trinity:*  
Large Catechism, Part II. Art. III., 443 sqq.
- Seventeenth Sunday after Trinity:*  
Large Catechism, Third Commandment, 401 sqq.
- Eighteenth Sunday after Trinity:*  
Small Catechism, Part II., 364 sqq.  
Formula of Concord, Art. V., 506 sqq., 589 sqq.
- Nineteenth Sunday after Trinity:*  
Augsburg Confession, Art. IV., 38.  
Formula of Concord, Art. III., 500 sqq., 570 sqq.
- Twentieth Sunday after Trinity:*  
Formula of Concord, Art. XI., 525 sqq., 649 sqq.
- Twenty-first Sunday after Trinity:*  
Augsburg Confession, Art. XX., 44 sqq.  
Large Catechism, Fourth Commandment, 405 sqq.
- Twenty-second Sunday after Trinity:*  
Large Catechism, Fifth Commandment, 415 sqq.  
Large Catechism, Fifth Petition, 461 sq.
- Twenty-third Sunday after Trinity:*  
Augsburg Confession, Art. XVI., 42.  
Smalcald Articles, Part III. Art. IV., 330.
- Twenty-fourth Sunday after Trinity:*  
Formula of Concord, Art. VIII., 516 sqq., 624 sqq.
- Twenty-fifth Sunday after Trinity:*  
Smalcald Articles, Part III. Art. XIV., 335.
- Twenty-sixth Sunday after Trinity:*  
Apology, Chap. III., 104 sqq.  
Large Catechism, Fifth Commandment, 417.

## CHIEF NAMES AND TOPICS IN THIS VOLUME.

### A.

**ABSOLUTION**, Torg. Arts., 81, 95; Var., 132, 134; Confut., 215; Witt. Conc., 257.  
**ADIAPHORA**, Marb. Arts., 73; Schw. Arts., 74; Leip. Int., 201.  
**ADIAPHORISTIC CONTROVERSY**, 54.  
**AETIUS**, 21.  
**AGRICOLA**, JOHN, 31, 52, 53.  
**AGRICOLA**, STEPHEN, 25, 27, 31, 42, 46.  
**ALTENBURG CONFERENCE**, 57.  
**AMBROSE**, 278, 282.  
**AMSDORF**, 54.  
**ANASTASIUS**, 22.  
**ANDREA**, 56 sqq.  
**ANTINOMIAN CONTROVERSY**, 52.  
**APOLOGY OF AUGSBURG CONFESSION**, history of, 36.  
**APOSTLES' CREED**, 14 sqq.  
**ARIANS**, 23.  
**ARIUS**, 20.  
**ARTICLES**. MARBURG, 27, 69 sqq.; SCHWABACH, 26 sq., 69 sqq.; TORGAU, 27, 75 sqq.  
**ATHANASIAN CREED**, 22 sqq.  
**ATHANASIUS**, 22 sq., 276 sq., 280 sq., 289.  
**AUGSBURG CONFESSION**, history of, 24 sqq.; Variata editions of, 103-158. Principles of General Council concerning, 309.  
**AUGSBURG, PEACE OF (1555)**, 34.

### B.

**BAPTISM**, Marb.-Schw. Arts., 72; Marb. Arts., 74; Var., 108; Tet. Conf., 147; Zw. Reck., 167 sq.; Rom. Confut., 214; Witt. Conc., 256 sqq.; Leip. Int., 268; Vis. Arts., 300, 302.  
**BASIL**, 278, 282, 285.  
**BAYER**, VICE-CHANCELLOR, 31.  
**BERGEN BOOK**, 60.  
**BEZA**, 35.  
**BIDEMBACH**, 59.  
**BISHOPS**, jurisdiction of, Torg. Arts., 82 sqq.; Var., 152.  
**BLAURER**, 43, 254.

**BOCK**, theologian at Augsburg, 31.

**BONIFACE**, 22.

**BOOK OF CONCORD**, 61 sq.

**BRENZ**, 27, 31, 39, 57, 158.

**BRÜCK**, CHANCELLOR, 39.

**BUCER**, 27, 43, 179, 254, 257.

### C.

**CALVIN**, 35, 53.

**CAMPANIUS**, 50.

**CAPITO**, 179.

**CASPARI**, 15.

**CATALOGUE OF TESTIMONIES**, 61, 272 sqq.

**CATECHETICAL INSTRUCTION**, Torg. Arts., 96.

**CATECHISMS**, history of, 45.

**CEREMONIES, CHURCH**, Schw. Arts., 73; Var., 108; Zw. Reck., 166 sqq.; Tet. Conf., 200; Rom. Confut., 215, 232 sqq.

**CHALCEDON**, Council of, 273.

**CHANTS**, Tet. Conf., 201.

**CHEMNITZ**, 56 sqq.

**CHRIST**, two natures in, Cat. Test., 272-293; Vis. Arts., 300. See also SON OF GOD.

**CHRISTIAN**, duties of, 185.

**CHRYSOSTOM**, 292.

**CHURCH, THE**, Schw. Arts., 73; Var., 108; Zw. Reck., 166 sqq.; Tet. Conf., 195; Rom. Confut., 213 sq.; Princ. of Gen. Council, 308.

*Unity of*, Torg. Arts., 76; Var., 108, 123; Princ. of Gen. Council, 308.

*Year, Lessons for*, from Book of Concord, 4.

**CHYTRÄUS**, 56.

**CIVIL AFFAIRS**, Var., 111.

**CLOISTERS**, Torg. Arts., 94.

**COCHLÆUS**, 37, 39, 179.

**COMMUNICATIO IDIOMATUM**, Cat. Test., 272-293.

**COMMUNION**, not to be administered to one's self, Torg. Arts., 91.

**COMMUNION, LAY**, Rom. Confut., 222.

**CONCORD, BOOK OF**, 61 sq. **FORMULA**

- OF, 51 sqq. Documents pertaining to its history, 272-293.
- CONFESSION, AUGSBURG, history of, 24 sqq.; documents pertaining to its history and interpretation, 69-243; Variata editions of, 103-158.
- Baptismal*, 11, 15.
- Of sin*, Marb.-Schw. Arts., 72 sq.; Torg. Arts., 81, 95; Var., 110, 131; Tet. Conf., 200; Rom. Confut., 215, 232 sq.
- CONFESSIONS, authority of, 12; development of, 312 sqq.; subscription to, 13; Princ. of Gen. Council, 309.
- CONFIRMATION, Leip. Int., 268.
- CONFUTATION OF AUGSBURG CONFESSION, history of, 36; translation of, 209-241.
- CONGREGATIONS, rights of, Princ. of Gen. Council, 310.
- CONSANGUINITY, Torg. Arts., 90.
- CONSENSUS DRESDENSIS, 57, 59.
- CONSTANTINOPLE, Council of, 21.
- CONTRITION, Var., 132, 134; Rom. Confut., 215.
- CONTROVERSIES within the Lutheran Church, 52 sqq.
- CONVERSION, controversy concerning, 55.
- CORNERUS, 59.
- CORPORA DOCTRINÆ, 62.
- CORPUS DOCTRINÆ PHILIPPICUM, 56, 57, 59, 62.
- CREED, APOSTLES', history of, 14 sqq.; Athanasian, history of, 22 sqq.; Nicene, history of, 20 sqq.
- CRUCIGER, 42.
- CRYPTO-CALVINISM, 55, 57.
- CYRIL OF ALEXANDRIA, 276, 279, 283, 285, 286, 289.
- CYRIL OF JERUSALEM, Creed of, 21.
- D.**
- DAMASCENUS, 283, 290.
- DAYS, CHURCH, Var., 176; Leip. Int., 271.
- DESCENT, *Christ's, into hell*, Luther on, 249-253.
- DEVILS, faith of, Torg. Arts., 87.
- DIETRICH VEIT, 44.
- DISCIPLINE, CHURCH, Princ. of Gen. Council, 311.
- DOCTRINES OF MEN, Torg. Arts., 76.
- E.**
- ECK, 29, 37, 179.
- ELECTION TO FAITH, Zw. Reck., 165.
- EPHESUS, Council of, 273, 283.
- EPHANIUS, 282, 285, 287.
- EUSEBIUS OF CÆSAREA, 276, 287; Creed of, 20.
- EUSEBIUS OF EMESSA, 281.
- EUSTACHIUS, 280.
- EUTYCHIANISM, 23.
- EXTREME UNCTION, Leip. Int., 269.
- F.**
- FABER, 37.
- FAGIUS, 37.
- FAITH, Marb.-Schw. Arts., 70 sq.; Torg. Arts., 86; Var., 113, 115, 118; Tet. Conf., 182; Rom. Confut., 212.
- Rule of*, 15, 20.
- FAREL, 35.
- FASTS, Torg. Arts., 95; Tet. Conf., 186 sqq., 189.
- FILIOQUE, 22, 23.
- FLACIUS, 54, 55.
- FORMS, BOTH, in Lord's Supper, Torg. Arts., 79, 92; Var., 129.
- FORMULA, BAPTISMAL, 14.
- FORMULA OF CONCORD. See CONCORD.
- FORMULA OF WITTENBERG of 1536, 253-257.
- FRANK, Dr. F. H. W., 327.
- FREE WILL, Var., 112; Rom. Confut., 218.
- FROSCH, theologian at Augsburg, 31.
- FUNDAMENTAL, what is, 321-329.
- G.**
- GALLUS, 54.
- GENERAL COUNCIL, Fundamental Principles of, 308-312.
- GNOSTICS, 15.
- GOD, Marb.-Schw. Arts., 69; Var., 103; Zw. Reck., 160; Tet. Conf., 182; Rom. Confut., 209.
- Son of*, Marb.-Schw. Arts., 69 sq.; Zw. Reck., 160; Tet. Conf., 182; Rom. Confut., 210.
- GOOD WORKS, 54; Marb. Arts., 72; Torg. Arts., 86; Var., 104, 107, 113 sqq., 117 sqq.; Tet. Conf., 183 sqq.; Rom. Confut., 209, 212, 219; Leip. Int., 266.
- GREGORY OF NYSSA, 281, 284.
- H.**
- HEATHEN, salvation of, Zw. Reck., 165 sq.
- HEDIO, 27, 179.
- HELDING, 53.
- HILARY, 281, 284.
- I.**
- IMAGES, Tet. Conf., 201; Leip. Int., 270.
- INFANTS, baptism of, Marb. Arts., 74.
- Faith of, Witt. Conc., 256. Salvability of, Zw. Reck., 165.
- INTERIM, LEIPSIK, history of, 53; translation of, 260-272.

**J.**

JONAS, JUSTUS, 25, 27, 31, 40, 42, 46.  
JUDGMENT, THE FINAL, Schw. Arts., 73; Var., 112; Rom. Confut., 218.  
JURISDICTION, Torg. Arts., 82.  
JUSTIFICATION, Var., 104 sq.; Tet. Conf., 182; Rom. Confut., 211 sq.; Leip. Int., 262 sqq.  
JUSTIN, 290.

**K.**

KEYS, POWER OF, Torg. Arts., 88.  
KRAUTH, DR. C. P., 29, 30, 69, 308.

**L.**

LAST DAY, Schw. Arts., 73; Luth. Sentences, 100; Var., 112; Rom. Confut., 218.  
LAW, THE, controversy concerning, 52.  
LEIPSI INTERIM. See INTERIM.  
LICHTENBERG CONVENTION, 58.  
LORD'S SUPPER, 55 sq.; Schw. Arts., 72; Marb. Arts., 74; Torg. Arts., 79, 90, 92; Zw. Reck., 170 sqq.; Tet. Conf., 197; Rom. Confut., 214; Witt. Conc., 254 sq., 257 sqq.; Vis. Arts., 299, 304.  
LUMBY, DR. J. R., 15.  
LUTHER, on Athanasian Creed, 24; preparations for Diet of Augsburg, 25; at Marburg, 27; his journey to Coburg, 28; correspondence, 29 sqq.; composes Smalcald Articles, 42; illness at Smalcald, 44; prepares the Catechisms, 45 sqq.; his controversy with Agricola, 52; his Commentary on Galatians, 59; his Sentences of Consolation, 98-103; on the Descensus, 249-253; conferences with Bucer, 254.  
LUTHERAN CHURCH, UNITY OF, Princ. of Gen. Council, 308.  
LYSER, POLYCARP, 50.

**M.**

MAGISTRATES, Marb.-Schw. Arts., 73; Var., 111; Zw. Reck., 176; Tet. Conf., 203; Rom. Confut., 217.  
MAJOR, GEORGE, 54.  
MAJORISTIC CONTROVERSY, 54.  
MARBACH, 59.  
MARBURG ARTICLES, 27, 70-74. *Colloquy*, 27.  
MARRIAGE, Marb.-Schw. Arts., 73; Var., 111; Zw. Reck., 176; Tet. Conf., 203; Rom. Confut., 217.  
*After Divorce*, 83.  
*Secret*, Torg. Arts., 83.  
*Of Priests*, Torg. Arts., 79, 92 sq.; Var., 139 sqq., 149 sqq.; Rom. Confut., 224 sqq.

MASS, THE, Var., 124 sqq.; Tet. Conf., 198; Rom. Confut., 223 sqq.  
*Abuse of*, Torg. Arts., 79 sq.; Var., 128.  
*Ceremonies of*, Schw. Arts., 74; Torg. Arts., 81; Leip. Int., 270.  
*For the Dead*, Torg. Arts., 94.  
*Private*, 90, 93.

MAULBRONN CONFERENCE, 57.  
*Formula*, 59.

MEANS OF GRACE, Marb. Arts., 71; Var., 106; Rom. Confut., 212.

MEATS, DISTINCTIONS OF, Torg. Arts., 95; Var., 134 sqq., 149; Tet. Conf., 188; Rom. Confut., 233 sqq.; Leip. Int., 271.

MEGLIN, theologian at Augsburg, 31.

MELANCHTHON, prepares for the Diet, 25; at Marburg Colloquy, 27; at Coburg, 28; at Augsburg, 29, 30; publishes the Confession, 32; replies to the Confutation, 39 sq.; approves Luther's Articles, 42; his qualified signature to the Smalcald Articles, 43; his appendix to the Smalcald Articles, 44; his vacillations, 51; his instruction for Church visitation, 52; in the Osiandrian and Interimistic controversies, 53; relation to Majoristic controversy, 54; to the Synergistic, 55; Frankfort Recess of, 56; on Zwingli's Reckoning, 158 sq.; on Zwinglians, 241 sqq.; prepares the Wittenberg Concord, 254.

MENIUS, 55.

MINISTRY, Marb.-Schw. Arts., 71 sq.; Torg. Arts., 95; Var., 106, 110, 153; Zw. Reck., 176; Tet. Conf., 193; Rom. Confut., 217; Leip. Int., 268, 271.

MONASTIC LIFE, Torg. Arts., 84, 94; Tet. Conf., 190.  
*Vows*, Var., 140; Rom. Confut., 236 sqq.

MUSCULUS, 59.

**N.**

NAUMBURG, Diet of, 56.  
NICEPHORUS, 280, 284.

**O.**

OBEDIENCE, New, 54; Var., 107.  
OECOLAMPADIUS, 27.  
OECUMENICAL, 13.  
OECUMENIUS, 278.  
OEHLE, 15, 34.  
OETINGER, theologian at Augsburg, 31.  
ORDERS, ECCLESIASTICAL, Var., 110.  
ORDINANCES, Torg. Arts., 76. See also TRADITIONS, CEREMONIES, etc.



ORDINATION, Torg. Arts., 83, 94; Leip. Int., 269.  
 ORIGEN, 291.  
 ORIGINAL SIN, 55; Marb.-Schw. Arts., 70; Var., 103; Zw. Reck., 163; Rom. Confut., 210.  
 OSIANDER, ANDREW, 27, 31, 52.  
 OSIANDER, LUKE, 59, 61.

**P.**

PAPACY, THE, Torg. Arts., 94.  
 PATRONS, POWER OF, Torg. Arts., 82.  
 PEUCER, 55.  
 PFEFFINGER, 55.  
 PFLUG, VON, 53.  
 PHILIPPI, 41, 321 sqq.  
 PHILIPPISTS, 51.  
 PISTORIUS, theologian at Augsburg, 31.  
 POLITY, CHURCH, principles of, 308-312.  
 POWER, ECCLESIASTICAL, Var., 146, 151 sqq.; Rom. Confut., 239 sqq.; Leip. Int., 268.  
 PRAYERS, Tet. Conf., 186, 189, 201.  
 PREACHING, LUTHERAN, topics of, Torg. Arts., 95.  
 PREDESTINATION, Vis. Arts., 301 sq. See ELECTION.

**Q.**

QUICUNQUE, THE, 22.

**R.**

REGIUS, URBAN, 31, 43.  
 REPENTANCE, 52; Var., 109; Rom. Confut., 215; Leip. Int., 269.  
 RITES, ECCLESIASTICAL, Var. 110, 124, 155 sqq.; Rom. Confut., 217.  
 RULE OF FAITH, 15, 20.  
 RURER, theologian at Augsburg, 31.

**S.**

SACRAMENTARIANS, Melancthon on, 241-243.  
 SACRAMENTS, Schw. Arts., 72; Torg. Arts., 95; Var., 110; Tet. Conf., 196 sq.; Rom. Confut., 217.  
*Efficacy of, denied by Zwingli, Zw. Reck., 168.*  
 SAINTS, WORSHIP OF, Torg. Arts., 85; Var., 121, 148; Tet. Conf., 190; Rom. Confut., 220.  
 SATISFACTIONS, Var., 113; Rom. Confut., 219.  
 SAXON VISITATION ARTICLES, 299-307.  
 SCHAFF, 34, 159.  
 SCHISM, Torg. Arts., 77.  
 SCHNEPF, 31, 39, 51.  
 SCHOOLS among Lutherans, Torg. Arts., 96.

SCHWABACH ARTICLES, 26, 69-74.  
 SCHWEINFURTH, CONFERENCE OF, 40.  
 SELNECKER, 44, 56, 59.  
 SERMONS, subjects of, Torg. Arts., 95; Tet. Conf., 181.  
 SERVETUS, 56.  
 SICK, COMMUNION OF, Torg. Arts., 91.  
 SIN, CAUSE OF, Var., 113; Rom. Confut., 219.  
 SINGING, GERMAN, Torg. Arts., 85.  
*In Church, Leip. Int., 271.*  
 SMALCALD ARTICLES, history of, 41.  
 SPALATIN, 25, 31, 40, 42, 44.  
 STANCAR, 53, 56.  
 STATUTES, Tet. Conf., 201.  
 STRIGEL, 55.  
 SWABIAN-SAXON FORMULA, 58 sq.  
 SYMBOLICAL BOOKS, SYMBOLS, 11 sq.  
 SYNERGISTIC CONTROVERSY, 55.

**T.**

TETRAPOLITAN CONFESSION, 179-208.  
 THEODORET, 279, 285, 290.  
 THEOPHYLACT, 278, 287, 289, 291, 292.  
 TOLEDO, COUNCIL OF, 22.  
 TORGAU ARTICLES, of 1530, 25 sq., 75-98.

Of 1574, 58.

Conference of 1576, 59.

TRADITIONS, PAPAL, Var., 135 sqq., 149 sq.; Tet. Conf., 194. See also CEREMONIES, ORDINANCES, RITES.  
 TRINITY, THE HOLY, Tet. Conf., 182. See also GOD.

**V.**

VARIATA OF AUGSBURG CONFESSION, 33, 56 sq.; translations of, 103-158.  
 VIGILIUS, 280.  
 VOWS, Torg. Arts., 84.

**W.**

WALCH, C. W. F., Outline of the Theology of the Confessions, 356-360.  
 WEISS, theologian at Augsburg, 31.  
 WESTPHALIA, PEACE OF (1648), 34.  
 WIGAND, 53.  
 WIMPINA, 37.  
 WITTENBERG, CATECHISM, 57.  
 CONCORD, 253-260.  
 WORD, THE, as a means of grace, Marb.-Schw. Arts., 71 sq.  
 WORKS, GOOD. See GOOD WORKS.

**Z.**

ZERBST, conference at, 57.  
 ZEJSCHWITZ, VON, 35.  
 ZWINGLIANISM, Torg. Arts., 81; Melancthon on, 241-243.  
 ZWINGLI'S RECKONING OF HIS FAITH, 158-180.













89006786420



b89006786420a

## Date Due

OC 5 '84	FE 29 '84		
MR 16 '85			
AP 22 '65			
MR 22 '88			
APR 13 1971			
OC 13 '72			
ALL 2539			
OCT 24 1974			
APR 19 1979			
ALL-3/15/1129			
WILKINSON 243			
ALL 1280			
NOV 4 1961			
ALL 10/1/79			
Demco 293-5			